



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

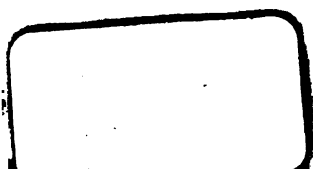
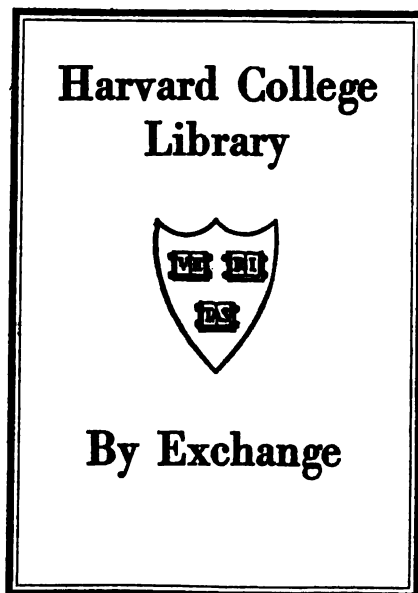
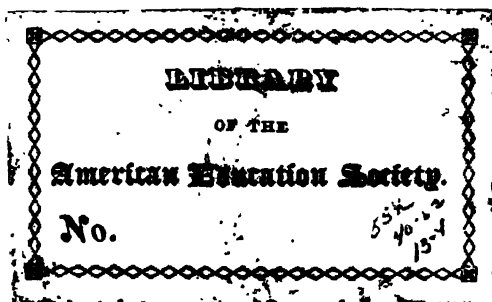
We also ask that you:

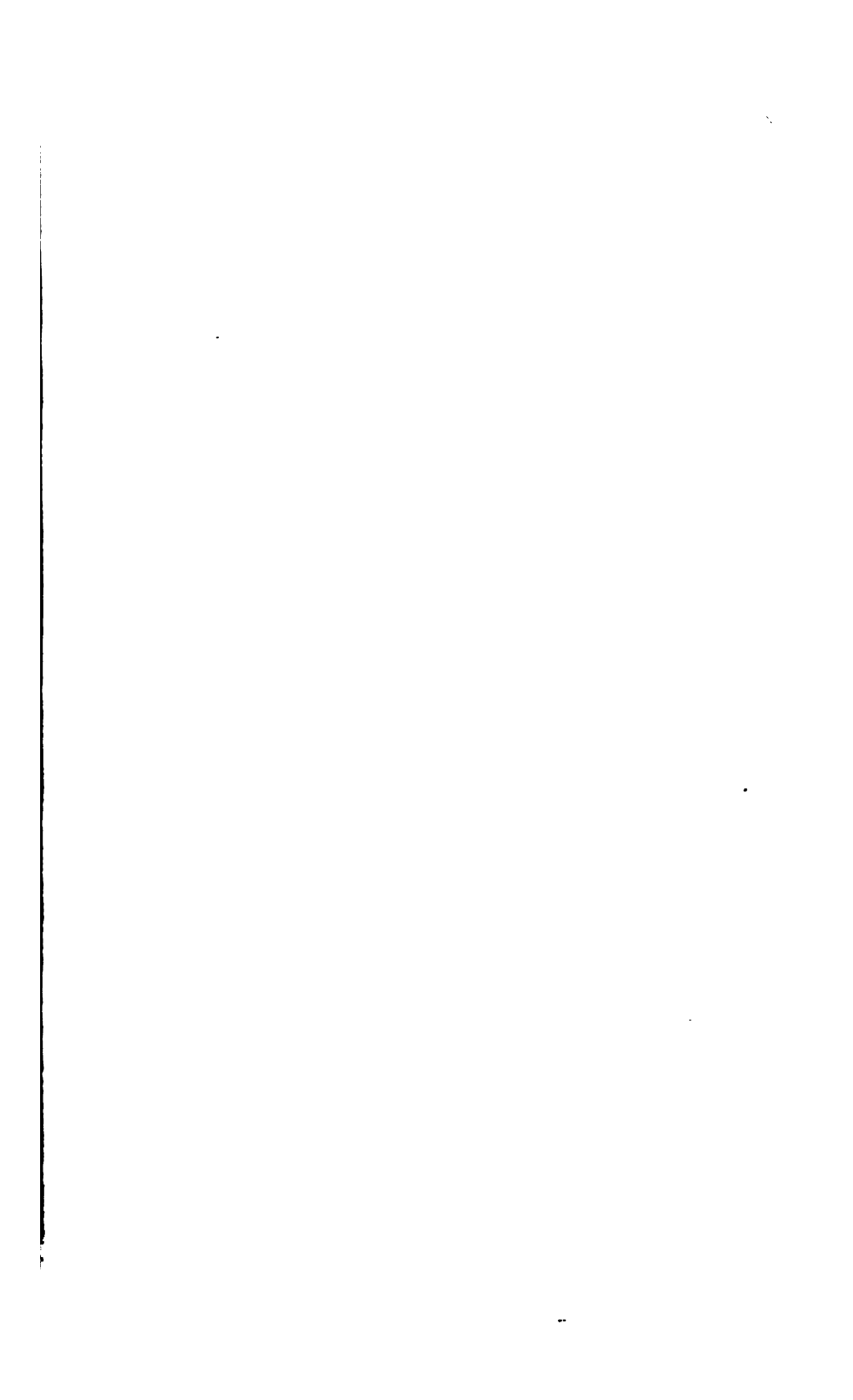
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

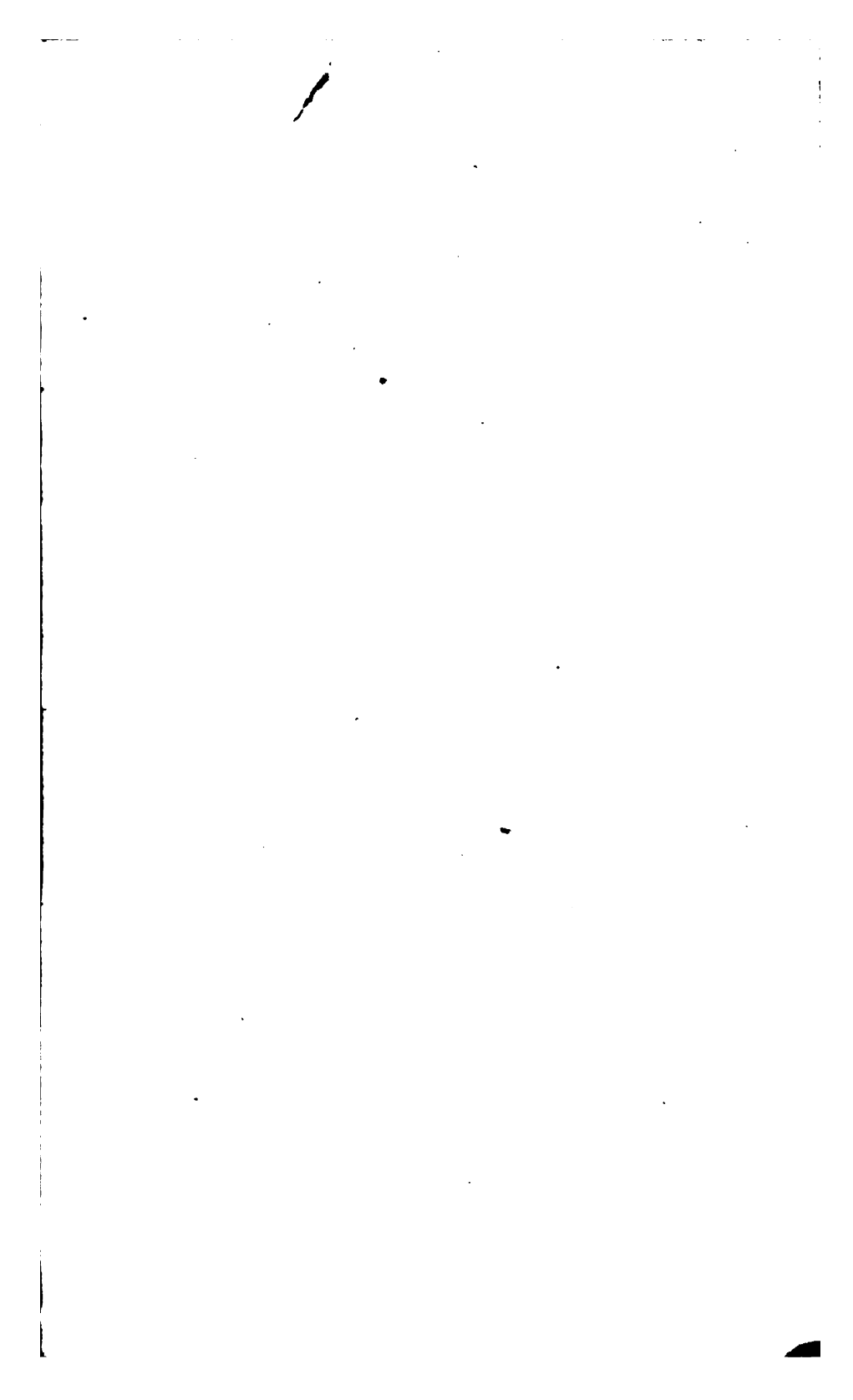
About Google Book Search

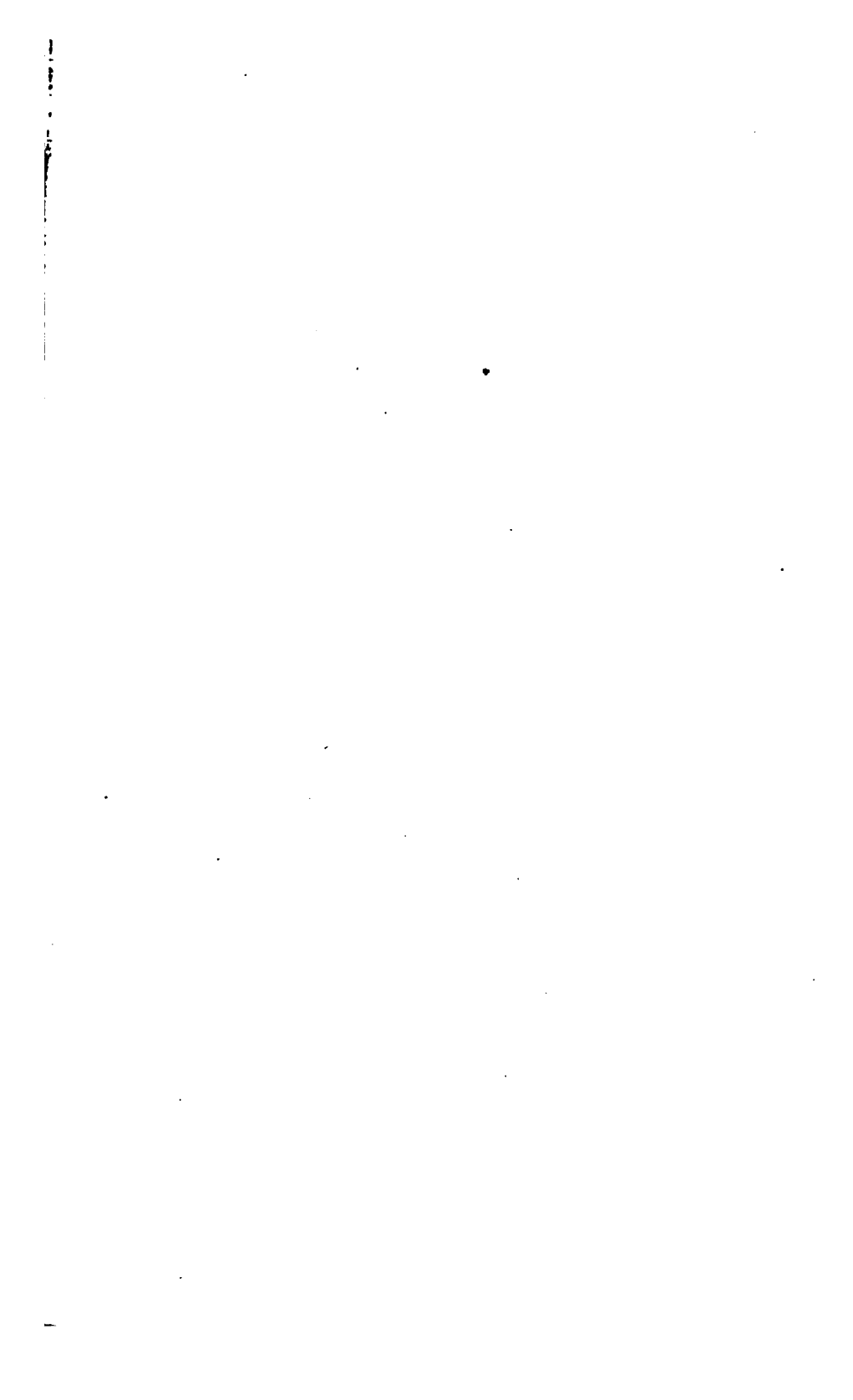
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

7 322.1.2









THE
BIBLICAL REPERTORY
AND
THEOLOGICAL RÉVIEW.

EDITED BY AN
*ASSOCIATION OF GENTLEMEN IN PRINCETON
AND ITS VICINITY.*

VOL. III.—NEW SERIES.

C
Philadelphia:
PRINTED AND PUBLISHED BY
RUSSELL & MARTIEN, 22 WALNUT STREET.

Price Three Dollars a year, in advance.

1831.

7200,00

JUN 15 1886

By Exchange.

5543
40.22
134

CONTENTS.

No. I.

ART. I. REVIEW OF WOODS ON INSPIRATION.	
Lectures on the Inspiration of the Scriptures, by Leonard Woods, D. D. Abbot Profes- sor of Christian Theology in the Theolo- gical Seminary, Andover. Published and sold by Mark Newman. Flagg & Gould, printers. pp. 152.	3
II. MANUAL LABOUR SCHOOLS.	22
III. HINTS CONCERNING PRAYER MEETINGS	37
IV. SUGGESTIONS IN VINDICATION OF THE TEM- PERANCE SOCIETY.	44
V. REVIEW OF PROFESSOR STUART'S LETTER TO WILLIAM E. CHANNING, D. D.	
A Letter to William E. Channing, D. D. on the subject of Religious Liberty. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover. Boston, Parkins & Marvin, printers. pp. 52.	61
VI. THE AMERICAN QUARTERLY REVIEW ON SUN- DAY MAILS.	85
VII. MODERN JUDAISM.	
Review.—Instruction in the Mosaic Religion. Translated from the German of J. Johlson, teacher of an Israelitish School at Frankfort on the Maine. By Isaac Leeser, Reader of the Portuguese Jewish Congregation in Philadelphia, A. M. 5590. Philadelphia, A. Waldie, printer, 8vo. pp. 139.	134

VIII. SELECT LIST OF RECENT PUBLICATIONS.	147
Biblical.	
Theology.	
Ecclesiastical History and Polity.	
Narrative.	
Sermons and Addresses.	
Miscellaneous.	

No. II.

ART. I. REVIEW OF DR. MATTHEW'S LETTERS.	
The Divine Purpose displayed in the works of Providence and Grace; in a series of Twenty Letters, addressed to an Inquiring Mind. By Rev. John Matthews, D. D., late of Shepherdstown, Virginia. Lexington, Ky. Printed and published by Thomas T. Skillman, 1828. pp. 221.	153
II. WORKS OF JOHN HOWE.	
The Works of the Reverend and learned John Howe, M. A. sometime fellow of Magdalen College, Oxon. London.	177
III. WHAT CONSTITUTES A CALL TO THE GOSPEL MINISTRY?	196
IV. ARABS OF THE DESERT.	
Notes on the Bedouins and Wahabys, collected during his travels in the East, by the late John Lewis Burckhardt, London: 1830. 4to. pp. 439.	215
V. MÉMOIR AND SERMONS OF THE REV. EDWARD PAYSON, D. D.	
A Memoir of the Rev. Edward Payson, D. D. late Pastor of the Second Church in Portland, by Asa Cummings, Editor of the Christian Mirror. Second Edition. Boston, Crocker and Brewster. New York, J. Leavitt, 1830, 8vo. 12mo. pp. 400.	
Sermons by the late Edward Payson, D. D., Portland. Shirley and Hyde, 1828, 8vo. pp. 503.	225

Contents.

v

VI. REVIEW OF THE PEOPLE'S RIGHT DEFENDED.	
The People's Right Defended: being an Examination of the Romish Principle of withholding the Scriptures from the Laity. Together with a Discussion of some other points in the Romish Controversy. By "Wickliffe." To which is appended a Discourse on Transubstantiation, by the Right Rev. John Tillotson, D. D. Lord Archbishop of Canterbury. Philadelphia: Printed by W. F. Geddes, 1831, 12mo. pp. 228. . .	249
VII. THE ANNUNCIATION OF MESSIAH TO OUR FIRST PARENTS.	
From the German of Hengstenberg. . .	263
VIII. THOUGHTS ON THE MENTAL AND MORAL CHARACTER OF CHRISTIAN MINISTERS.	279
IX. SELECT LIST OF RECENT PUBLICATIONS.	290
Biblical.	
Theological.	
Ecclesiastical History and Polity, ...	
Narrative.	
Sermons and Addresses.	
Miscellaneous.	

No. III.

ART. I. REVIEW OF SPRAGUE'S LECTURES TO YOUNG PEOPLE.	
Lectures to Young People, by William B. Sprague, D. D. Pastor of the Second Presbyterian Church in Albany, with an Introductory Address by Samuel Miller, D. D., Professor in the Theological Seminary at Princeton. Second edition.	295
II. ADVANCEMENT OF SOCIETY.	
The Advancement of Society in Knowledge and Religion, by James Douglas, Esq.	306
III. PRACTICAL REMARKS ON SELF-DECEPTION IN MATTERS OF RELIGION.	319

IV. GREECE AND THE GREEK CHURCH. Observations upon the Peloponnesus and Greek Islands, made in 1829. By Rufus Ander- son, one of the Secretaries of the American Board of Commissioners for Foreign Mis- sions.	333
V. AN ADDRESS TO THE STUDENTS OF THE THEO- LOGICAL SEMINARY AT PRINCETON. An Address to the Students of the Theological Seminary, at Princeton, at the close of the Semi-Annual Examination, May 16, 1831. By Ashbel Green, D.D. LL. D.	350
VI. AN INQUIRY INTO THAT INABILITY UNDER WHICH THE SINNER LABOURS, AND WHETHER IT FURNISHES ANY EXCUSE FOR HIS NEGLECT OF DUTY.	360
VII. THE RELIGIOUS PROSPECTS OF FRANCE.	383
VIII. THE SEVENTH ANNUAL REPORT OF THE AME- RICAN SUNDAY SCHOOL UNION.	398
IX. THE CHRISTIAN SPECTATOR ON THE DOCTRINE OF IMPUTATION.	407
X. SELECT LIST OF RECENT PUBLICATIONS.	444
Philological and Biblical.	
Theological.	
Narrative.	
Sermons and Addresses.	
Miscellaneous.	

No. IV.

ART. I. BIBLICAL ELOQUENCE AND POETRY.	447
II. REVIEW. Lectures on Infant Baptism, by Leonard Woods, D. D. Abbot Professor of Christian Theo- logy in the Theological Seminary at An- dover. Published and for sale by Mark Newman. Hogg and Gould, printers, pp. 222. 1829.	

Contents.

vii

2. Essays on Christian Baptism, J. S. C. F. Frey, Pastor of the Baptist Church in Newark, N. J. Boston, published by Lincoln and Edwards, 59 Washington street, pp. 122. 1829.	
3. Infant Baptism a Scriptural ordinance; and Baptism by sprinkling lawful. By William Hamilton, A. M. Pastor of the 1st Presbyterian Church, Newark, N. J. Newark, printed by William Tuttle, 1831.	454
III. REPLY OF DR. COX,	482
IV. REMARKS ON DR. COX'S COMMUNICATION.	514
V. REVIEW.	
The Christian Ministry, with an inquiry into the causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. By the Reverend Charles Bridges, B. A., Vicar of Old Newton, Suffolk, and author of "Exposition of Psalm cxix." Second edition, corrected and enlarged.	544
VI. LETTERS ON MISSIONS.	
Letters on Missions, by William Swan, Missionary in Siberia. With an Introductory Preface, by the late William Orme, Foreign Secretary of the London Missionary Society. Boston, Perkins & Marvin; New York, J. Leavitt, 12mo. pp. 288.	570
VII. SHORT NOTICES OF RECENT PUBLICATIONS.	582
VIII. SELECT LIST OF RECENT PUBLICATIONS.	592
Theological.	
History and Biography.	
Sermons and Addresses.	
Miscellaneous.	



THE
BIBLICAL REPERTORY
AND
THEOLOGICAL REVIEW.

JANUARY, 1831.

ART. I.—REVIEW OF WOODS ON INSPIRATION.

Lectures on the Inspiration of the Scriptures, by Leonard Woods, D.D., Abbot Professor of Christian Theology in the Theological Seminary, Andover. Published and sold by Mark Newman. Flagg & Gould, printers. pp. 152.

THIS little volume, written on a subject of great importance and no small difficulty, deserves the serious attention of theological students, and of all others who are solicitous to understand the true grounds of evidence on which our religion stands. Commonly, no distinction is made between the authenticity and the inspiration of the New Testament; whereas, the proof of the former does not necessarily involve that of the latter, and accordingly, many believe in the authenticity and divine origin of the New Testament, who utterly reject the doctrine of inspiration. They believe that the scriptures contain a true revelation from God, and consequently that somebody must have been commissioned to make known the Divine will; but they deny that the persons who wrote the books of the New Testament were under an infallible guidance in making those compositions; acknowledging that they were men of integrity, who delivered the truth according to the best of their knowledge and ability; yet subject to the usual prejudices and mistakes which are common to men.

VOL. III. No. I.—A

Thus, Dr. Priestley, in his "Institutes of the Christian Religion," in a very able manner vindicates the authenticity of the facts recorded in the gospels; but in the same work, expressly rejects every idea of plenary inspiration in the writers. And in our day, there are multitudes who profess to receive the Christian religion as substantially true, who have no belief in the inspiration of the sacred penmen. Indeed, this distinction is recognised by almost every writer in defence of revelation; for the first step in stating the external evidence always is, to establish the miraculous facts recorded in the New Testament, by testimony merely human. And until this is satisfactorily done, no argument can be raised for the truth and divine origin of the Christian religion. It is evident, therefore, that the proof of the inspiration of the writers of the New Testament is entirely a distinct thing from the evidence of authenticity. This distinction is clearly and justly expressed in a passage quoted by Dr. Woods from Dr. Knapp.

"These two positions," says Dr. Knapp, "*the contents of the sacred books or the doctrines taught in them are of divine origin, and, the books themselves are given by inspiration of God, are not the same, but need to be carefully distinguished. It does not follow from the arguments which prove the doctrines of the Scriptures to be divine, that the books themselves were written under a divine impulse. A revealed truth may be taught in any book; but it does not follow that the book itself is divine. We might be convinced of the truth and divinity of the Christian religion, from the mere genuineness of the books of the New Testament, and the credibility of the authors. The divinity of the Christian religion can therefore be conceived, independently of the inspiration of the Bible. This distinction was made as early as the time of Melancthon.*"

The importance of this subject is strongly exhibited by Dr. Woods in his preface.

"There is no subject, which is more intimately connected with the great controversy in Christian countries at the present day, and none which in its various bearings and consequences is more interesting to man, than that which is presented in the following Lectures. On the particular views we entertain of the inspiration of the Scriptures must depend our views of the Christian religion. For, if the Scriptures were written by men divinely inspired,—by those who enjoyed the infallible guidance of the Holy Spirit; then they are truly *the word of God*, and a *perfect standard of faith and practice*. The doctrines and laws which they contain, are settled by the highest authority in the universe; and our business is, not to

sit in judgment upon these doctrines and laws, and to determine whether they are right or wrong, but to understand, believe, and obey them. As soon as we discover the sense of an inspired book, we are bound to yield it our cordial assent, not indeed because we could make out that sense by the exercise of our own unaided reason, but simply on the authority of God. Our belief, resting on such a basis, is not to be moved aside by any difficulties or objections which the wisdom of this world can suggest.

"But the moment men start from this high position, *that the Scriptures are divinely inspired*, they cease to have a sure and infallible standard for their faith, and are thrown back upon human ignorance as their guide. Not regarding the Bible as the word of God, they will feel at liberty to doubt or deny any of its decisions; and the most they will do will be to use it, as they do other books, to assist them in forming a system of religion for themselves.

"The question whether the common doctrine of inspiration is true, must therefore be acknowledged to be of vast importance. The particular decision which is adopted on this question will have a direct and sensible influence upon the degree of reverence which will be felt for the Holy Scriptures; upon the manner in which they will be perused by the common Christian, and studied and interpreted by the critic and the theologian; upon the manner in which Christianity will be exhibited by the preacher, and apprehended and received by the hearer. Every thing which pertains to the doctrines and precepts of religion, and to the belief and practice of those who embrace it, will be coloured by the particular views which are entertained of the inspiration of the Scriptures. And each of the different grades of opinion which may prevail on this subject, from the direct denial of all supernatural guidance, to the belief of a plenary inspiration, will be found to produce its appropriate effect upon those who maintain it.

"Considering, then, that the subject of inspiration is calculated to have an influence which will be so powerful, and will so extensively affect the highest interests of man and the welfare of the church; we ought surely to examine it with great seriousness and candor, and with persevering diligence. And we are under very peculiar obligations to do this at the present day, because, if I mistake not the signs of the times, this subject is likely, before long, to form the dividing line between those who adhere to the evangelical doctrines of our forefathers, and those who renounce them."

It appears, also, from the preface, that these Lectures formed a part of Dr. Woods's regular course of instruction, at the Institution in which he is a professor; and that by special request they were published in *THE SPIRIT OF THE PILGRIMS*,

in a form somewhat abridged. And we feel grateful to the respectable author, that he has thought proper to give these fruits of his long and profound reflections, on a very interesting subject, in a distinct volume. For, although we feel constrained to dissent from some of the opinions advanced by Dr. Woods, yet upon the whole, we cannot but view this as a very able work, in which the orthodox doctrine of inspiration is maintained, and some of the most formidable objections considered and obviated. It is evident that the learned author has taken profound and comprehensive views of this difficult subject, in all its bearings; and that what he here gives to the public is not the result of superficial investigation, but, as he says himself, "is the fruit of much thought."

In the first Lecture, Dr. Woods labours to remove some common mistakes on the subject of inspiration, and to furnish the reader with some salutary cautions in regard to its proper evidence.

Two questions are, in the commencement, proposed and answered. The first is, "Can the inspiration of those who wrote the Scriptures, be proved from the miracles which they performed?" The second, "Can the inspiration of those who wrote the Bible be proved from the excellency of what it contains?" Both these questions are answered in the negative, in our opinion, with too little explanation. In regard to miracles, it is said, that they "are proofs of the divine commission of those who perform them, and of the truth and authority of what they teach, but furnish no *direct* and *certain* proof that those who perform them are under divine inspiration." There seems to be some want of perspicuity and perfect accuracy in this statement. The truth is, that miracles, separate from any annunciation or declaration, prove no doctrine whatever. God, no doubt, has often wrought miracles for other purposes, than to confirm the truth of any proposition; as, for the deliverance of his servants from danger and death. Miracles alone, therefore, do not even prove that the person performing them is commissioned of God to teach any truth, unless he makes such a declaration; and if such a person declares himself to be inspired, the miracle wrought will prove this as fully as that he is sent of God. There seems, therefore, to be no just foundation for the distinction here set up; and we are apprehensive that the rejection of miracles as a proof of inspiration will lead us into inextricable difficulties; for on this basis ultimately, must the whole

weight of the external evidence rest; and indeed, Dr. Woods afterwards declares himself, that the truth of inspiration depends on the truth of the miracles.

But we have still stronger objections to the answer given to the second question; in which, if we understand the author's meaning, the whole body of internal evidence for the truth of Christianity and the inspiration of the Scriptures, is pronounced to be "unsatisfactory and inconclusive." The reason assigned is, "because we allow great excellence to what is contained in many books, which no one supposes to be inspired. Merely writing a book which contains excellent doctrines and precepts, and which exhibits them in a very impressive manner, cannot be deemed sufficient proof of the inspiration of the writer." But we would appeal to the candour of the excellent writer, whether this is a fair statement of the case. May there not be a kind and degree of excellence, which is evidently above the ability of man, or which is manifestly superior to what could have been accomplished by writers under particular circumstances. An edifice erected by man may possess great and varied excellence; but would it be just to infer from this, that we could not fairly conclude the firmament to be the work of God and not of man? If a mere child, or a man wholly unlearned, should discover that he possessed a profound knowledge of the abstruse branches of mathematical science, we might infer that he was inspired; for although this knowledge is attainable by human industry, when the requisite talents are possessed, yet it never could have been attained in a natural way by the persons supposed. What excellence of knowledge, theological and moral, men can attain by their own unassisted efforts, is made known by the experience of the world for ages: now, if an obscure nation, little cultivated by learning, is found to possess a system of theology and morals far surpassing every thing which the most learned and polished nations were ever able to reach, why may it not be inferred, that the writers of the books containing this superhuman excellence, received their doctrine from heaven; or, in other words, were inspired? Or if a few unlettered fishermen and mechanics produce books, which, for sublimity, simplicity, purity and graphical delineation of character, are inimitable; so that every attempt to equal or surpass them in these qualities fails, why may it not be inferred that these men were inspired, from the excellency of the matter contained in their writings? Accordingly, we profess,

that we have never found a deeper conviction of the inspiration of the writers of the New Testament from any external argument, than from that which is exhibited in the little work of Soame Jenyns, on the INTERNAL EVIDENCES. But this is not all; we would respectfully ask Dr. Woods, how the great body of sincere Christians obtain their conviction that the Scriptures are inspired? It will not be said, that their unwavering persuasion of this truth is merely the prejudice of education; and it is certain, that the majority of them have no distinct ideas of the external evidences of divine revelation. Their faith must depend on the view which they have obtained of the internal excellency of the truths contained in the Scriptures. Indeed, all genuine, saving faith, whether of the learned or unlearned, in our opinion, rests exclusively on this kind of evidence. It is true, *that* excellence of the Bible which is the result of divine illumination, cannot be exhibited as an argument to others, but it may be, and is, perfectly satisfactory and conclusive to the believer himself. And even to those who have no other light than their own reason, by which to judge of the excellency of the truths of the Bible, we are persuaded, that this species of evidence comes with more force, and more frequently results in an acknowledgment of the divine origin of Christianity, than any external evidences whatever. Some of the most remarkable instances of the conversion of infidels which we have ever known, have been produced simply by reading the word of God. We believe, therefore, "that the Scriptures manifest themselves to be the word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation: but the Spirit of God bearing witness by and with the Scriptures, in the heart of man, is alone able fully to persuade it, that they are the very word of God."* According to our judgment, therefore, Dr. Woods has spoken unguardedly, when he says, "Thus, every argument which has been urged in proof of inspiration, merely from the sublimity, the purity, the harmony and the efficacy of the Scriptures, will be found inconclusive." Indeed, we are so far from adopting this opinion, as to be persuaded, that if the Bible could be placed in the hands of intelligent, impartial men, who were

* Larger Catechism.

sincerely in search of truth, without the least information of its origin and history, they might fairly and confidently come to the conclusion, that the writers must have been inspired. And if the Holy Spirit should accompany the reading of the Scriptures, an unwavering conviction of their divine inspiration would be produced, as we know by the experience of every day, in regard to all those pious persons, who believe without any acquaintance with the external evidence of divine revelation.

In regard to the remainder of this Lecture, which is much the larger part, we find nothing which we do not approve; and therefore, we shall content ourselves with giving a brief analysis of its contents. The object of the writer is, to remove some common mistakes, into which we are liable to fall, and to suggest some cautions against erroneous judgments on this subject.

In the first place, it is observed, "That we are not to suppose that we can exactly understand the *manner* in which the *mind* is affected by inspiration of God, or *how any man knows*, that he is under infallible guidance." Next, he lays it down as a caution, "That the influence of inspiration upon the writers of Scripture, *was not confined to the revelation of new truths.*" Under this head he shows, that inspiration often serves to assist the memories of the writers to recollect what they had before known, to guide them in the selection of what is proper to be recorded, and to render them infallible in the communication of things, the knowledge of which was obtained in the common way. This remark, the writer justly considers of great importance, in judging of the inspiration of the historical books of the Old Testament.

The third caution is, "That it is no objection against the inspiration of the Scriptures, that they were written in a language completely human, and that they exhibit all the varieties in the mode of writing, which are common in other works."

The fourth is, "That it is not to be admitted as any argument against the doctrine of inspiration, that in writing the Scriptures, the sacred penmen evidently made use of their own faculties." The fifth, "That it is no objection to the inspiration of the Scriptures, that they contain many things which are, in themselves, of little value." This is a much more important consideration than at first sight it appears to be; for, nothing is more likely to create a prejudice against the doctrine of inspiration, than observing, that the Bible contains an

account of many trivial things. The same prejudice is apt to arise, in regard to the works of creation and the dispensations of Providence, and there is a close analogy between the cases. Many things in themselves are of little or no importance, but every thing, as making a part of the whole, is important; and thus, revelation would be less perfect than it is, if all events which seem trivial had been omitted. What the learned author has written on this subject is weighty, and deserves to be carefully perused. The sixth remark is, "That it is no objection to the inspiration of the Scriptures, that the real and full meaning of some passages was not known at the time they were written, or even that it remains unknown at the present time." The seventh is, that "instances of apparent disagreement among the different writers of the sacred volume, and of apparent contradiction in the same writers, are no valid objection against their inspiration." If the discrepancies are only apparent, and can be shown to be such, then the truth of the remark is self-evident, but seems to have been scarcely worthy of a distinct mention. But how shall the reader know, whether discrepancies and contradictions are real or only apparent? Until this can be ascertained, the rule here given is perfectly useless; for, while it is evident, that contradictions merely apparent prove nothing against inspiration, it is equally certain, that real contradictions would furnish the strongest evidence against the inspiration of the words in which they were found. But the true use of this caution is, to prevent hasty judgments from first appearances. There are in the Bible apparent discrepancies which can easily be reconciled by a little explanation; and there may be real contradictions in our copies, which may be owing to the mistakes of transcribers. Now, when such things are observed, there should not be a hasty conclusion that the book was not written by inspiration, but a careful and candid examination of the passages, and even when we cannot reconcile them, we should consider the circumstances under which these books have been transmitted to us, and the almost absolute certainty, that in so many ages, and in the process of such numerous transcriptions, mistakes must necessarily have occurred, and may have passed into all the copies extant.

The second Lecture in this little volume, treats a subject of great difficulty, and involves a very important principle of biblical interpretation. It relates to the manner in which citations are made from the Old Testament by the writers of the

New Testament. The objection is, "that in some instances the quotations do not agree with the original; and, that in other instances, the texts quoted are applied to subjects widely different from those to which they were originally applied." Where the quotations in the New Testament are real predictions from the Old, "there can" says our author, "be no difficulty." The real difficulty, however, is to ascertain which are predictions. If we follow the most obvious meaning of the words used, we shall conclude that all those passages cited from the Old Testament, with the formal declaration that they were *fulfilled*, in events recorded in the New Testament, are to be considered as predictions: but we are cautioned against the opinion that such words as *ὅτι πληρωθήσεται* "that it might be fulfilled," and other phrases of the like kind, are always used to introduce a real prediction, which was then accomplished. "They are," says Dr. Woods, "often used, and with equal propriety,—I say not in the way of *accommodation*, because that word unhappily, has been employed by certain writers, to express a doctrine which I think utterly inconsistent with the character of Christ and his apostles—but to denote a mere comparison of similar events, to signify that the thing spoken of, answers to the words of a prophet; or that *his words may justly be applied to it*; and so may relate to what was said by an inspired writer, in describing a character which formerly appeared, or in relating an event which formerly took place, as well as to a real prediction. Accordingly, we might take a passage where it is said such a thing was done *that it might be fulfilled which was spoken by the prophet*, might express the same thing as such phrases as these, the declaration of the prophet had an accomplishment in what took place; or his words may be aptly applied to it, or they very properly express it; or his observation is true in reference to the present case; or this thing is like what the prophet describes." Such passages, according to our author's theory, are cited in the way of *illustration*. And he goes on to say, that "this mode of illustrating and impressing the truth, was common at the time the New Testament was written. "It is common too at the present time, and obviously proper at all times;" and therefore, he concludes, can be no objection against the inspiration of the New Testament writers. But as this is a principle of hermeneutics of great importance, let us hear the learned professor further in its explanation and vindication.

"Now is it not the almost universal practice of good writers, to make quotations from previous writers, for the purpose of giving a varied and more impressive illustration of what they would teach? If there is any book which is held in high repute on account of its antiquity, the name of its author, or the excellence of its contents; from such a book quotations are frequently made. And they are made, not merely to prove a doctrine which is doubted or denied, but to give additional force to truths commonly received, and to obligations commonly acknowledged. Nor can any one doubt, that quotations from such a book are well adapted to produce such an effect. By their means, the particular truths affirmed become associated with circumstances, which impart to them a new interest, and a higher authority.

"These remarks apply with peculiar force to the writers of the New Testament with regard to their practice of quoting from the Old. All the circumstances which can ever be supposed to influence writers to quote freely from others, were combined in their case. They held the Scriptures of the Old Testament in the highest reverence. They were taught by the prophets, and by Christ himself, to regard those Scriptures as of divine authority; as the word of God; the guide of their life; the basis of all true religion. What stronger reason could they possibly have for making continual citations from their sacred books?

"Another circumstance which must naturally have influenced them to quote abundantly from the Old Testament, was, that they had so few books besides. And this is connected with another circumstance; namely, that they were in the habit of consulting their sacred books so constantly, and with such earnest and devout attention, that they became very intimately acquainted with them. The historical facts, the doctrines, precepts, promises, threats, and the language in which all these were conveyed;—the metaphors, similes, allegories, types, and all the peculiarities of style, found in the Scriptures, were perfectly familiar to the writers of the New Testament, and were wrought, as elements, into the habits of their minds. They imbibed not only the general spirit of their sacred books, but the mode of speaking, and the very mode of thinking, there exhibited. Whenever they undertook to treat any subject, they seemed immediately to recur to passages in the Old Testament, which either treated the same subject, or would supply some useful illustration of it. In many instances, they employed the language of the Scriptures, *as their own*; it being more familiar to them, and better suited to their purpose, than any other.

"Were the writers of the New Testament singular in this? Do not *we* proceed in the same manner? And is not the practice so familiar, that we often do it insensibly? In our letters, in

common discourse, in prayer, and in the more formal statement and vindication of divine truth, we frequently use the language of Scripture, either in the way of exact quotation, or by quoting part of a passage, or part of several passages, just as the case requires. And Christians do this very much in proportion to the reverence they feel for the Bible, and the diligence with which they study it. Just take such authors as Owen, Watts, Doddridge, John Newton, and Edwards, and see how considerable a proportion of their writings consists of partial or entire quotations from Scripture, or allusions to it."

"This practice of quoting from the Old Testament for the general purpose of illustration, is not only proper in itself, but is, as I have already hinted, perfectly conformable to *common practice*. What is more common at the present day, than to illustrate the truths and duties of religion by a familiar citation of texts from the Scriptures? We do this sometimes in a more formal, and sometimes in a less formal manner. When the case seems to require it, we quote a particular passage exactly, naming the book, chapter, and verse. In other cases, we quote the substance and general sense of a passage in a condensed form, without regard to the exact words of Scripture. And sometimes we make an intelligible allusion to a part of Scripture which is well understood, without actually quoting either the words, or the sense. Thus, we say, such a view of the subject is according to what Christ taught his disciples of the character of those who are blessed; or according to the direction he gave respecting the treatment of a brother who offends; or according to the final commission he gave his apostles; or according to Paul's account of justification by faith. Or we say, that Paul's account of the strife between the flesh and the spirit applies to the case of every believer; taking it for granted that every one recollects what that account is. It is then perfectly evident, that the liberties which the New Testament writers use, as to the manner of making quotations from the Old Testament, are by no means greater than common practice sanctions. And it is evident too, that they are liberties of the same general character with those which we think proper at the present day."

These quotations will be sufficient to show clearly, how Dr. Woods understands this matter; but to be fully possessed of his arguments and illustrations, it will be requisite to read the whole lecture, which will richly repay the time and trouble of a careful perusal. His reference to the method so much in vogue, of making citations from the classic authors, when their words can be accommodated to express in any degree our meaning happy, and serves to shed light on the subject.

But after all that has been said so ingeniously, and so plausibly, in defence of this mode of understanding the quotations from the Old Testament, we confess that we have our misgivings. We are not prepared, however, at present, to enter into a full discussion of the subject; neither would our prescribed limits admit of it. But we will remark, in passing, that if the form of quotation, mentioned above, does not signify that the writer proposed to cite a prediction, which he supposed was then fulfilled, no words can be used which would certainly convey this idea. That frequent allusion should often be made to the language of the Old Testament, or, that the very words of Scripture should sometimes be used, when the writer only intended to apply them for illustration, is not difficult to be conceived; but when the sacred writer says, "All this was done that it might be fulfilled which was spoken of the Lord by his prophet," or, "that it might be fulfilled which was spoken by the prophets," to suppose nothing more was intended, but that the words of the prophets have some correspondence with the events now recorded, is, to say the least, a construction not the most obvious and natural. Out of a thousand readers of these passages who had never heard of any difficulty, we believe, that there would not be found one who would not conclude, that the evangelist was quoting a *real prediction*, or what he considered such.

But again, if this solemn form of citation does not uniformly mean that a prophecy was referred to, which was now supposed to be fulfilled, we would respectfully ask, how we are to know when the writers of the New Testament are applying a prophecy to events then passing? Or if this form of expression can be set aside in one case, so that it shall not be considered as referring to a real prediction, why may it not in every case where it is used? The importance of this inquiry did not escape the sagacious mind of the author of these Lectures; in the appendix he has devoted several closely printed pages to an answer. But we profess, that after perusing what is here written, we still remain unsatisfied. The first method of determining whether a passage cited is a prediction, is, by the general rules of hermeneutics, as given by such men as Ernesti, Morus, Storr, Horne, &c. And we are directed "to examine the text as it stands in the Old Testament," and having by the proper rules ascertained, that the text in question was meant to be a prediction, we may then "come to the quotation in the New Testament, prepared to believe that the

writer designedly introduces it as a prediction of the event to which he applies it; not indeed, because it is introduced by any of the formulas which are used, as they equally respect all sorts of quotations; but because an examination of the original writer shows, *that he meant it as a prediction.*"

The author then proceeds to give directions how we should proceed in doubtful cases, and illustrates his rules by a reference to Psalm xvi. 10. where, although we cannot, from the words of David taken alone, ascertain whether he meant to utter a prediction or not; yet from the explanation given by Peter and Paul, (Acts xiii. 35. 37.—ii. 25. 31) it appears with undoubted evidence, that it was indeed such.

The illustration of the case here adduced is entirely satisfactory; but there are other cases of quotations, in determining the true character of which, all the rules given would be of very little use; for the difficulty is not, whether a prophecy was intended to be uttered, but concerning its fulfilment. And to illustrate our meaning, we shall refer to that most important citation from Isaiah vii. 14. which is the first instance of quotation in the New Testament. Now, when we turn to the passage as it stands in the Old Testament, we find that the writer did mean to utter a prediction; for the words were spoken by Jehovah to Ahaz, to inform him what sign he was about to give; but when we examine the context, we find that there is nothing which would lead any one to suppose that an event very remote in time was meant; much less, that the words were intended to predict the miraculous birth of the Messiah. So far from this, they seem to be limited in their fulfilment to a short period from that time. The whole passage is this, "Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, hear ye now, O ye house of David; is it a small thing for you to weary men, but you will weary my God also? Therefore the LORD himself shall give you a sign, BEHOLD A VIRGIN SHALL CONCEIVE, AND BEAR A SON, AND SHALL CALL HIS NAME IMMANUEL. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Now, as we cannot learn from these words, examined alone, that they were intended to refer to the Messiah, let us turn to the quotation as

given in the New Testament. But here we have no new light; for although Matthew uses a formula in citing them which would lead us at first sight, to suppose, that he intended to apply the prediction of Isaiah to the conception and birth of Jesus Christ; yet, according to the rule of Dr. Woods, we can infer nothing from this solemn form of quotation. How, then, shall we determine whether this prediction is correctly applied, or meant to be applied by the evangelist to the important event which had then occurred; or whether he only uses the language of the prophet by way of *accommodation*; (for we must use this word to express the idea, notwithstanding Dr. Woods' objections to it) because they were suited to express the fact to which he applies them, though not meant to signify any such thing by the original writer. And not long since, while perusing the learned and orthodox work of Dr. John Pye Smith, entitled "*TESTIMONY TO THE MESSIAH*," we were startled upon finding that this distinguished writer and able advocate for the ancient faith, concedes, that there is here no prophecy of the Messiah, but that the language of the Old Testament is used by the evangelist in the way of *accommodation*. And it is asserted in a late number of the *SPIRIT OF THE PILGRIMS*, that Professor Stuart, of Andover, only admits, "that the declaration of the Lord by the prophet, in this place, is a type or symbol of the birth of Messiah, but not a prediction of that event." We are free to confess, that this single fact has filled us with doubts respecting the validity of the modern principles of interpretation, as it relates to citations from the Old Testament.

Until very lately, we presume, no Christian author ever doubted whether these words contained a glorious and explicit prediction respecting the birth of Messiah. But according to the new canons of interpretation, Dr. Smith is correct: this important text must be given up, as proving nothing; as having no reference whatever, to the event, to which Christians from the earliest ages have been in the habit of applying it. And not only so, but on these principles numerous texts besides, which, as former commentators thought, contained predictions of Christ, must be relinquished. And we are apprehensive, that instead of finding Christ every where in the Old Testament, we shall be in danger of finding him nowhere. Even that famous prophecy, Isaiah liii. which Dr. Woods says, "cannot without violence, be understood as relating to any but the Messiah," has been by some commentators refer-

red to other objects; and by others has not been considered a prediction at all. We are, we confess, afraid of what Flatt, in his *Essay on Inspiration*, appended to this volume, calls *the new exegesis*: and although he is called orthodox, and professes to defend the orthodox doctrine of inspiration, as formerly held by the church; yet it is such a defence as actually betrays the cause; so cold and feeble is his essay, that we should have been better pleased if Dr. Woods had left it in the obscurity of its native German. Very different, however, is our opinion of the extract at the close of the Appendix, from the late work of the Rev. Daniel Wilson. This is truly excellent; and had the worthy author never written any thing besides, it would be sufficient to prove that he was a man of talents, and correct habits of thinking.

The third Lecture is occupied in the proof of the inspiration of the Old Testament, from direct assertions, and other representations in the New. On this subject there is no difficulty. The proof is abundant, and of the clearest kind.

The fourth Lecture contains the positive evidences of the inspiration of the books of the New Testament, derived from "the commission to the apostles,—from the promise of the Holy Spirit,—from the fact that the writers considered themselves inspired. Notice is taken also, of the instances in which Paul seems to disclaim inspiration: and it is shown that these passages will bear another interpretation, perfectly consistent with his being under the infallible guidance of the Holy Spirit, when he wrote them. The case of Mark and Luke, who, though not apostles, were writers of part of the New Testament, is considered, and reasons are assigned why they should also be admitted to be inspired men. The only objection which we feel to this whole argument for the inspiration of the New Testament, is, that it is defective, by reason of the omission of the evidence afforded by the internal excellence of the doctrines and precepts which it contains; but of this we have already expressed our opinion.

The fifth Lecture, takes a view "of the nature and extent of inspiration." The author very properly rejects the usual distinctions of inspiration into several kinds and degrees; for, although, in some cases, the writers possessed the knowledge required to be communicated previously, yet in these instances as well as when all the ideas were inspired, they were equally under an infallible guidance. Dr. Woods's definition of inspiration is, "a supernatural guidance or assistance afford-

ed to the sacred writers, that divine guidance or assistance having been such as entirely to guard them against error, and to lead them to write just what God saw to be suited to accomplish the ends of revelation." Although we do not admire the way in which the thing is expressed, yet we concur with Dr. Woods entirely in his views of the plenary nature of that inspiration by which the Scriptures was written.

His views, also, on the subject of the manner in which inspiration must affect the language, as well as the ideas of the books of Scripture, are, in our opinion, just; and as this is frequently a subject of inquiry and controversy among young theologians, we will give a pretty long extract on this point.

"Some have supposed, that the influence which inspired men had, related *exclusively to the thoughts or conceptions of their own minds*. But this supposition seems to me not accordant with what the inspired writers themselves advance on the subject. Far be it from me to attempt an explanation of the specific mode of the divine agency in the work of inspiration. But as the writers of Scripture nowhere limit the divine influence which they enjoyed, to the conceptions of their own minds; neither would I do it. And as there are some texts which, according to any fair interpretation, clearly imply that the divine guidance afforded to inspired men, had, in an important sense, a respect to their language; how can I entertain any further doubt? And I find myself still more satisfied by considering the cases, in which the apostles and other Christians were miraculously assisted to speak with *other tongues*; because, in all these cases, the agency of the Spirit related directly to the language they used. The very fact necessarily implies this. For to say that the divine Spirit assisted them to speak in a foreign language which they had not learned, and yet that the divine assistance afforded them had no respect to *language*, would be a contradiction. The remarkable instance of divine agency, now referred to, should at least prevent us from asserting in unqualified terms, that divine inspiration in the Apostles could have had no respect whatever to their language.

"The general doctrine of inspiration, understood in any proper sense, seems clearly to imply, that the divine influence which the Prophets and Apostles enjoyed, must have pertained, in some way, to the manner in which they communicated divine truth. For can we suppose that God moved his servants to write a particular doctrine or fact, and yet did not influence them to write it in a suitable manner?—that, after prompting them to communicate something of consequence, he so abandoned them, that they were liable, as every man without divine assistance is, to fall into mistakes, or

to make the communication in a manner less proper in itself, and less agreeable to the mind of God, than some other."

The learned author then proceeds to answer some plausible objections to the opinion which he advocates. The first of which is, "that the language employed by the inspired writers exhibits no marks of a divine interference, but is perfectly conformed to the genius and taste of the writers." While the fact is admitted, it is denied that it interferes with the theory advanced; for it is not pretended that the writers were in all cases furnished with words which they would not have themselves selected, but only that in making their selection, they were under such a superintendence as preserved them from employing unsuitable language. Another objection is, "That even the same doctrine is taught and the same event described in a different manner, by different writers." The fact is here also admitted, but it is shown to be perfectly consistent with the view taken of this subject. But the strongest objection is, "That the supposition of a divine influence, in this respect, is wholly unnecessary." This may justly be denied, for a truth clearly conceived in the mind may be unhappily expressed, through ignorance or inadvertence; and in that case, the truth would be imperfectly communicated, and the very end of inspiration would be partially defeated. The truth is, that we may as well concede, that the sacred penmen were capable of writing many parts of the sacred volume without any divine influence, as that they were able to clothe their ideas always in the proper language, without the aid of inspiration. It is true, they could have written, both as to ideas and language, substantially, what is found in some of their narratives; because, both the facts and the words were familiar to their minds; but in judging what was in every case proper to be said or omitted, they would have been liable to error; and in the narration of facts with which they were most intimately acquainted, through the imbecility of the human mind, they might have fallen into some mistake. And so, in the selection of their language, they would have been equally liable to error; and plenary inspiration, which extended only to the conceptions of the mind and not to the words, would fail of accomplishing the end designed.

This point is considered of so much importance by Dr. Woods, that he adduces several arguments from Scripture, in addition to his general reasons, to confirm it. The first is derived from the miraculous gift of tongues. The second,

from the fact that the inspired writers had not, in some instances, a clear understanding of the things which they spoke or wrote. And thirdly, he argues from the texts of Scripture where inspiration is expressly mentioned, in favour of the doctrine which he maintains.

In the sixth and last Lecture, the principles of the preceding are applied to some particular cases: and, we were pleased to observe, that the first instance adduced, was the book of Job; concerning the right interpretation of which, we have felt no small perplexity, for a long time.

The difficulty is not in relation to the inspiration of the writer of this book, whoever he might be; but to the discourses of Job himself, and of his friends. Now the question is, whether these sublime discourses are to be considered as all given by inspiration; or, whether any part of them are inspired. Against the first supposition, it seems to be an unanswerable objection, that God himself declares that these men were in error, in their controversy with Job; and he himself was reproved for some of his speeches, which are of such a kind that they could not have been dictated by the Holy Spirit. And if all their discourses were not inspired, but only a part, how is it possible for us to distinguish between what was spoken by inspiration of the Spirit, and what was the fruit of their own unassisted minds. But, on the other hand, if we determine that no part of these discourses were inspired, we contradict the uniform opinion of theologians, ancient and modern, who have even treated the declarations of Job and Elihu at least, as the words of inspiration; and have fully adduced texts from them, and also from the other speakers, in proof of the most important doctrines. We did hope, when we saw this example brought forward, that we should find some solution of this difficulty, by one who has so profoundly studied the whole subject. But we confess that we have been disappointed. We have, indeed, no special objection to what Dr. Woods says in relation to this book, but we are of opinion, that he has left the difficulty where he found it. "The Holy Spirit prompted the writer," says our author, "to write a sacred poem, consisting chiefly of a dialogue between Job and his three friends, and of a solemn address to Job from the Creator and Sovereign of the world. The inspired writer was enabled to frame such a dialogue, and such an address from God, as should be agreeable to nature and truth, and convey with clearness and force the most im-

portant knowledge respecting God and man." Very good; but how are we to distinguish truth from error in this important dialogue? When Job says, "I know that my Redeemer liveth, &c." are we to consider this as an inspired prediction of the Messiah? and if so, are all Job's words to be so taken? And so of the elevated sayings of his friends.

But we shall dismiss this perplexing subject, and hasten to the conclusion of our review, already too much extended, by observing, that the remainder of this Lecture is occupied with important remarks, "on the perfection of the Bible," on "the firmness of the basis on which our belief in the peculiar doctrines of the Gospel rests;" on the regard which we ought to pay to the Bible as the standard of our faith, and the source of our religious knowledge. He teaches, "that those authors who deny the inspiration of the Bible, are to be regarded as dangerous guides in respect to the principles of religion, and are to be read and studied with great caution." Also, "that those who disbelieve the doctrines, or who despise or neglect the precepts contained in the Bible, subject themselves to a heavy charge of presumption and impiety,—and, finally, he concludes with observing, "How important is the work of explaining and inculcating the Word of God, and disseminating it through the world." On all these points we most cordially concur in the sentiments expressed by Dr. Woods; and although we have presumed to question the correctness of some of his positions, in the preceding parts of the volume, we are persuaded, that he will be the last man in the community to be offended with our freedom. The subject is far more difficult than is commonly supposed; and has been far less discussed, than its importance demands. In the general view of inspiration, we entirely agree with Dr. Woods, and have been instructed and gratified by his little volume. Indeed, we consider it as an important accession to our theological literature, and as supplying a *desideratum* to students of theology. And our prevailing reason for reviewing it in the Biblical Repertory, is, to bring it, as far as our influence extends, into more extensive circulation, for we have reason to think, that in this part of the country, it has, as yet, fallen into the hands of but few persons. We would, therefore, cordially recommend this little volume to the careful perusal of our readers, and especially to students of theology and young ministers; for we are persuaded, that this will become one of the most frequent grounds of controversy

with the enemies of evangelical truth. On this ground the assault has been most successfully made in Germany, and we shall soon have neology in its most abhorrent form imported into this country. Indeed, it is already here, and only needs the German literature to give it support; and let it be remembered, that the conquest over truth was there made by little and little, and, instead of conceding any part of the principles of truth, let us be determined "to contend earnestly for the whole faith."

If we might take the liberty of suggesting a hint to the reverend author, it would be, that in a second edition, which we hope will be soon called for, the work should be considerably enlarged, so as to give room for the full discussion of some points, not sufficiently examined in these Lectures.

ART. II.—MANUAL LABOUR SCHOOLS.

To the Editors of the Biblical Repertory and Theological Review.

GENTLEMEN,

I should be gratified to have your opinion, or that of some one of your correspondents, on what are called Manual Labour Schools, in which it is proposed to give young men, in indigent circumstances, an opportunity of paying for their education, at least in part, by their own industry. Will three or four hours labour each day interfere with their progress in learning, or be injurious to their future usefulness? What is the best mode of conducting these establishments? What proportion of the expense of his education may an industrious young man be expected to defray? Especially, I should like to know, whether a young man, in a course of education for the gospel ministry, who has an opportunity of attending one of these working schools, or who is in such a situation that he may earn something, however small, ought to receive any assistance from education societies, or others, if, from pride or indolence, or any other cause, he neglects to do what he can in paying for his education? In a word, I should be pleased to have your views on the subject, generally, or on any particular branches of it.

With great respect, I have the honour to be,

A FARMER.

Whatever may have been the motives, which dictated the above inquiries, we consider the subject one of great practical importance, and deserving a serious and candid consideration. Without pledging ourselves to answer all of the foregoing questions, we shall make a few remarks on the subject.

Respecting the best method of conducting Manual Labour Schools, we feel and acknowledge our incompetence to give instructions; because our experience and observation do not authorize us to give a decided opinion. Besides, the experiment is one of recent date, and sufficient time has not yet elapsed to enable those best acquainted with the existing establishments to decide on the best mode of operation. It ought not to discourage the friends of this enterprise, if in a few cases a total failure should occur. It is thus with all other kinds of business. The projectors of enterprises the most useful to their country and to the world, have not unfrequently failed. Errors have been detected, improvements have been made, and the work, by repeated efforts, has at last been brought to a successful issue. Of the ultimate success of the plan of uniting manual labour with mental improvement, we have not the smallest doubt. By this means, we confidently hope, many energetic and honest hearted men will be raised from obscurity, to occupy stations of distinguished usefulness.

There is one error, however, likely to exist in the minds both of the patrons and pupils of these schools, which ought to be avoided, because, in our opinion, it will lead to disappointment, and will have a tendency to retard the final success which we anticipate. The error to which we refer, is, *expecting too much profit from the labour of young men engaged in a course of study.* Some benevolent and liberal men may imagine, that when they have contributed the means to commence an establishment of this kind, young men destitute of all other resources, will be able to work their way through a course of studies, without farther aid; and young men may commence their studies with similar expectations; and the consequences in both cases must be injurious. That a few young men, in peculiarly advantageous circumstances, may support themselves during their education, is admitted, because it has been done. But that all worthy of patronage with a view to the ministry of the gospel, can do so, ought not to be expected. And in a large school, founded on the principle of Manual Labour, instances will be extremely rare

of young men carrying themselves through their preparatory studies, solely by their own industry. All cannot find such profitable employment, as an individual in peculiar circumstances may find. Yet these schools, as regards the great body of indigent youth, are unquestionably more economical than if the same persons were scattered in various situations: because, in the latter case, nine-tenths of them could find no profitable employment, and at the same time have the advantages of competent instruction.

Bodily labour, to a certain extent, we maintain, is salutary, contributes to health, and prepares the mind for vigorous and successful action; but, carried beyond that point, it produces lassitude, torpor, and an irresistible tendency to repose. Consequently, if labour be extended beyond the degree necessary for the preservation of health, it must retard, or totally defeat the attainment of the object proposed. What proportion of the expense of his education a young man may defray by his industry, can be ascertained only by experience: and on this point the experiments are not sufficiently numerous to enable us to form any definite estimate. Besides, the profits of the same establishment, directed with the same economy and industry, will vary with the price of provisions, the demand for the articles produced, and many other circumstances incapable of enumeration. Yet, in the most favourable circumstances, it cannot reasonably be expected, that a young man, without interfering very materially with his improvement, can support himself by his own labour. The labour of apprentices for several years, is generally deemed barely sufficient to pay for their food and clothing, and the instruction received from their employers. In a majority of cases, the young men who enter our Labouring Schools, are not superior in skill and manual dexterity to common apprentices, in the work to be performed, whether it be in agriculture, gardening, or the mechanical arts. Besides, apprentices who devote their whole time and attention to a single object, must have a great advantage over those with whom labour is considered only a secondary concern. Three or four hours, daily, is as much time as, in our opinion, can be spent in labour, consistently with intellectual improvement.

From these considerations, we conclude, that it ought not to be expected of young men in a course of education, to support themselves by their personal industry. What proportion of

their expense may be paid in this way, must, as we have before said, be ascertained by experience.

The inference fairly deducible from the preceding remarks is, that young men, who are labouring to prepare themselves for usefulness in the Church, where their service is greatly needed, and where there is little probability of a worldly remuneration, ought not to be suffered to struggle alone, unaided by their Christian brethren, to whom the Lord has given the means.

We think there could be nothing unreasonable in the demand, if we should say, that such as have to labour for their own daily support, ought to contribute a part of their earnings to the education of indigent and pious young men preparing for the gospel ministry. By what rule of equity does it appear, that young men should abandon lucrative employments, labour with their own hands with a design to prepare themselves for a work, in which, if they have a just view of the prospect before them, they cannot anticipate a high earthly recompense, while others, partakers of the same hopes, and under the same obligations to their common Lord and Master, do nothing? And if the poor should give to this cause, ought not the rich, and all classes, according as the Lord has prospered them, to aid in preparing labourers to gather in the plenteous harvest now ready for the sickle? Shall the enterprise of sending the gospel to the heathen fail for want of labourers? Shall those stations which are now occupied, and where the Missionaries are fainting under excessive labours, (stimulated by the success which attends their efforts, and the demands of surrounding thousands hungering for the bread of life,) be abandoned? Will not the churches and congregations springing up in the new settlements, wherever a zealous and faithful Christian Missionary sets his foot, excite our organized churches, and all who regard the welfare of their country, to do something in preparing more men to go forth and occupy other fields equally promising? Shall this favourable moment for securing the temporal and eternal interests of the extensive and fertile regions now opening in the South and West, be permitted to pass unimproved?

There is a call for Missionaries and for Pastors to supply the vacancies daily occurring in churches already established; and there are demands for the means of their support. Yet we verily believe, that the calls of the education-cause are at this moment louder than any other. The necessity of contributing for the support of those actually engaged in ministerial labour

is seen and felt, the more easily, because the beneficial results are immediately experienced. But the services which those engaged in a course of preparatory study may render are distant, and, in some respects, uncertain. In agriculture, the preparation of the ground and the sowing of the seed, are as necessary as the ingathering of the crop; and no prudent man would exhaust all resources on the one to the neglect of the other. Competent and faithful ministers of the gospel are, at the present moment, more needed to supply the destitute in our own borders, and to evangelize the world, than any thing else; and how are they to be obtained? Who are to furnish the means of acquiring a suitable education? Shall we wait until the Lord disposes the hearts of those educated at the expense of their parents, to engage in this work? In ages past, Protestant Christendom has depended chiefly on this mode of providing Pastors and Missionaries; and many congregations have remained vacant, and in heathen lands, generation after generation has passed away without hearing that the Son of God died for sinful men.

In the first ages of the Christian Church, the Lord prepared men in a miraculous manner to preach the gospel. So also, he gave the Israelites, during their journey in the wilderness, bread from heaven; but, after they were settled in Canaan, he required them to provide their sustenance by the cultivation of the earth. When the Divine Redeemer ascended to heaven he issued the command, *Go preach the gospel to every creature*. Those, who, duly qualified, have gone forth in obedience to this command, and those who have contributed the means of preparing them for the work, or of sustaining them when engaged in it, have done well. But in what way do multitudes of professed Christians comply with this command of the ascending Saviour? Perhaps they aid in supporting the minister of their own parish. It is well. Still we ask, what hand have they in preaching, or in causing the Gospel to be preached to every creature? What are they doing to qualify men for this work, or to sustain them when preaching to those who are destitute of the means or of the heart to give a necessary support? We leave it to the consciences of professed Christians to answer these questions; and we ask again, what must be done to answer the calls, repeated from almost every quarter, for pious and competent ministers?

If a sufficient number already educated, are not found willing to enter on this self-denying work, shall such as offer

with perhaps warm and honest hearts, but destitute of suitable education, be sent to preach to shrewd and intelligent men, who would sneer at the ignorance which such persons would necessarily betray in their private intercourse and public ministrations? So urgent is the demand for gospel ministers in some places, that ecclesiastical judicatures, in connexion with the Presbyterian Church, are authorizing young men, with very little previous study, to preach the gospel. Such a procedure, if it continue, will, in our opinion, be eventually fatal to the best interests of piety. The ministrations of ignorant men must soon fall into contempt with the intelligent part of the community; and then divisions will take place, and various sects spring up, in places where all might have been united under the ministrations of a man qualified for his office.

What means can be used to avert these evils, and to supply the demand for pious, devoted and competent messengers of Jesus Christ? We answer, let individuals, and let the churches aid those pious indigent young men, who are willing to make many sacrifices, to submit to a course of laborious study, in order to qualify themselves for the important work of preaching the gospel, and managing the concerns of the Church of God. Let Christians beware, that they do not expect young men looking towards the ministry of the word, to perform impossibilities; to make the necessary attainments in learning, and at the same time, to sustain themselves entirely by the labour of their own hands.

In answer to the question on which our correspondent is particularly desirous to have our opinion, viz: Whether indigent young men, who, from any cause, neglect to provide as far as practicable for their support during their education, ought to receive any assistance from education societies, and others; we answer, that as a general rule, young men in the circumstances supposed, ought to make every exertion by economy and industry, consistent with their intellectual improvement, to diminish the expense of their education to the church by which they are patronised. And, whenever this can be done by industry requiring bodily exertion, we deem this method preferable to any other.

In the first place, because manual labour promotes health and gives that firmness of constitution, necessary in order to perform the arduous duties of the gospel ministry. With a laudable view of aiding themselves as much as possible in their education, many young men teach schools a part of the

year. To this course we object, because the employment is sedentary, and more debilitating, when faithfully performed, than close personal study. At the close of his quarter, the teacher feels more need of relaxation than when he left the academy or college. Besides, a school cannot be obtained for a less period than a quarter, and so long a period will not correspond with the vacations in any of our public schools. The time lost, cannot be redeemed without such intense application as is perilous to health. If a young man must teach a school in order to acquire the means of prosecuting his studies, he ought, in our opinion, to devote one or two years exclusively to the business, and then to return to his studies with the means he has acquired; so that he may not derange the classes, or fall behind a majority of the students in the institution to which he belongs. To be absent any part of the regular term of study, will infallibly lead to imperfect and superficial attainments in knowledge.

The plan of uniting manual labour with daily study, appears to us a most happy invention, admirably adapted to preserve the health, as well as to aid in the support of those who are destitute of other means.

In every institution, from the grammar school to the theological seminary, we every year hear of some of our most promising young men losing their health, being compelled to abandon their studies, and not unfrequently falling victims to diseases arising from sedentary habits. This is especially the case with young men taken from active life, and confined within the walls of a literary or theological institution. The change is too great for human nature to bear. Suddenly to pass from a sedentary mode of life to one extremely laborious, is generally considered dangerous to health; and, we apprehend, that an immediate change from activity and open air, to the torpidity of the study, and the confined atmosphere of the school room, is likely to be still more fatal. On this subject, there is no need of examining causes, and of showing their tendency to produce the effects anticipated: experience speaks in a language too plain to be misunderstood, and in a tone too authoritative to be neglected. Young men of vigorous frames, accustomed to an active life, are the first to feel the effects of confinement and application to study. Of this class are a majority of those, who commence a course of study expressly with a view to the Gospel ministry. The habits of these young men are too sedate, to permit them to engage with

alacrity in those gymnastic exercises, introduced into some of our literary institutions, with a view to preserve the health and promote the agility and strength of the students. We doubt whether persons of this character, would take such an interest in these feats of agility, as is necessary in order to attain the end proposed. Boys play, because they love to play, and when the book is in their hands, they long for the hour to arrive, when they shall have an opportunity of excelling their companions in some feat of activity or strength. These motives will not operate on the youth whose interest we are considering. To exercise solely with a view to promote health, like eating without an appetite merely to sustain life, can seldom be beneficial.

Manual labour has all the advantages, as far as health is concerned, that can be anticipated from gymnastics. To use the saw, the plane, the axe, or the hoe, will excite perspiration, expand the chest, and give strength to the muscles, as effectually as to climb a rope, to mount a ladder, or to turn a somerset; and while employed in manual labour, the student can indulge the pleasing idea, that he is doing something useful to himself or others. We have, it is true, no conscientious objections to gymnastic exercises. We should recommend them to youth of all descriptions, where exercise of a different character is not attainable.

Again, the practice of some useful branch of industry, is important to young men who have in view the Gospel ministry; inasmuch as the habits and skill thus acquired, may be convenient and necessary in future life. What is it that a majority of those who are preparing to preach the Gospel have reason to expect in future life? Can they anticipate a full and competent support from the people among whom they may labour? Is this the fact with regard to a majority of those now located in villages and agricultural districts? A large portion of them derive a part of their support from teaching schools, or from cultivating the earth. And what grounds have those now preparing for the ministry to expect an easier lot than that of their predecessors? In many cases, the people are not able, and in others they are not willing, to give a minister an adequate support. In these circumstances, a man acquainted with gardening or farming, may support his family on a salary not half sufficient without the aid of a small lot of ground. Suppose he does not perform much of the manual labour himself, (as he cannot, and ought not, if he devotes his time and

strength to the spiritual interests of the people,) it is important to know how his little concerns should be managed; unless he knows what service he ought to expect from those he employs, and how their labour can be advantageously directed, he will lose by every attempt to provide bread for his family in this way. If he has learned the use of mechanical tools, he can with his own hands, furnish his family with many necessaries and comforts, without which they must suffer; or, he must call a mechanic, at considerable expense, to drive a nail, to fix a latch, or to make a bench. We have known some men so ignorant of these small matters, and so utterly helpless, that their families actually suffered, when at the same time they were receiving an income sufficient, with skilful management to afford every necessary. We have known others of the same character, who were obliged to call on their people for a much larger support than would have been sufficient, with skilful economy. Now, is this right, is it honest, in a young man, having in view the gospel ministry, to form such habits that he must tax the church for a much larger amount, than with different habits would be necessary for his support?

Among people who obtain a living by personal labour, a minister loses much of his respectability and usefulness, by ignorance of the common concerns of life, and an incapacity to do any thing for the support and comfort of his family. The idea not unfrequently arises in their minds, that he entered the pulpit, because he was fit for nothing else. On the other hand, if they see that their minister knows how things ought to be done, and that he is willing, when necessity requires, to use his hands and to help himself, they conclude that he had some other motive in entering the sacred desk, than to get a living. In a missionary, among a rude and ignorant people, a knowledge of agriculture, or of some mechanical art, seems almost indispensably requisite, not only as a means of subsistence, but also of making a favourable impression on the minds of those destitute of the comforts of civilized life. If the savage do not see that the Christian is superior to himself in the arts which minister to human comfort, he will be slow to receive his instructions respecting the means of future happiness.

It is admitted, that a minister may be placed in such circumstances, that he shall have no occasion to use his hands, and that it would not be his duty to spend a moment of his time in manual labour. In these circumstances, he can easily desist from labour, and accommodate himself to his situation: but he

cannot, in early life, if his hands have never touched a spade or axe, dig his garden, or cut wood to warm his study or to cook his dinner.

We would, by no means, wish to intimate that ministers of the gospel ought to depend on a secular employment for support. A people never adopt a more mistaken policy than when they take such measures as tend to produce this result. The inevitable consequence is, that their minister becomes completely secularized. The business which occupies a great part of his time, will occupy a great part of his thoughts. When a religious society purchase a large parsonage or farm, and expect their minister to provide for his support by his own management and industry, they do all in their power to tempt him to neglect the duties to which he has consecrated his life. No man can be faithful to his vows, who suffers himself to be so entangled with worldly engagements, that the Sabbath and a day or two in the week, is the only time he can devote to the work of the ministry. Nothing less than absolute necessity, should induce any minister of the gospel to devote more time to secular occupations than is necessary for a relaxation from his studies and the anxieties of parochial duties. Yet in these hours of relaxation, he may do much to lessen the burden which his entire support would impose on a feeble congregation. And if a man, in his youth, has attempted no kind of manual industry, he will, in middle life, be utterly incompetent to assist himself. What would have become of the Apostle Paul, had he not learned to make tents? Paul was a regularly bred scholar; he had enjoyed, in youth, the best advantages of instruction which his age and country afforded, and, at the same time, he had learned a trade by which he could support himself when necessity required. The custom which, in former days, prevailed in some countries, of causing every young man, whatever might be his rank or fortune, to learn some useful art, by which he could obtain subsistence in a reverse of fortune, is one worthy of imitation, especially by such as have in view the gospel ministry.

The preceding remarks are, in some respects, applicable to all, whatever be their circumstances, who intend to enter the sacred ministry, and to endure hardness as good soldiers of Jesus Christ. No man who has in view a laborious service, ought to indulge himself in such an easy and indolent mode of life, as will disqualify him to bear the toils before him. In cases where no assistance is asked or received from the church,

such persons are answerable only to the Master whom they profess to serve. But the church has a right to inquire whether those whom she assists in their education, are forming such habits as will render wholly or partially useless, all the expense bestowed upon them.

There are other considerations peculiarly applicable to those under the patronage of education societies. Let it be remembered, that the widows mite and the hard earned savings of the daily labourer, have been thrown into the fund by which they are supported. It is fit that no more be drawn from this sacred fund than is indispensably necessary. And it must be gratifying to the feelings of an ingenuous young man, by his personal industry, to diminish the demands on the Lord's treasury, or to contribute the means of educating others. This he does, in fact, when he earns a part of that which is necessary to his own support. The labour which he performs, will also teach him economy in his expenses, as he knows from experience how hard it is to earn money.

The abstract question, whether a young man, preparing for the service of the church at her request, has a right to a support, has nothing to do with the view which we are now taking of the subject. The general principle may be true, and yet particular circumstances may modify its application. The Apostle Paul had a right to a maintenance, at the very time when he was labouring with his hands, lest the church should be burdened, and the glorious cause in which he was labouring impeded. Such, we conceive, is the existing state of things. The demand for competent and faithful preachers of the gospel is unexampled in the history of the church. Many young men of piety and talent are offering their services, provided they can obtain the means of qualifying themselves for the work. Funds cannot be raised to the full amount necessary for their support. In these circumstances, every candidate for the sacred office, if he has a right spirit, will consider it his privilege as well as his duty, to do something, however small, to bring more labourers into the plenteous harvest. And if a young man has not wealth accumulated by the industry of his ancestors, he has hands, which can provide, in part, for his own subsistence. If this can be done without retarding his progress in learning, if it is the most likely way to preserve his health, and to give him such habits as his future usefulness will demand, why should any one hesitate to make the attempt?

It will be admitted, that a candidate for the sacred office, who has at his command the means of his own support, ought not to be assisted; because the indigent have a stronger claim, and because his piety might very justly be questioned, if, in the existing state of the church and of the world, he be unwilling to sacrifice a part or the whole of his patrimony, in order to qualify himself for the service of the Master to whom he has devoted himself and all that he possesses. Labour is the origin of wealth. And why should not those, who have nothing to give except the labour of their own hands, be willing to throw their mite into the sacred treasury? We verily believe, that if a young man could not earn more than ten dollars a year, it would be worth more than an hundred contributed by those who have abundance. It would show that he was really in earnest in seeking the sacred office; that it was not from an aversion to labour that he devoted himself to study. And the Christian community, convinced that he was making every practicable exertion to maintain himself, would contribute freely and liberally to his support. We do believe, that if candidates for the sacred ministry would employ themselves in useful labour, whenever it could be obtained, there would be no want of funds to sustain all who are now in a course of preparation. Farmers, and mechanics, and others who labour for their maintenance, would contribute cheerfully to the good cause. The most common objection in the mouths of the industrious part of the community to aid indigent students, is, that they are lazy, and too proud to soil their hands or clothes with work which others have to do from morning to night, and from year to year. To be convinced that this motive operates, point out to these persons, who refuse to give on ordinary occasions, an individual who employs his vacations and his leisure hours in some useful employment, and they will give with a cheerful and liberal hand.

It has been feared, not without sufficient reason, that an entire exemption from the labour to which a young man has been accustomed, and from the care imposed by the necessity of providing for his own support, will have an injurious effect on his moral and religious character, when he is furnished, independent of his own exertions, with necessary subsistence. The necessity of providing, at least in part, for his own support, we conceive, is the only effectual means of preventing this injurious tendency. No promise of service to be rendered some years hence, no legal obligation to refund, with interest, at

some future day, moneys advanced for his education, will operate so powerfully in checking the pride and extravagance of youth, as the immediate exaction of a few hours of daily labour. The sacrifice of present ease, and the endurance of immediate toil, is a much safer evidence of sincerity and devotedness to the cause of Christ, than a promise to make ten-fold greater sacrifices at some distant period.

We should be among the last to require of a candidate for the gospel ministry, any thing mean and degrading; and we conceive there is nothing in the course which we recommend of this nature. Personal labour, when it does not interfere with more important duties, is honourable, and Christians, especially those who are looking forward to the service of that Master who washed his disciples feet, should beware of cherishing by their example those false notions of honour too prevalent in our country.

In institutions where some daily labour is required of all the pupils, the odium attached to manual industry is entirely removed. No one can despise his fellow for performing a service in which all are alike occupied. In other situations, where a majority of the pupils spend their hours of relaxation in lounging, in conversation, or in active sports, there will be prejudice and ridicule to be encountered by those who depart from prevailing habits. But ought young men, who are expected in future life to direct and control the moral and religious sentiments of the community, to yield to these prejudices? If they have not moral courage sufficient to sustain them in performing their duty in opposition to the false notions of a few individuals, will they hereafter be competent to resist the prejudices, to oppose the corruptions of multitudes, and to defend the cause of truth and holiness amidst a gainsaying world? *Non tali auxilio, nec defensoribus istis tempus eget.* The present state of our country, the perfect freedom with which men express and publish their sentiments on all subjects, and especially the opposition likely to be made to evangelical doctrines and Christian practice, will demand men of more stable purpose and firmer nerve, than to be deterred in the discharge of duty, by the remarks and sneers of a few inconsiderate youth. The apprehension of reproach arising from this cause is, we are persuaded, far greater than will be realized when the experiment is made. Let three or four young men in our most distinguished literary institutions, commence some manual operation, and we venture to predict that, in six

months, their invigorated health, their progress in study, their exemplary conduct, will silence every reproachful tongue.

We by no means think it necessary that labour should be confined exclusively to institutions in which all are required to work. Every Academy and College and Theological Seminary in the United States, might make such arrangements as would give employment to a few frugal and industrious young men. In these cases, let the period of daily labour never exceed the hours of relaxation given to the other students, and we are confident that the literary and scientific progress of the youth thus employed, will not be retarded.

If those who have the distribution of funds collected to aid indigent young men in their education, should make it an indispensable condition, that those assisted labour whenever employment can be found, we see nothing hard or unreasonable in the terms. We know respectable mechanics and farmers, able and willing to give their sons a liberal education, who require them in vacations, and in hours of relaxation from study, to assist in their shops and on their farms. This plan is adopted rather from a regard to the health and future benefit of their sons than for the sake of immediate profit.

Perhaps it may be thought, that young men of promising talents and feeble or impaired health, ought to be an exception to the general rule. So far from forming an exception, these are the persons who ought to spend a large portion of their time in such invigorating occupations as are suited to their strength. It is the most likely means of restoring them to health, and of giving them a constitution able to endure the studies and labours of the profession in prospect. Or if their constitution be so broken that they are unable to bear a few hours of moderate daily labour, they ought not to be aided by funds consecrated to a sacred object. They would probably sink under the pressure of preparatory studies; or, if they entered the ministry, they would perform a short and inefficient service.

We cannot forbear to remark, that the state of our country is peculiarly favourable to the success of this mode of educating young men. Labour of all kinds is high, compared with the expense of living. In the crowded population of Europe, where the greatest labour which the human frame can bear, is hardly sufficient to furnish the necessaries of life, this method is impracticable. In this new and growing country, the value

of labour bears a larger proportion to the means of subsistence than in any other part of the world. And this fact seems to be a plain indication of Divine Providence, that the method which we have contemplated ought to be employed in preparing for the ministry men qualified to extend the influence and blessings of the gospel in the large regions rapidly increasing in population in our own country, as well as in furnishing missionaries for foreign lands.

The question now arises, can young men of piety and talent, in sufficient number, be found, willing to undergo this toil, and to prepare themselves by a long course of discipline and study, for the sacred ministry? We answer, unhesitatingly, such young men can be found. All that is necessary is, to afford them the requisite facilities, and to show them the importance and necessity of this course, and men such as the cause of Christ needs, will be found. The fact, that hundreds of young men, under circumstances more discouraging than we have recommended, are already thus labouring in different parts of our country, is proof that others will appear when the necessary facilities are provided. On what grounds can a young man of right spirit, refuse to submit to the discipline proposed? The labour recommended is necessary for the preservation of health; the discipline is necessary for future comfort and usefulness; the attempt of each one to aid himself as much as practicable, will excite the sympathies of the Christian community, and open ten thousand purses now sealed against all calls of this nature. And is the youth who is now so delicate that he cannot endure a few hours labour, the man who is hereafter amidst rain and snow, or under a burning sun, to traverse the wilderness, to sleep in an open cabin, and to preach under the canopy of the heavens? Is the youth who will not exert a muscle or move a limb to aid in his education, the man who is hereafter to preach self-denial and liberality, and to rouse the slumbering churches to assist in evangelizing the world? Is he who is now ashamed to touch an instrument of husbandry, the man who is hereafter to teach humility, to inculcate on his hearers to labour with their own hands, so that they may have something to give in aid of every Christian enterprise? To these and similar considerations, we are very confident that no young man, worthy to be entrusted with the sacred ministry, can feel indifferent.

In conclusion, we do not hesitate to say, that no person constitutionally or habitually indolent, ought to be aided with a

view to the gospel ministry. Much less should those who are too proud to submit to such labour as would diminish the necessary demands on the Lord's treasury.

ART. III.—HINTS CONCERNING PRAYER MEETINGS.

It will here be taken for granted, that social meetings for prayer and praise, usually called *Prayer Meetings*, are founded in reason and scripture, and that all experience is strongly in their favour. Many centuries ago, when danger arose to the Jews in Persia, from the conspiracy of Haman, we find Esther and her maidens betaking themselves to social devotion in the palace, while Mordecai and his companions were engaged in the same manner without. So it has been with the pious in every age. All the sincere disciples of Christ not only love their Master, but also love their fellow disciples, delight in their company, love to mingle sentiments, desires and affection in pious conversation, and before the throne of grace; and whenever religion is in a flourishing state in their hearts, will spontaneously come together, as often as their other duties will conveniently allow, mutually to receive and impart benefit, to warm the love, and stimulate the activity of each other, in the best of all causes. It may be confidently asserted, that true religion was never in a lively state, since the days of Paul to the present hour, without prompting its genuine possessors to seek the company of each other, for mutual comfort and growth in grace. Accordingly, it is impossible, as it appears to the writer of these pages, to peruse the New Testament Scriptures, without finding ample confirmation of this statement. No sooner had the effusion of the Holy Spirit, on the day of Pentecost, taken place, than a general spirit of prayer seemed to rest on the people. They seem to have assembled for prayer "daily," and "from house to house." When Peter was imprisoned, special prayer was made by the members of the church of God for him. And when he was delivered out of prison, by miraculous interposition, in answer to prayers, he went immediately to the house of a Christian friend, and there he found a little warm-hearted circle of believers assembled, and actually engaged in prayer when he knocked at the door, perhaps praying for that very deliverance of the servant of God which had been, but a few minutes before effected, and

now, to their unspeakable joy, announced to them by the subject of their intercession in person.

What happened in the apostolic age, when religion was revived, has happened in all ages since, when a similar revival took place. So it was in the land of our fathers, the Puritans. So it was in Germany, in the 17th century, when Spener and his followers arose in the Lutheran church, to contend for the restoration of true religion. Nay, the question respecting the propriety and expediency of social prayer meetings was one of the main things which formed the line of distinction between the friends and opposers of vital piety, in that day and country. And in our own times, we know that the question, whether prayer meetings shall be tolerated or not, divides the evangelical from their opponents in several denominations of Christians. But, as was intimated in the commencement of the present article, on the warrant and reasonableness of this mode of social worship, it is not our purpose to dwell. It has too long had the sanction of the wise and the good, to admit of its being now drawn into serious question.

Among the difficulties with which the friends of prayer-meetings have had to struggle, when they occurred weekly or oftener, from year to year, has ever been the *sameness* or *monotony* of their character. The same general exercise, the same topics of petition, the same aspect and scope, have served to diminish the interest of those meetings, and to produce a degree of stagnation, if not weariness, even in pious minds; and with regard to all others, (and some who have not a true spiritual taste attend almost all our prayer-meetings) they have seemed to themselves to find nothing but one unvarying (i. e. unvarying except in language) strain of adoration, confession, petition and intercession, from one year's end to another. And indeed, after making all due allowance for the absence of genuine religious taste in those who make the complaint in question, it must be granted that it is not an easy matter in pursuing the ordinary, common-place course, to keep up the interest of such services, especially where there is little in the form of instruction or direct address, but a constant succession of devotional exercises, to engage the attention. There is a love of variety inherent in our nature, which may not be in all cases unhallowed, and which, undoubtedly, ought to be, to some extent, consulted and gratified.

The same difficulty exists with reference to the ordinary public service of the sanctuary. It is extremely apt to be mo-

monotonous and wearisome. And happy is the minister who has a sufficient knowledge of human nature, sufficient intellectual and theological resources, sufficient variety, both in matter and manner, to arrest the attention, and sustain the interest of an intelligent people, from week to week, for years together. This is no easy matter, as many excellent men have found in their painful experience. The continual sameness has been the theme of complaint, concerning pulpit ministrations, for centuries; and in too many cases the complaint has been far from being without foundation. It is enough to put in requisition all the learning, ingenuity and holy ardour of the man of God, to "bring forth out of his treasure," from time to time, "things new and old," to instruct, entertain and interest the mass of those to whom he ministers; and all this without sacrificing any measure either of truth or duty to the love of novelty.

With respect to prayer meetings, I have a suggestion to make, which, though not new, I have never yet known to be acted upon, either so frequently or extensively as could be wished; and which *some* ministers and other conductors of these meetings, would seem to me never to have thought of. It is, that there be a constant effort to DIVERSIFY THE PROMINENT OBJECTS which are brought before the minds of the worshippers, as matter of special petition at these social meetings. The prayers at these meetings (I of course except the monthly concert and the Sabbath school concert) are all of the same general character, embracing, commonly, the same topics, and differing from each other only in the compass, order and fervour with which they are presented, there seems to be scarcely an effort made to vary from the same uniform, dull, endless round; scarcely an attempt to introduce any thing like an interesting, soul-stirring variety. But would there not be an advantage in devoting the ordinary prayer-meeting, at one time, to prayer, not exclusively but peculiarly, for the *children of the church*; at another, for the *rising generation in general*; at another, for the *revival of religion in that particular congregation*; at another, for a blessing on *ministers of the gospel*, that they may be made more faithful, self-denied, laborious, and successful; at another, for a blessing upon *our civil rulers*; at another, for the smiles of Heaven on the *great Christian enterprises of the day*, &c. &c.? It is true, the most of these topics are generally included in one or another of the prayers which are offered at social meetings; but several of them are usually noticed only in a cursory manner, thrust into

a corner, as it were, of the exercise, and make very little distinct or solemn impression. And if, in order to obviate this undesirable result, an attempt should be made to dwell upon every topic, until an opportunity should be enjoyed to give to each the extension and impression which it merits, the prayer would of course become tediously long, and instead of rousing and interesting the hearers, would be likely to weary them. How much better to let the social service be *chiefly*, though not *exclusively*, devoted one week to one of these objects, a second to a different one, a third to another still. This would allow time for dwelling on each until some distinct impression was made. And if the minister, or the individual presiding in his place, should preface the exercises, on each occasion, with some appropriate remarks, tending to prepare the minds of the people for engaging in prayer on the subject assigned, and deeply to impress upon them its importance; can it be doubted that a more hallowed and practical influence would be likely to result from the exercises, than if managed in the ordinary manner? I have somewhere heard of a pious man, who said that in his closet devotions, his habit was to continue confessing his sins before God, until his own heart was, in some degree, melted and humbled under a sense of them; and that, in like manner, he generally resolved to go on thanking God for his multiplied mercies, until his own mind was, in some measure, expanded with gratitude and love. I cannot help thinking, that something of this kind ought to be aimed at in our social prayers; and, if so, that we ought to be more in the habit than we have usually been, of devoting a whole evening, *chiefly*, to spreading our desires before the Lord, on some one particular subject, and pleading with him for a special blessing in reference to that subject. Our minds are so constituted, that we cannot think of many things at once; and still less are we likely to be deeply impressed with a variety of subjects in the same exercise. It should, therefore, be the aim of the presiding minister on such occasions, to endeavour to make some one subject particularly prominent, and to dwell upon it, until it takes hold of his own mind, and those of his fellow-worshippers, with some degree of practical feeling.

But here, while one advantage is attained, the opposite mistake ought to be carefully avoided. I mean the mistake of those who imagine that, when they are assembled to pray for a particular object, they cannot dwell upon it too long, or repeat the same ideas too frequently. Hence I have, more than once,

known an assembly, if I may so express it, prayed into a solemn frame, and prayed out of it again, by a most unwise multiplication and protraction of prayers. I should say, considering the elevated nature of the exercise, that *three* prayers of the ordinary length, at any one meeting, are quite as much as ought usually to be introduced; and that as much care ought to be exercised, by those who lead in the duty, as may be, without falling into formality, to enlarge chiefly on topics which had not been so much dwelt upon before, and to avoid multiplying words, as if they thought they should be "heard for their much speaking." The use of extemporary prayer is a noble privilege, worth contending for; but rant and *battologizing* ought to be avoided, and under the direction of a wise and pious leader, they may be avoided.

I will suppose a prayer meeting, of the ordinary character, to take place, statedly, every Wednesday evening throughout the year. Of course, the members will assemble fifty-two times during each twelve months. Nothing is more common than for such societies to languish, and after a few months, to become thinner and thinner, and, at length, almost extinct. But if the minister or other presiding individual, at the close of the evening, were to announce, that the next evening they would come together to pray for a particular object; as, for example, for the temporal, and, above all, for the spiritual and eternal welfare of their own children, and, in a sentence or two, hint the deep importance of the subject; or, for a blessing on the ambassadors of Christ, and all who minister in holy things, that they might be visited with a new unction from above, as a foretaste and pledge of rich blessings on the flocks committed to their care, would not more people be likely to attend the next time, and to attend with raised expectations, and engaged and prepared hearts, than if nothing special had been announced? Thus, in the course of a year, ten or a dozen great objects might be made prominent in prayer, four or five times over, to the great edification of the minister himself, and to the unspeakable benefit of all who enjoyed the privilege of attending on such a series of exercises.

I have supposed that notice of the special object of each successive prayer meeting should be given at the close of the preceding. This, in ordinary cases, might be quite sufficient. But sometimes, where the contemplated service had for its object something more than usually adapted to engage the feelings of all classes, and even to attract the attention of many

who were not pious, it might be proper to give a more public notice of it from the pulpit, on the Sabbath, for the purpose of drawing some who might not otherwise know of the service intended. Yet my impression is, that this ought not to be always, or even generally done, lest it should, after a while, degenerate into a mere common-place affair, and cease to interest any one. In short, as the object of the whole plan is, to engage and keep up attention, by endeavouring to make each successive service present, as far as possible, something new, and something adapted to reward attention—every thing calculated to make the impression of common-place routine ought to be avoided.

The learned and pious Cotton Mather, in his "Essays to do Good," speaks of himself as practising, and recommends to others, the habit of having stated days in each week to pray for particular persons or objects. The object of this plan is precisely that which I have in view in these remarks. It is, that, on the one hand, the various interesting objects which ought to engage our attention in social prayer, may none of them be forgotten or neglected; and, on the other, that there may be time, not merely for bringing each before our view in its turn, but for dwelling on each at some length, and in detail, until our minds become in some degree affected with them. This is, surely, nothing more than wisely consulting the structure of our minds, and adopting that course which is likely to leave the deepest and most salutary impression.

In suggesting some of the topics which may be profitably made prominent in meetings for social worship, I have only specified a few, out of the many which might be in their turn acceptably and usefully brought forward. The list might be almost indefinitely extended. And yet it may be made too large; so large as that the most vitally important topics would not be brought into view as frequently as their relative importance would render desirable. It is also to be remembered, that almost every congregation, certainly every larger district, will be apt to have some subject, growing out of its local or relative situation, which demands its special notice in devotional exercises, from time to time.

The plan here proposed, if wisely and happily executed, may be of use in another view. There is a great tendency, especially in times of revival, to multiply social meetings for prayer, to an inordinate degree; nay, to such a degree as to leave no evening free for personal or domestic edification in

private. It is worthy of notice, also, that the great number of laudable plans and institutions started within a few years, in the way of Christian enterprise, are not unlikely to lead to the appointment of many special seasons of prayer for their prosperity. The Sabbath-school cause now occupies the second Monday evening of every month; and several other similar assignments, for different purposes, have been proposed, but not yet fully adopted. Now, if every Monday evening throughout the year should be thus appropriated, besides three or four other evenings in every week, some truly pious individuals, who have large families and many cares, might really be cut off from the opportunity of attending, as they ought, to their own closet duties, and to the instruction of those committed to their care. But if the plan were adopted, of making every ordinary prayer meeting, so to speak, *specific*, and of infusing interest and life into it, by presenting, on every successive occasion, some grand object to its special notice; there would be less inducement to multiply meetings unduly, and, especially less inducement to set apart particular days in each month or week, over and above all the other stated weekly appointments, to pray for particular objects. Due attention to all these objects might be provided for on the plan proposed, without any inordinate or inconvenient multiplication of public services.

It is hoped none will suppose that there is any intention here to discourage those meetings for prayer which are strictly special or extraordinary in their character. As the providence of God toward civil communities often prompts politicians to peculiar celebrations and extra efforts, so in the church, dispensations of Providence more than usually frowning or joyful in their aspect, undoubtedly call for special mourning and fasting, or thanksgiving among her members. Far from intending to oppose such observances, I would say, that Christians are deeply criminal when they do not hear the voice of God speaking to them in such dispensations, and repair to his throne with corresponding sentiments. It is not to oppose this that the present article is intended, but to recommend that an attempt be made to render *every* prayer meeting as lively, pointed, and appropriate as possible; to impart to every one, however stated, something of the prominence and impressiveness which all expect to find in those meetings for prayer which are strictly extraordinary in their nature.

The writer of these pages is far from being confident that what he has suggested is worthy of attention. He has taken

the liberty of offering it to the notice of those who are most competent to judge; and if he should prove to have been the means of conveying the smallest hint which shall be directly or indirectly useful in imparting the least interest or life to a single meeting for social prayer, he shall feel himself richly rewarded. Certain it is, that whatever has a tendency to confer upon such meetings a character of deeper feeling, a more profound sense of what we need, and a more intense pleading with God for his blessing, is so much gained to the best interests of Zion. We are, probably, approaching times of solemn conflict, when all that faith, and prayer, and sanctified effort can achieve, will be put in requisition. Our "weapons" in this conflict must in no case be "carnal." And of those which our Master has put at our disposal, none are more universally accessible, or more powerful than PRAYER. Happy will be that individual Christian, or that church, which may be found, in the progress of the conflict, wielding this weapon with most constancy and persevering confidence! With this weapon, guided and animated by faith, we may defy the kingdom of darkness, "stop the mouths of lions, quench the violence of fire, and turn to flight the armies of the aliens." If Christians looked less to "the arm of flesh," and more to the promises, power, and faithfulness of their covenant God, they would have more comfort in their own souls, and be far better sustained in their controversy with Satan's kingdom.

QUÆRENS.

ART. IV.—SUGGESTIONS IN VINDICATION OF THE TEMPERANCE SOCIETY.

IN endeavouring to arrest the progress of intemperance, the points which principally claim our attention are two; to communicate just impressions of the calamities and crimes which spring from the use of intoxicating liquors, and to propose and recommend some remedy for the alarming evil. The destructive influence of ardent spirits upon the health, the moral character, the fortune, the reputation, and the eternal hopes of men, has been ably and repeatedly presented to view. It is therefore our purpose, at this time, to confine ourselves to a vindication, first of the principle of entire abstinence, and

secondly of the measures of the Temperance Society, as founded upon that principle.

I. The principle is to be defended.

Total abstinence from spirituous liquors, except for medicinal purposes, is to be vindicated upon the ground of moral obligation, as well as of expediency. That which under all the circumstances of our present condition is plainly expedient, becomes, from this very expediency, a moral duty in the view of all who regard the welfare of their fellow men.

A familiar illustration may be used, which, although beyond the limits of probability, may present the subject in a new light, and elicit our more impartial judgment. Let us suppose that by some change in the human constitution, animal food should cease to afford nutriment; that those who partook of it, in any considerable quantity, were observed to lose their self-control, to become wild and giddy, loquacious and boisterous, confused in intellect, and misled by false impressions of external objects; that their limbs became powerless, and that they at length fell into a disgraceful and helpless stupor. Suppose that, after many painful symptoms, the recovered man should be found to seek again and again the dangerous morsel, and crave the unnatural excitement; nay, that multitudes were seen haunting the places where it was sold, and multitudes daily under its influence; that millions of dollars were annually consumed in its purchase, thousands of lives every year sacrificed to its power, and hideous crimes perpetrated in its frantic orgies. Suppose, further, that the morbid appetite should grow upon the most unsuspecting, and prey upon the most beloved; should we not retreat from it as a poison, the poison of the soul? Could we be willing to endure it in our sight, or to admit it over our threshold, or, worse still, to prepare or to vend it? Should we not dread to approach it lest others might be allured to taste, and tremble to partake of it, lest our neighbour should sink into its abyss of woes?

Would to God that it were a sketch of fancy! The observation of every reader has already enabled him to apply it to the case before us.

The fear of "offending" others, (to use a scriptural expression,) that is, of occasioning sin in others, or making our brethren *stumble*, would, in the case supposed, lead every Christian man to cast it aside. Now this is the doctrine of the apostle Paul: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother is offended or is

made weak." And this abstinence needs the sanction of no positive command, but becomes binding by all the stress of the law of love, on him who endeavours to love his neighbour as himself. Applying the principle to the case before us, and acknowledging, as we all do, that intemperance is an evil incalculably great, we argue, *That in the present state of society, it is the duty of every prudent and benevolent man, to abstain from any use of alcoholic liquors, except as a medicine.*

We say the *duty*, because that which is so far expedient, that, if neglected, it leads our brother into sin, is our duty.

In the days of early Christianity, it was a question whether meat which had been offered upon the altars of heathen gods might be lawfully eaten by a believer. There were many who supposed that the indulgence was, in itself, sinful, as giving countenance to Pagan rites, and symbolising with idolaters. Paul was clearly convinced of the contrary, and believed that he might, with unquestioning security of conscience, eat whatever was sold in the shambles. Yet mark the purity and charity of that great and holy mind: he does not say, like many among us in similar cases, 'My conscience is clear, and I am not bound by the sanctimonious scruples of others.' No, his quick perception describes the danger of leading others to do sinfully, what he could do conscientiously: his sincere love felt the argument, *None of us liveth to himself*, and he concludes, *Wherefore, if meat make my brother to offend, if my lawful indulgence lead my brother into sin, I will eat no flesh while the world standeth, lest I make my brother to offend.* The principle of the gospel, therefore, is plain: if by any indulgence, however innocent in itself, or by any practice which is not morally obligatory, I lay a stumbling-block, an offence, an occasion to sin, in the way of others, that indulgence is to be forborne. And the application of the principle to the case of any individual, is equally plain. If, by the use of ardent spirits, however innocent in my own case, I lay temptation in the way of others, it is my immediate duty to abstain totally from this gratification.

The case is not hypothetical, as just stated. What has been presented as a supposition is an undeniable truth, and by every indulgence in spirituous liquors, however limited, guarded or temperate, we lay an offence in the way of others. Grant for the moment, what is always questionable, that any given individual is fully competent to restrain his desires, and to limit

himself to the proper modicum, that he is never heated, never misled, never injured; can he, in like manner, answer for those who surround him, and copy his example? Others see him partake, but they see not his secret cautions and rules and measurement. They are led to taste, to tamper with the poison, to believe it innocent, to submit themselves to its power, to become drunkards, to perish! Such is the gradation witnessed in instances innumerable. Such an one may observe his neighbours and dependants improving upon his model; he may know that ravages are hourly made upon soul and body by the same stimulus; he may hear the entreaties of Christian friends, who sorrowfully warn him against the practice; yet he replies, 'I am not subject to other men's consciences, nor answerable for other men's sins.' Listen to the piercing rebuke of the apostle, in a like case: *If thy brother be grieved by thy meat, (mark that a single word only is to be changed) now walkest thou not charitably; destroy not him with thy meat, for whom Christ died. Let not your good be evil spoken of.* It is even so, the painful truth is not to be dissembled; the unguarded indulgences of moral and Christian men are ruining the bodies and souls of thousands. The temperate drinker is seen by his children, his domestics, his associates, to partake of the polluting draught. What wonder if they drain the cup, which he only tasted? What wonder if the son feels no dread of the liquor which his father buys or sells or uses?

It is in this way that the use of ardent spirits, however limited or temperate, tends to keep up the injurious habits of society. We have heard it justly stated, as one of the most fruitful causes of inebriety, that the almost universal custom of men overwhelms the voice of prudence and religion. False ideas of hospitality, of generosity, of festive celebrations, and of encouraging labour, promote the criminal indulgence. Every drop which we take, goes to confirm and extend these habits of society. However small our influence, we are accountable for it. When we taste of the liquor, we indulge in that which is slaying its victims throughout our land, and has already plunged millions into perdition. The sin is national; we are tainted as a community; because of drunkenness, the land mourneth, and as the nation is made up of individuals, each man is called upon to shake off, at least from his own shoulders, the burden of infamy.

He who makes any use, even the slightest, of ardent spirits,

just in the proportion of his indulgence, does his part to encourage and sustain the manufacture and sale of this bane of human peace. There are many who drink the liquor, who would scorn to make it, many who buy that would be ashamed to sell. Now, though not in the same ratio, yet to a certain and a culpable extent, every consumer gives his vote, and pays his tax to uphold the traffic.

Almost all that has hitherto been advanced is entirely consistent with the assumption, that the article, in particular cases, is neither useless nor dangerous. The assumption is false, as we shall endeavour to show. Waving the disputed question of medicinal value, it is undoubtedly true that spirituous liquors are, in every case, useless and dangerous. They are useless, and therefore it is wise to abstain. We are all alarmed at the evils, the horrid, innumerable, damning evils, which this single article has introduced. Unless, then, we are indemnified by its manifold virtues, in the full amount of this loss and suffering, it is unwise, it is sinful, it is cruel to encourage the traffic or use. What are the countless benefits of the intoxicating draught? Has it contributed to human strength? While it has brought the youth to premature imbecility, and the sturdy vigour of the robust labourer to palsied helplessness, it has never permanently braced a muscle, or added one tittle to the physical power of its votaries. Has it given nourishment to the body? With united voice, our most eminent, and most unprejudiced physiologists protest against the delusion. Has it prolonged life, or averted disease? It has but marked out the first victims of epilepsy, apoplexy, malignant fevers and madness, while it claims as its own peculiar instruments of torture, *delirium tremens*, and *mania a potu*.

Ardent spirits are injurious, even to the temperate drinker, as he is called, and therefore it is wise to abstain. This we may pass over at the present time, as pertaining rather to the evils of intemperance, which we have thrown out of the field of inquiry. Yet it is not to be passed over in the private meditations of the serious Christian.

Ardent spirits, whenever used, open the door for temptations to him who indulges, and no man under such influence is safe. Every drunkard was once temperate. It was by gradual steps that he explored the loathsome and fiery deep, in which he is now groping towards final destruction.

No human eye can mark the point where temperance ends,

and intemperance begins; and wherever that imperceptible boundary may fall, the victim is always secure in his own apprehensions. The debased and squalid sot, who creeps into the recess of his dwelling, which he supposes to be unknown, and quaffs the beloved stimulant, while he endeavours vainly and ludicrously to conceal his disgrace, was once a man who despised the drunkard; and, even now, flatters himself that he is not detected. And each of us may have known as honest, honourable, industrious and kind, the brutal wretch who now brings daily sorrow into the family circle, pours mortification into the heart of a virtuous wife, and robs his offspring of their daily food. That appetite, once grown strong, knows no restraint; and we learn to feel the words of the poet:

'Tis quenchless thirst
Of ruinous ebriety that prompts
His every action, and imbrutes the man.
O for a law to noose the villain's neck
Who starves his own, who persecutes the blood
He gave them in his children's veins, and hates
And wrongs the woman he has sworn to love.—Cowper.

Let it be repeated, no man is safe who treads upon the crumbling brink of this precipice. The only safety is in a total relinquishment of the seductive draught; and no individual, in the view of these things, can continue in the use of ardent spirits, and consistently pray 'Lead us not into temptation.' Are you willing, we might ask, to lay before your sons and your brothers, even the *possibility* of becoming drunkards? Alas! perhaps they have already taken the irrevocable step. Perhaps they are, even now, possessed by that demon, and marked out as his prey. The cup which you cannot abandon, is the centre from which emanate those baleful influences, which, though they leave you untouched, may yet murder the dearest object of your love, blast the honour of your family, and cover your grey hairs with unavailing regrets and burning shame. *Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.* Prov. xxiii. 31.

II. The measures of the Temperance Society, as founded upon the principle of entire abstinence, are to be defended.

It is to be presumed, that the most decided friends of ardent spirits will not controvert the position, *That it is the undoubted right of any individual to lay it down as a rule*

for his own conduct, to avoid altogether the use of intoxicating liquors. It has never been contended, that any moral obligation constrains men to this indulgence; or, that there is any moral turpitude in abstaining from the excitement. Single cases of such abstinence are by no means new. In every age, since the acquaintance of man with the dangerous stimulant, individuals have here and there been found unwilling to approach it. And long before any fellowship in this forbearance was dreamed of, abundant have been the instances of abstinent and temperate men. Even now, it is by no means rare, to discover one and another whose habit it is to refrain from every thing of the kind; and we have not learned that any umbrage is taken at such a peculiarity, even though dissolute wits may affect to despise the water drinker. Various considerations may lead a man to adopt such a maxim. The care of health or reputation, the wise fear of seduction, the desire of holding forth a salutary example may prompt him; and no one, even among the profligate, doubts his right to pursue his own course of life, any more than the right to choose his own regimen, or adjust his own apparel. And, as in any given case, he who, from private reasons, chooses to avoid ardent spirits, acts according to his own acknowledged right; so no one can deny *that the same individual is altogether free to frame a resolution, or if he chooses to take a vow, that he will persevere in this way.* It may be deemed unnecessary, whimsical, rash or fanatical, but no one dreams that there is hereby any breach made upon the liberties of others. Such resolutions are made by every man, under every variety of circumstances, in matters of economy or trade or religion; and with the privacy of such a transaction, no one presumes to interfere. Private engagements of this nature are found useful in the conduct of our domestic affairs. They add the force of an obligation to what was before simply a prudential maxim. They decide, once for all, upon a class of actions, instead of leaving the mind in painful vacillation upon every emergency. They afford a brief apology in every case of objection or expostulation.

That there is nothing morally wrong in such an engagement, appears from the case of the Nazarites under the Old Testament, who bound themselves for a certain length of time to abstain from all intoxicating liquors. It is true, that this example has no weight when adduced as an argument for our abstinence, but it is a case in point, to answer at once every

charge of moral impropriety in voluntary obligations to such abstinence.

Indeed, so clear is the case, that it is certain we should never have heard any strong objections raised against single cases of such resolutions. The great English moralist, during many years of his life, abstained totally from the use of wine, in compliance with a resolution of this nature; and though he moved in a circle somewhat dissolute in this particular, no one, we believe, brought any charge of error or fanaticism against Dr. Johnson.* Nay, there is not a man among the ranks of the objectors, who does not feel himself free, at any moment, to discard ardent spirits or wine from his table, as well as any beverage or dish which he disapproves; and to fortify his purpose by a resolution, or even a vow.

It may, indeed, be urged that there is always danger in such resolutions, since such is the weakness of all human purposes, that they are very liable to be violated, and that thus the sensibility of conscience is wounded, and moral fortitude impaired; also, that through the strange perverseness of our minds, we are the more likely to rush to the opposite extreme, after the removal of the barrier. There is some truth in the premises, yet the argument founded on them leads us much too far; since it would equally deny the prudence of any fixed rule for human conduct, any purpose of holy living, any serious attempt of the libertine to amend his life. Grant that, because defeated purposes are mischievous, no purposes of good, no resolutions of temperance or safety are to be admitted, and you tear away one of the strongest barriers against vice, and aids of virtue, from the wise and good of every age. It is, therefore, as prudent, and as just, for me to determine that I will not indulge in ardent spirits, as to determine that I will avoid the excesses of the table, or the accumulation of debts beyond my means.

We frequently hear it said, that it is unnecessary to form such a resolution, inasmuch as he who believes that total abstinence is prudent and useful, may be supposed to have strength of purpose sufficient to confine himself to the path which he approves. In reply to this, let it be observed, that we suppose too much, when we presume that every man who

* See in Boswell's *Life of Dr. Johnson*, the record of a conversation which took place, April 7, 1778.

"sees the right" may not "the wrong pursue;" the adage of the heathen poet is familiar:

*Video meliora proboque
Deteriora sequor.*

The stubbornness of fact repels the conclusion every day. Men indulge daily in that which they know is leading them to ruin. Witness the bankrupt, the gambler, the drunkard, the debauchee. There are, moreover, seasons of allurements, when the mind which is influenced by a floating impression of what is right, without being held down by settled resolutions, will waver and fall under the fascination. This takes place without shame, because there is no consciousness of deviation from any prescribed rule.

We suppose too much when we presume of *ourselves*, that we need no deliberate engagement to retain us in the way of duty. It would be a waste of words to argue this point. Its illustration may be read in the case of the invalid who daily tampers with forbidden food, the sluggard who indulges in excessive sleep, the father who suffers insubordination in his family, the tradesman who neglects his business and the sinner who restrains prayer before God. And, in another view of the same objection, it may be truly said, that the very argument concedes the principal thing for which we contend: 'The prudent man *has strength of purpose* enough to abstain, without the yoke of resolution.' If, indeed, there is a *purpose* to abstain, and a purpose of some *strength*, it is all that we ask. The resolution which we defend is not a sacred covenant, not a religious vow, but a fixed determination to avoid a certain evil. But if there is not a purpose to abstain, of some strength, if there is no more than an indolent preference of such abstinence, we deny that we have any guarantee that the individual will not succumb at the first attack.

It is urged that such a determination is invidious, and implies a tacit charge of intemperance, against all moderate drinkers. To this it is a sufficient reply, that if the objection has any weight, it lies against abstinence itself, which has been vindicated, and not the resolution to abstain; and that the same scruple might be raised against any course of life, or moral habit, which might happen to militate with the opinions of the multitude. It is, therefore, reasonable that every man should be left to enjoy the right of laying down for himself

such rules as he chooses, with regard to the use of ardent spirits.

Any number of persons, maintaining such opinions, have a right to associate themselves upon the principle of entire abstinence; and such associations deserve our warmest approbation and most decided encouragement. If one man is free thus to resolve, the same liberty must be conceded to two, twenty or a thousand; unless something immoral or injurious is likely to result from their relation to one another, or from the circumstance of their multitude; which it will be no easy task to prove.

The member of the Temperance Society states the case thus: 'If I am free to reject the poison, the members of my family are equally so, and no less free to declare their resolution in my presence, and in common with me, with such formalities as may be judged proper; and so of my townsmen and fellow citizens.' Certain persons affect to be alarmed at the idea of a *mutual pledge*, or *binding ourselves to one another*, and thus forming, as they say, a dangerous compact. There is no ground for such alarm, and no shadow is more unsubstantial than the argument suggested. If the words *mutual pledge* have been used, they mean only this, that we, who by subscription; vote or acclamation, express our purpose, do so in common, in presence of each other as witnesses, and for mutual encouragement. Further than this there is no compact, except such as a prolific fancy may trace among a hundred men who subscribe to the same school, or put their names to the paper of the same mendicant. The only bond is the community of sentiment upon a single point, already vindicated.

There is power in concert of action. A thousand men may be directed singly to address themselves to any public work, and nothing shall be accomplished; because there is no feeling of encouragement, no unity of plan, no interchange of experience and wisdom, no view of success, and no concentration of strength.

Every man must have remarked the advantage which accrues to his own mind from association with others in such a work. Were the plan of our objector adopted, we should be carried back to the precise state in which we were before the dawn of the temperance reformation. And what was this state? Here and there was found a man bold enough to stem the current of public opinion and practice, and there may have been hundreds who resolved on, and attempted abstinence, and

had relinquished the attempt, because each was isolated, and without encouragement. However numerous the cases of individual abstinence, there was no great impression made upon the hostile evil, no appreciable diminution in the sale of liquors, no general amendment visible on the face of the social body.

The truth is, that human imbecility, even in the conscientious, is greater than we willingly acknowledge. If the basest of men were judged by the resolutions of their better moments, we might esteem the world free from crime. The virtues of the wisest and most circumspect need those aids of circumstance, those incitements of practical goodness, which so much abound in associations for benevolent ends; and those are wise who gather around them a circle of advisers and helpers in executing their good intentions. This is precisely what the prudent and temperate man does, when he unites himself to those who are pursuing the only safe path of total abstinence. He feels upon himself the happy operation of such concert. He is incited to persevere by the sight of so many linked in with him in the same cause; and pride itself, where there is no better principle, may be the salutary cause of his steadfastness, since so many interests besides his own would suffer by his fall. "There are higher considerations," we may say, in the language of the eloquent Robert Hall, "which ought invariably to produce the same effects; but we have no such superfluity of strength, as should induce us to decline the aid of inferior motives, when all are but barely adequate to the exigencies of our state. The recollection that we are acting under the eye of Omniscience, will lose nothing of its force by being joined to the remembrance, that our conduct is subject to the scrutiny of friends, whose sentiments are in unison, whose influence coincides with the voice of conscience and of God."*

There is indeed no magic in these associations, which can wash the Ethiopian, or charm away the spots of the leopard. How often must we be called upon to explain, that it is not the drunkard whom we hope to reach, at least in any direct manner, by the measures proposed? It is to establish the footing of those who begin to slide, to secure the principles and fortify the minds of the rising generation, to brace the courage of the inexperienced, and arm for future combat the temperate, that we now labour. And he is no wise defender

* Works of Robert Hall, volume ii. page 195.

of innocence, who is content to see her free from taint, but strives not to make her free from danger. It is from among the temperate of our community that the army of drunkards is to be levied, and the fatal conscription is to take effect upon the kind and dutiful sons and brothers, who are now exempt from fear as well as reproach.

Let us look, therefore, at the additional force of example in these associations. The example of a single individual is not inefficacious, until it is contravened and nullified by the power of adverse practice. This, however, is the lamentable fact, and where one abstains, there are thousands who indulge. To give effect, then, to the exemplary influence of the temperate, those who have determined to avoid the very appearance of evil, must have a mutual understanding, must join their forces, must form one visible mass, and then the temperance of thousands may have weight, where that of one would have been unavailing. Now, whoever has taken the pains to examine the operations of the Temperance Society, has not failed to observe that this is just the way in which the sphere of its influence has been enlarged. A small company of persons have agreed to abandon all use of ardent spirits. This has attracted notice, and given occasion to inquiry. They have been ridiculed, vituperated and attacked, but have still increased: for obloquy and opposition have but raised more conspicuously the standard of their simple principle. The rule of their action, however misrepresented, has commended itself to some, as innocent, safe and desirable. He who came to scorn, has sat down to investigate and risen to applaud. He has observed the aged, the virtuous, the disinterested, the pious, among their band, and he has been brought in himself by the force of example. This, indeed, could not be the case, if men of eminent standing were unwilling to unite in the enterprise, because they feel no danger themselves. Of all persons among us, those are most needed to befriend our efforts, who are above suspicion of any personal risk as to their good habits. One man of high reputation and acknowledged probity, may stand in the breach, and ward off death from a multitude. In no possible way can the example of one temperate man have so much weight as by this public connexion; the light of his consistent life is no longer hid, but diffuses itself; and this is what we ask, since the great influence of the Temperance Society is *exemplary*.

The union of effort in these associations has tended to diffuse accurate and extensive information throughout our country.

It is the simple statement of facts, which is the great engine used in this work. It is the unvarnished truth respecting drunkards and their destiny, which has been the instrumental cause of this reformation. No man can open his eyes, for the first time, upon the authentic statement relative to intemperance and its train of curses, without astonishment. Its statistics are appalling. For centuries, men have known that there were many drunkards, that a great quantity of liquor was therefore used, and that much misery, crime and death ensued; yet the impression of these general truths was vague and transitory. But when, upon careful investigation, it was published to the world, that more than thirty millions of gallons of ardent spirits were every year consumed in the United States, and twenty-eight millions of dollars expended on the article, that we have in our land seven thousand distilleries; that three-fourths of our criminal prosecutions may be traced to this source, that one-third of the maniacs in our hospitals have become such by intemperance, and that thirty thousand human beings annually die from this poison; when these alarming facts, in all their horrible details, were spread before the eyes of the community, the effect was instantaneous. Many a moderate drinker forsook his daily allowance, and the catalogue of our Temperance Societies increased by thousands.

As the interest of every individual in this subject is necessarily rendered deeper by association with others, so every conscientious man is led to use all suitable means for disseminating correct opinions on it; and our presses send forth, weekly, the productions of able pens, all of which have their influence. Addresses, tracts, sermons, periodical journals and newspapers, are now directed against the desolating scourge with the happiest consequences. Without the Temperance Society, these loud and stirring appeals would never have been heard: without this information, the great reform would never have advanced.

To take another view of the same influence: wherever there is an association of this kind, however small, there will be excited much inquiry and conversation upon the subject. 'What is its principle? what its object? Who are its supporters? Why do they thus abstain?' These and other less innocent questions are raised and circulated. Ridicule and opposition are no doubt called forth; but this is by no means to be deprecated. The man who sneers, may, from mere curiosity, read the tract or the discourse, and stand aghast at the extent of the

evil, and his own peril. Self-interest will lead some who are deeply engaged in the traffic, to decry the work. The careless and the jovial will smile at those fears which most become themselves. The tap-room and the haunt of vice will resound with profane jests and boisterous merriment, when temperance is named. The sot at his fireside, and the street drunkard as he returns from his debauch, will curse the hypocrites who would rob them of their idol. In the midst of all this, the cause prevails. The inquiry once stirred, may not so easily be satisfied. The ignorant are instructed, the careless aroused, the unwary warned, and the temperate corroborated; and the result in every case is, that the wisdom and benevolence of the scheme are made apparent, and the steps of many recalled from the ways of death. According to the most moderate computation, there are in the United States 2,000 societies, comprising 200,000 persons, who are pledged to abstain from ardent spirits, except as a medicine; and in every place where any suitable efforts have been made, the cause gains strength with each successive year.

What may we not then hope? A field of promise opens before us which cheers the heart; and those of our youth who reach advanced age, may witness the accomplishment of our devout aspiration. We look for the day when no city, village or neighbourhood shall contain the poisonous draught, except in the repository of medicine; and when with a wary hand it shall be measured out at the bed-side, by the temperate physician. We hope for the time when the distillery and the dram shop shall exist only in the annals of past years, and when the fruits of Providence shall no more be prostituted to the fabrication of a brutalizing drug: when the Christian father shall dread to set before his household the deadly potion, and the Christian merchant shall blush to make his bread by affording an article which is, to many, the occasion of disease, crime and death, to most the cause of intemperance, and to all both useless, tempting and dangerous: and when the Christian minister shall be no more called to lift up his voice against drunkenness, than to denounce the fight of gladiators or the altars of Moloch.

An outcry has been heard, charging the defenders of total abstinence with infringing upon the rights of conscience and the liberty of their fellow citizens. It requires a perspicacity greater than that which falls to the lot of most, to discover the point of this objection; and the difficulty of reply arises not so much from the cogency of the argument as from our inability

to discover any argument at all. For thus the sober thinker reasons with himself: Does my abstinence from ardent spirits violate the sacred liberties of my neighbour? Am I not free to use or disuse any article of diet or drink, at my own discretion? To lay down rules for self-government, and when I please to recommend them to others? And in the exercise of this freedom, am I guilty of any infraction of another's rights? Whose rights are these which we are charged with violating? Surely not those of the abstinent; for he, exercising his free choice, acts out his own voluntary purposes. Not those of the man who declines our fellowship; he is no less free in rejecting the proposal, and so far as the question of *right* is concerned, we leave him, if such be his pleasure, to besot himself daily with drink, and to form a society for his encouragement.

But we are told that a combination is formed, upon a principle which is peculiar, and which gives an invidious notoriety to such as choose to make use of ardent spirits; that we thus reflect upon others and infringe on their rights. Without pausing to seek for the somewhat indiscernible connexion between the premises and the conclusion, let us examine a parallel case. It is well known that certain highly respectable Christians have thought it a duty to abstain from what they conscientiously believe to be a sinful extravagance in outward apparel, and to encourage plainness of dress by their own example. They have exercised an undoubted right. They may have been blamed, as needlessly scrupulous; they may have been ridiculed by the unthinking or malicious. But is my patriotic sensibility so great that I take fire at this as an infringement upon my liberties? Has their united abstinence from a certain supposed excess led to the clamour that the state was threatened, or our private rights endangered? Has their economy and rejection of ornament been considered as an invidious crimination of such among us as do not adopt their principle? The cases are parallel, and the candid mind will scorn to harbour an objection which, even if it can be comprehended, has no bearing upon the question. We lay down a rule for our own conduct, and we heartily desire that others should voluntarily assume the same; but we enjoin no law upon our neighbours, we use no coercion, we erect no new terms of ecclesiastical communion, we threaten no penalty. Still we claim the same right to declare our honest convictions, which the politician has to speak his sentiments, the

moralist to denounce vice, or the teacher of religion to proclaim the gospel.

It only remains for us to recommend to all who read these suggestions, the solemn consideration of this subject, and to propose to every lover of public order, virtue and happiness, the adoption of the principle and practice now defended. We shall not offer such an insult to their hearts, as to suppose that they look unmoved upon the sad spectacle of disgrace, crime and woe which intemperance has produced, however they may hesitate as to the expediency of these measures. To the ingenuous we may thus address ourselves: You have now set before you a method by which you may at least do something to save yourselves and your families from these fatal evils; by which, more than in any other way, you may contribute to public sobriety and consequent happiness. It has not been pretended that any real evil can ensue upon the adoption of the principle now recommended. The paltry enjoyment which you forego is contemptible, and below computation, when viewed in connexion with national prosperity and everlasting life. The rebuke or raillery of avarice and folly you may well endure, for the sake of an approving conscience, and for the good of your race; to use the happy remark of an honoured Senator, "it is surely no great trial, in such a cause, to be *the song of the drunkards*." Reflect, that even if there be but a possibility of preventing a fellow creature's ruin, that possibility is not to be neglected. Consider the subject but an hour, and you must be convinced that the hopes excited by these endeavours are reasonable, that already an amount of good has been effected which can be estimated only in an eternity to come. You may indeed be temperate without joining any association, or taking any pledge; as you may be a Christian without being a public professor; but you cannot be blind to the fallacy of any argument which would lead you to withhold your voice from this open testimony for virtue and public safety, which would restrain from lending the weight of your example and influence to a work which you know in your hearts to be pure and charitable.

There are occasions where neutrality is culpable, and where every citizen is called to be at his post, and to do his duty. Your influence is operating from day to day, on one side or on the other. Your example is cited, either for or against this enterprise. While you waver or delay, thousands are rushing onwards to disgrace and ruin. Are you willing to stand in the

way of this reform? Can you, dare you, in the sight of a holy God, set up your business, your earthly gains, your reputation among irreligious men, as motives to outweigh the high persuasive reasons urged by duty and benevolence? And will you be able, with any complacency, to look back from your dying bed, upon the advances of temperance so gloriously carried forward, and remember, that you had no part in this blessed undertaking, that you were unwilling to relinquish the manufacture, the sale or the use of a destructive drink, for the strong probability of saving souls and glorifying God?

Far be it from us to use the language of reproachful accusation. There may be many who still stand aloof because they have not yet discerned the path of duty; but we would call upon such, upon men of tender consciences to espouse the *safe* side, to avoid the very appearance of evil, to neglect no means which are innocent, and which even by possibility may stay the plague. By tampering with the poison, they may ruin their own peace, destroy their families, and vitiate the purity of their associates. By providing it for others, with whatever intention, they are ministering to the madness, the blasphemy, the crime of the drunkard; spreading before the ignorant and the unthinking the snare into which even the wise and the honourable have been inveigled. They are filling up the cup of bitterness for the more than widowed wife, and rivetting the chains of poverty on the children, who, though not yet orphans, know not the tender mercies of a father. And though the temperate only receive it at their hands, they are assisting them in the first step of that way which has led its millions to everlasting fire. Let such be exhorted to come to a decision, to spread before God in solemn prayer the doubts and anxieties of their minds on this subject. It is unwise to become offended or reject what is now proposed; it is the duty of all to seek the direction of the Holy Spirit. The father will surely be moved by the love he bears to the little ones who gather around his knees, and who are yet to endure these perilous temptations, to leave nothing undone which affords a hope of changing the habits of society, and banishing this cup of enchantment and sorcery.

In this great cause our hope is in God. Let us, therefore, with united supplications, implore the aid of that wisdom which is from above, and the blessings of that *Father of lights* from whom *cometh every good gift and every perfect gift*.

ART. V.—REVIEW OF PROFESSOR STUART'S LETTER
TO WILLIAM E. CHANNING, D. D.

A Letter to William E. Channing, D. D. on the subject of Religious Liberty. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover. Boston, Perkins & Marvin, printers, pp. 52.

THE Unitarian controversy began in this country in the year 1815. It was occasioned by the publication of a pamphlet, entitled, "American Unitarianism, or a brief survey of the progress and present state of the Unitarian Churches in America." The late Mr. Belsham, of London, in his *Life of Theophilus Lindsey*, drew up this view of "American Unitarianism," from documents furnished by some gentlemen of Boston. The Rev. Dr. Morse, then of Charlestown, republished this part of Mr. Belsham's works, in the United States; and thereby subjected himself to great odium, on the part of some of his neighbours.

But we have no room here for even a sketch of the history of Unitarianism in our country. Our only object is to show that Dr. Channing, from an early period down to the present time, has been engaged in this controversy. The publication adverted to above, produced a correspondence between him and the late excellent Dr. Worcester, of Salem. This resulted in the exposure of a system, which had long been kept in concealment.

In 1819, Dr. Channing, at the ordination of Mr. Sparks, of Baltimore, preached a sermon, in which he gave a view of Unitarianism as a distinct and peculiar religious creed. The publication of this sermon drew forth a series of letters, addressed to the author, by Professor Stuart, of Andover. These letters were reviewed, but not answered; the controversy was continued by Dr. Woods, also of Andover, and by Dr. Ware, of Cambridge, until the year 1823. In these cases, it was generally thought that the Unitarians gained nothing in the argument.

In 1826. Dr. Channing preached a sermon at the dedication of the Second Congregational Church, (as it is called) in New York. This sermon was also published. Its design was to

show the superiority of Unitarianism to Orthodoxy, in its moral tendency. It was ably reviewed by an anonymous writer in 1827.

It is sufficient for our present purpose, to state further, that Dr. Channing, in the course of the present year, has published a uniform edition of his writings, and also a sermon preached by him at the "General Election" in Boston, May, 1830. Of this last discourse, our readers may form a just opinion, from extracts given in the pamphlet under review.

This brief statement will show, that Dr. Channing has entered largely into that controversy, which has for some years disturbed the tranquillity of Boston and its vicinity, and has excited an interest among Christians in all parts of the country. We wish it also to be understood, that Dr. Channing is regarded as the leader of Unitarians in the United States. He is greatly celebrated by his party; and he himself assumes before the world, the character of a man of enlarged thought and liberal feeling; of various learning and refined taste. It is no part of our present business to determine the validity of these claims. We only say, that a man who stands on narrow ground, in a high place, ought to "order well his steps," and "take heed lest he fall."

But like other men, raised far above their original aspirations, this great man seems to have lost both his prudence and his equanimity; and often betrays unexpected irascibility and bitterness of spirit. He ought to remember his own claim as the most liberal of all liberal Christians. Who would expect Dr. Channing so far to forget himself, as to adopt that *art of controversy*, which consists in making his adversary odious, instead of proving him to be in error? But this he has done. After having unsuccessfully tried his strength in argument, he has fixed his name to the charge, made in the most public manner, that Orthodox Christians in Massachusetts, *are designing and plotting the overthrow of religious liberty, the suppression of free inquiry, and the establishment of ecclesiastical tyranny.* The charge, indeed, has not even the poor merit of originality. It is taken up by the champion of Unitarianism, after it had become stale by repetition: it is taken from the mouths of open and avowed enemies of Christianity; and used, as we think, as a very culpable expedient to cover the disgrace of discomfiture. Or, if it is too much to say that Dr. Channing felt himself defeated, we shall be compelled to charge him with the use of poisoned weapons against

an adversary, whom he had not vanquished in open and fair warfare.

That any thing has ever been done by the orthodox men of Massachusetts, to excuse or palliate such a charge as this, we utterly deny. We certainly are not prepared to vindicate, in all cases, the manner in which they have conducted the controversy between themselves and the Unitarians. But, as far as we have seen, the *matter* of controversy, and not the manner, is the *chief* subject of complaint. The great question is this; are the men who deny the plenary inspiration of the Scriptures, the total depravity of human nature, the divinity of our Lord, the personality and divinity of the Holy Ghost, the vicarious sufferings and atonement of Christ, regeneration and sanctification by the Holy Spirit, justification by faith, and the eternal punishment of the finally impenitent, to be reckoned Christians or not? The Unitarians affirm, and the Orthodox deny. This denial is the great cause of dissatisfaction and complaint. The Orthodox have never withheld personal civilities and kindness, have never brought their religious disputes into politics. The whole controversy has been one entirely of a religious character; it concerns only religious opinion and practice. Decisive proof of this is found in the fact, that although a decided majority of the people of Massachusetts are Orthodox, the government of the State has, for some years, been confessedly in the hands of Unitarians.

It is true that loud complaints have been heard, that the venerable college of the State, although chiefly founded by orthodox men, for the express purpose of promoting orthodox sentiments is entirely in possession of Unitarians. But these complaints have been made chiefly, if not entirely, on the ground that Harvard University has been employed for sectarian purposes; and has indeed been used as an instrument of proselytism. The fact is undeniable. Is the public statement of this fact one ground of Dr. Channing's charge?

It was remarked above, that Dr. Channing had repeated the accusations of the avowed enemies of Christianity. As long as these accusations were anonymous, no man of any character thought them worthy of notice. But the case is greatly changed, when a gentleman of distinguished reputation, comes forward before the public as an accuser, and virtually pledges himself for the truth of the charge. He must be held either to produce his proof, or to retract.

We wish it, however, to be understood, that if Dr. Chan-

ning, after convincing himself that the principles and practice of his orthodox neighbours tend to produce the evil alleged, had only endeavoured, by fair argument, to produce the same convictions in the minds of others, *we* should have found nothing to censure in his *conduct*, whatever we might have thought of the soundness of his reasoning. But he alleges it to be a *fact*, that hostility to free inquiry is the motive, and the destruction of religious liberty is the object of his theological opponents. What a specimen of liberality!

Professor Stuart felt that he was called on to notice grave charges, thus publicly made by one whose *dictum* goes for proof among the whole body of *liberal men*, whether Christians or Infidels, in this country. His letter to Dr. Channing is now before us. It is our duty to put our readers fairly in possession of its contents; and it is our privilege to offer such remarks as the occasion seems to demand.

In the first place, Professor Stuart takes even unnecessary pains to prove that Dr. Channing does, distinctly, and in strong terms, make these very serious charges against Orthodox Christians in Massachusetts. Perhaps he supposed that many persons would be slow to believe, without very abundant evidence, that a man so exceedingly liberal as the Unitarian Doctor, would prefer such accusations; and prefer them too, against those very men whose acknowledgment of him as a *Christian brother*, he has for a long time most earnestly desired.

It may be observed, as well in this place as any where else, that such are the matter and form of Dr. Channing's accusations, that they include all *sincere* Trinitarians throughout the country, and especially all who go under the name of Calvinists, to whatsoever denomination they may belong. The charge, virtually, involves at least one half of the Christian population of the United States.

In justification of our own remarks, as well as of those which we shall quote from Professor Stuart, we give the following extracts from the writings of Dr. Channing:

"It is said, that, in this country, where the rights of private judgment and of speaking and writing according to our convictions, are guaranteed with every solemnity by institutions and laws, religion can never degenerate into tyranny; that here its whole influence must conspire to the liberation and dignity of the mind? I answer, we discover little knowledge of human nature, if we ascribe to constitutions the power of charming to sleep the spirit of intolerance and exclusion. Almost every other bad pas-

sion may sooner be put to rest; and for this plain reason, that intolerance always shelters itself under the name and garb of religious zeal. Because we live in a country, where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. There are countless ways by which men in a free country may encroach on their neighbour's rights. In religion the instrument is ready made and always at hand. I refer to opinion, combined and organized in sects, and swayed by the clergy. We say we have no Inquisition. But a sect, skilfully organized, trained to utter one cry, combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace,—such a sect is as perilous and palsyng to the intellect as the Inquisition. It serves the minister as effectually as the sword. The present age is notoriously sectarian, and therefore hostile to liberty." pp. 25—28 of his Election Sermon.

"I know that the suggestion of persecution will be indignantly repelled by those, who deal most largely in denunciation. But persecution is a wrong or injury inflicted for opinions; and surely assaults on character fall under this definition. Some persons seem to think, that persecution consists in pursuing error with fire and sword; and that therefore it has ceased to exist, except in distempered imaginations, because no class of Christians among us is armed with those terrible weapons. But no. The form is changed, but the spirit lives. Persecution has given up its halter and fagot, but it breathes venom from its lips, and secretly blasts what it cannot openly destroy."—pp. 561, 562 of Discourses.

"Another important consideration is, that this system of excluding men of apparent sincerity, for their opinions, entirely subverts free inquiry into the scriptures. When once a particular system is surrounded by this bulwark; when once its defenders have brought the majority to believe, that the rejection of it is a mark of depravity and perdition, what but the name of liberty is left to Christians? The obstacles to inquiry are as real, and may be as powerful, as in the neighborhood of the Inquisition. The multitude dare not think, and the thinking dare not speak. The right of private judgment may thus, in a Protestant country, be reduced to a nullity. It is true, that men are sent to the scriptures; but they are told before they go, that they will be driven from the church on earth and in heaven, unless they find in the scriptures the doctrines which are embodied in the popular creed.

They are told, indeed, to inquire for themselves; but they are also told, at what points inquiry must arrive; and the sentence of exclusion hangs over them, if they happen to stray, with some of the best and wisest men, into forbidden paths. Now this 'Protestant liberty' is, in one respect, more irritating than Papal bondage. It mocks as well as enslaves us. It talks to us courteously as friends and brethren, whilst it rivets our chains. It invites and even charges us to look with our own eyes, but with the same breath warns us against seeing any thing which Orthodox eyes have not seen before us. Is this a state of things favorable to serious inquiry into the truths of the gospel; yet, how long has the church been groaning under this cruel yoke."

"To oppose what I deemed error was to me a secondary consideration. My first duty, as I believed, was, to maintain practically and resolutely the rights of the human mind; to live and to suffer, if to suffer were necessary, for that intellectual and religious liberty, which I prize incomparably more than my civil rights. I felt myself called, not merely to plead in general for freedom of thought and speech, but, what was more important and trying, to assert this freedom by action. I should have felt myself disloyal to truth and freedom, had I confined myself to vague commonplaces about our rights, and forborne to bear my testimony expressly and specially to proscribed and persecuted opinions. The times required that a voice of strength and courage should be lifted up, and I rejoice, that I was found among those by whom it was uttered and sent far and wide"—pp. vii. viii. of the Preface.

Such are the charges. There is no doubt as to the persons against whom they are brought. To save appearances, indeed, Dr. Channing occasionally throws in words of kindness and professions of liberal feeling. But these are only drops of sweet in bowls of bitterness. We, in common with Professor Stuart, feel no obligation to the Doctor for these little morsels, sparingly dealt out, while he is pouring on us the vials of his wrath.

Professor Stuart, however, feels that he has as good a right to maintain the doctrine which the pilgrim fathers taught to their children, as Dr. Channing has to assail them. And he very justly thinks that the time has not yet come, when any individual, however exalted in his own view or that of his party, can, by sweeping denunciations and fierce accusations, crush all who venture to oppose him. (p. 11.) He also suggests, that the Unitarian Doctor committed a great mistake in supposing himself to be the man whose word is to put down orthodoxy. We remember to have heard a rumour, some two

years ago, that Dr. Channing had said, *Orthodoxy must be put down*. And we should not be surprised to learn, that, in the Unitarian Association, every speech of certain grave and reverend seigniors has, for a long time, been concluded with the declaration of unmitigated and unappeasable hostility—*delenda est Carthago*. But Dr. Channing ought to know, that of those martyrs on whose "heroic spirit" he looks "with solemn joy," nine hundred and ninety-nine in a thousand held the very opinions which he regards with utter scorn and abhorrence. They felt the power of those truths which he treats as fables. It was the constraining influence of the *redeeming love of Christ* which bore them through the flames in their way up to Heaven. Fire could not consume this spirit: the wheel could not break it. It yet lives. And Dr. Channing's voice, even if it were lifted up with the strength and tone of a trumpet, could not put it down.

Professor Stuart sums up, in few words, the charges brought against him and his brethren.

"We are accused of a settled design to invade the religious liberties of this community, and to force upon them, sooner or later, a creed which was framed in the dark ages, and is worthy only of them. We are charged with an intention to erect *ecclesiastical courts*, which, like the Inquisition of old, are by terror and compulsion to bring this whole Commonwealth to one uniform system of religious doctrine."

The professor then places himself at the bar of the public, and put in his plea. It is a plea of *non est factum*; a denial entirely, both of the fact and the intention. But instead of a bare denial, the accused puts in a *special plea*, containing a statement, in detail, of his principles, and (by implication) of his actions, in regard to the matter alleged by the prosecutor.* We here give the general heads:

"1. *We hold that every individual has a perfect right to examine and decide for himself, what his own religious sentiments or creed shall be.*

"2. *We not only believe that all men should be left free to form their religious opinions, without any civil penalties or disabilities, but we maintain most fully, that when the religious sentiments of any one are formed, he has a right to propagate them, to defend them, and to support them, by his efforts, his pen, his property, or his influence.*"

* *Accuser* would be the better word; because, although Dr. Channing has brought his accusation, he has not *appeared* to make good his charges.

In the course of his particular statements, Professor Stuart, without at all going out of his way, retorts on his accuser with a force and pungency which must be felt by the most heated partisan. After maintaining his right to defend and propagate his religious opinions by all fair arguments, he says:

"In your view, it appears to be altogether commendable, that Unitarians should deluge the community with Improved Versions, with the works of Fellowes, and Belsham, and Priestley, and Cappe, and others of the like character; that they should form themselves into Tract Societies and distribute hundreds of thousands of Unitarian tracts, assailing the sentiments of the Orthodox openly, or secretly undermining the principles which they regard as of vital importance; that they should form Missionary Societies and endeavour not only to spread their principles among the Hindoos and cooperate with Rammohun Roy, but to traverse the regions of the West and South in our own land, and forestall the efforts of the Orthodox there; that they should hold public meetings, in which not only the clergy, but legislators, civilians, and judges from the highest seat of justice, come forward and excite the multitude against Orthodoxy; that they should issue periodicals monthly, weekly, and almost daily, in which the public are warned against the *Inquisition* that is forming among them, and the desperate set of bigots who are forging chains for their religious liberty; that they should declaim against these men and their principles, (their alleged or supposed principles,) from one Sabbath to another, (in which you above all others, unless you are very erroneously represented, have taken the lead;) all this, and much more of the same nature, is not only lawful in your eyes, but altogether commendable. In public and in private, from the pulpit and the press, you have not ceased to urge on, with all your eloquence, measures of this and the like nature.

"But turn now the tablet, and look at the other side of the picture. When the Orthodox publish their books, tracts and periodicals, they are represented as bigots and as raving mad. They have neither modesty nor humility. When they associate for the purposes of friendly conference and in counsel, and in order to strengthen each other's hands, and to encourage each other to walk in the way of their forefathers, they are plotting in order to enclose the community in the toils of the *Inquisition*; they are forming "*ECCLESIASTICAL COURTS*," before which all liberal-minded men, that choose to think and investigate for themselves, are sooner or later to be brought, and to be made to know that there is *only one way* of thinking which is to be tolerated. And since such high crimes and misdemeanors as these have been laid to their charge, the public are told, that "the times have required a voice of *STRENGTH*

and COURAGE to be lifted up ; and you rejoice that you are found among those by whom it has been uttered and sent far and wide." (Preface, p. vii.) Not a movement can they make, but they are suspected of forging manacles for the Liberalists, or at least of looking up the iron to make them with. The forges, to be sure, are under ground and out of sight, like the shops of the fabled Cyclops ; but you know, as the neighbours of these famous blacksmiths of old did, that *operations* are going on, for you hear the strokes."

It is then asked, and there seems to be an occasion for the repetition, why the Orthodox have not as good a right to maintain and propagate their sentiments, as Unitarians have? Dr. Channing has put his case in such a manner, that he is bound to answer the question.

If he says that no man has a right to defend and propagate bigotry, he, in very offensive terms, assumes what he has not proved. It is indeed, no new thing, for Unitarians to charge Trinitarians with bigotry. But Dr. Channing and his allies have been often enough in conflict with such men as Professor Stuart, to know that they do neither adopt religious opinions without a pretty careful examination, nor hold them, without being able to give a "reason." And that they claim, and mean to exercise the right of defending them, is now sufficiently manifest. They could not, otherwise, maintain a good conscience. The right so to do, must be conceded: but Dr. Channing will, perhaps, object to the manner in which it has been done. This, however, is by no means the point of his accusation. He alleges that his neighbours have dark, selfish, and malignant purposes; that they are determined to introduce compulsion in matters of religion, a compulsion worse than the Inquisition, with all its terrors and torments. This is a crime of enormous turpitude: and it is a poor shift for the accuser to whip around the difficulty of producing proof, by saying that he means to censure the *manner* of his adversaries.

But as for the manner itself, Professor Stuart, with commendable frankness, and genuine liberality, concedes every thing which ought to be conceded by a gentleman and a Christian. He does himself and his cause great honour by the following expression of truly Christian feelings:

"Next, as to the *manner* itself, I have but few remarks to make. I am ready to concede on my part, that I have seen and read things among the Orthodox, the manner of which I in some respects heartily disapproved. I have never thought, that to rail at our op-

ponents was either Christian or courteous. Above all, every reflecting man must say, Nothing can be more improbable, than that this kind of proceeding will be likely to convince those who differ from us. Who will hear us with patience, when we begin our reproof by letting him know that we think him either a fool or a knave?

"I am not blinded to this by party zeal. I have seen some of it among those whom I warmly love and greatly respect. Perhaps I may have shown some of this same disposition in my own writings. If so, produce it, and I will tread that part under my feet, and make my atonement by unfeigned sorrow to an injured public, and to the injured cause of Christ. But if I have indulged in such a mode of writing, I am unconscious of it to myself. I disapprove it; I even abhor it; and yet I know that I am not proof against temptation, and that I am exposed to all the weaknesses and faults of those around me."

But it was due to the cause which he defends, to add the following very just, and, considering the provocation, very temperate reproof:

"I know of nothing in any recent Orthodox publications, which can well compare with the reiterated charges against us by Unitarians, from the pulpit and the press, of bigotry, of gloomy superstition, of dark and fraudulent designs on the religious liberties of our country, of worshipping a God who is a tyrant, of propagating horrible and blasphemous ideas of the Divinity, of worshipping a God who is no better than the devil, of an intention to renew the horrors of the Inquisition, of being gloomy, unsocial, illiterate misanthropes, enthusiasts, hypocrites, deceivers, and other things of the like nature. It were easy to substantiate this charge by abundance of evidence; and this too, from publications which you yourself patronise by your pen, your purse, and your approbation."

All intention, however, of defending harshness and severity, even under great provocation, is expressly disclaimed. But, when Orthodox men are excited by angry denunciations and bitter scorn, Professor Stuart thinks that Dr. Channing is the last man in the world who is entitled to load them with reproaches. And he does not see that the Doctor, or any of his partisans has a right to say, "I will have unbounded liberty of speaking, writing and acting, in order to propagate my sentiments, but the Orthodox cannot claim the same liberty for themselves."

Then follows a charge against the Unitarians, to which we have already referred, and which, we should think, would be felt by every one in Massachusetts, whose ingenuous feelings

have not been consumed by party zeal. The University of Harvard was founded by Orthodox men, and consecrated to the support of those religious opinions, which were dearer than life to its founders. And yet, by a course of secret management and unworthy artifice, it has become an entirely sectarian institution. It is regarded as the strong hold of Unitarianism; and all its rich endowments and its influence, are employed in the advancement of a cause, which the pious founder of the institution regarded with utter abhorrence. We choose to present this subject in the words of Professor Stuart:

"We have rights in a University which is the property of the whole State, and was not founded or exclusively endowed by Unitarians; at least we have such rights, so long as we are not absolutely disfranchised. We have a right to expect that the property of the State in such an establishment, should not be appropriated to the purposes of a party; and that the instructors in them should not give their services to one sect only, which has in *fact*, although not in name, excluded all others from any participation with them in these privileges. We who have children to educate, in common with our fellow citizens, feel the loss of such rights. We cannot help deeply feeling them; for we are obliged to send our children abroad, at a great expense, in order to avoid their becoming partisans in the present warfare against our own sentiments. We do not complain that our sentiments are opposed; but we complain that they are opposed in this way, and at the sacrifice of rights that we hold dear and deem sacred. We do not complain that Unitarians build up seminaries for themselves, in order to educate young men to spread abroad and defend their own sentiments; they have an entire right to build up schools, colleges, or theological seminaries of this kind, and to confine their privileges to their own body. The Bill of Rights assures them of this privilege. But they should remember, that it assures us of the same. What we complain of is, that an Institution which belongs in common to the whole State, which was founded and endowed to a large extent by Orthodox men, and consecrated to maintaining their faith, should now be made exclusively a party seminary, so that from the President down to the janitor, no man of *known* Orthodox sentiments, can find access there as an instructor. We complain that rights public and common, should be seized by one exclusive party, and appropriated to their own purposes; that teachers, maintained at the expense of the Commonwealth, should be devoted to a seminary exclusively Unitarian, and paid from a fund in which the Orthodox have a common interest. Of all this we complain; but never shall or can

complain, that Unitarians manage their *own* Seminaries entirely in their own way; provided always that they concede to us the same liberty.

"Look now for a moment on this whole case, and put yourself in our place. Would you not feel, could you help feeling, that you had to deal with those, who being in possession of power forget right? And yet, Sir, you are not only looking on, but heartily approving of all this, and have yourself been an efficient agent in bringing it about. How can it be that there is only one side to such a question?"

Professor Stuart, in his plea, takes notice, in the next place, of the reproach brought on the Orthodox, for separating from the religious communion of the Unitarians. In our honest opinion, this reproach would not be uttered, if the Unitarians were not a minority; and did not feel that this separation is injurious to their interests as a party. Indeed, we cannot be brought to believe that, if they constituted a large majority of the community, and were free from all anxiety about consequences, they would wish to hold communion with their Orthodox neighbours. Our opinion is founded on the manner in which these *liberal christians* speak of the religious opinions and worship of the Orthodox. They say that the Deity worshipped by them is a devil; that their religion is a strange compound of jarring attributes, bearing plain marks of those ages of darkness, when Christianity shed a faint ray, and the diseased fancy teemed with prodigies and unnatural creations: that one of the fundamental articles of their faith is a riddle; that they have fallen into some of the grossest errors; and that their creed is unfavourable to piety, &c. &c. Do Unitarians wish to hold communion with the professors of such a religion as this? Is Dr. Channing desirous to fraternize with men engaged in dark designs to destroy freedom of inquiry, and crush all religious liberty? But however this may be, Professor Stuart has placed the subject of separation in a fair point of view. The Orthodox do sincerely believe, that certain doctrines are essential to the Christian religion; that is, Christianity cannot exist without them. What these doctrines are, has always been a subject of careful inquiry with the Orthodox; and their opinions are founded on conviction. So at least, they affirm. The Unitarians, then, must believe them to be hypocrites, or wish them to act the part of hypocrites; that is, openly acknowledge men to be *Christians*, whom they sincerely believe *not to be such*. If they believe them to be

hypocrites, this is a precious specimen of their liberality: if they wish them to act the part of hypocrites, it is an equally precious specimen of religious honesty. But after all, perhaps they only wish the Orthodox to become Unitarians! And zeal for their conversion produces all this bitterness.

The general principle, that there are doctrines *essential* to Christianity, as we have explained the term essential, will surely be admitted by the most liberal Christian: for if not, how absurd is the distinction between *Christians* and *Jews*, *Mahometans* and *Hindoos*! If Unitarians say that they hold these essential doctrines, and ought therefore to be acknowledged among the *faithful*; the Orthodox reply, that they are sincerely and conscientiously of a widely different opinion. They so understand the scriptures, that they cannot admit to Christian fellowship those who deny inspiration, depravity, the atonement and divinity of Christ, regeneration, &c. And what would their accusers have? Do they demand the surrender of most deliberate opinions, to interpretations of scripture believed to be erroneous, and to reasonings believed to be inconclusive? Where then would be Christian liberty? Unless Orthodox men, therefore, will submit to Dr. Channing's dictation, they must bear his reproaches and denunciations.

It is no complaint of the Orthodox that Unitarians separate from them. That liberty is fully conceded. Nor do they separate from Unitarians in any thing but Christian communion. They are perfectly willing to keep up all the kindly intercourse of social life; they contribute to their civil and political honour; and rejoice in their happiness. All this they do, and no one can deny it. In religion, however, there is a painful separation. It is made under a deep sense of responsibility to the Head of the Church; and the Orthodox can never surrender the right of making it. And now, where is the ground of accusation against them as enemies of religious liberty and free inquiry? What right have Unitarians to assume a lofty air, as though with them every thing were just and right, noble and liberal; while every thing among Orthodox men is bigoted and narrow minded, furious and persecuting? Who is to believe such extravagant and arrogant assumptions?

Professor Stuart next sums up the charges already made, and then adduces others made in a still fiercer tone. The amount of the whole is expressed in these words:

"You have given your name to the world as the author of accu-

sations, that we are aiming to subvert and destroy the religious liberty of this Commonwealth; that we are combined to put down all free inquiry in matters of religion; that we are endeavoring, in secret and openly, to introduce an ecclesiastical tyranny worse than that of the Inquisition; that we are determined to raise up Ecclesiastical Courts to try, condemn, and punish all whom we deem to be heretics; and thus to prevent all right of private judgment, and all freedom in respect to religious opinion."

He then hurls defiance directly in the teeth of his accuser, and declares before heaven and earth that these charges are *not true*. To himself and his brethren as injured men, injured in a manner highly unjust and cruel, he calls on Dr. Channing to make reparation: and if not, to support his charges by clear, unequivocal evidence. They are alleged *as matters of fact*; and Dr. Channing *MUST either support them or retract*. These things have been borne in silence long enough. Grievous accusations have been repeated until some begin to think them true; and Dr. Channing has gone on unquestioned as to these matters, until he appears to think that he may vent his vehement and scornful denunciations, and "not a bird will move the wing, or open the mouth, or peep." But there are bounds beyond which the most meek and patient will not carry their forbearance. Thousands of men have been slandered and abused by Dr. Channing's assertions; and he is required to come out now with his proof or his retraction. *One or the other he must do*. Dr. CHANNING must do it, both because he has put his name to the charge, and because he stands before the world as the leader of Unitarianism in this country. And he may rely on it, that he will be held to the obligation which he has brought on himself. No man in our republic, however elevated by his own talents, or the zeal of his partisans, may bring injurious and heavy charges against even the most humble individual, and then refuse to bring his proofs, because, forsooth, it is inconsistent with his dignity; much less may whole communities be calumniated, without evidence to support the accusation.

Professor Stuart strongly disavows even the suspicion of intentional falsehood on the part of his accuser. But his sincerity, so far from lessening, increases the injury. Anonymous accusations pass for so little among the wise, that men engaged in a great work cannot notice them. But Dr. Channing is a man and a writer for whom Professor Stuart entertains a high respect. He does not, indeed, admit the claim to "perfect

liberality," put in for him by the North American Review; and he does not think that the *Edinburgh Quarterly* has done him justice. But in proportion to the reputation of the accuser is the injury inflicted by his false charges. And as an instance in point, Professor Stuart notices the retailings by certain periodicals published in our own neighborhood, of accusations found in the writings of Dr. Channing.

There is also a distinct disavowal of ill will towards the accuser, and of intention to excite hostility against him. Feelings and motives of this kind are held to be inconsistent with the Christian character. But when such men as Professor Stuart and his friends are charged with enormous crimes, with nothing less, indeed, than a conspiracy against the dearest liberties of their country, they cannot be true to themselves and their cause, without demanding that the charge should be either substantiated or denied.

Professor Stuart further remarks, that the Orthodox Christians of Massachusetts have no secrets in their plans and designs. They believe that the scriptures are the sufficient and only rule of faith and practice; they agree in heart and soul, in all the great doctrines of the Reformation, because they find them in the Bible. They are Calvinists; they claim to be *true* sons of the Pilgrims, because they have examined the Holy Scriptures, and find substantially the same doctrines there, which their forefathers embraced and taught. And if Dr. Channing wishes to know how the Orthodox may be put down at once, and for ever, Professor Stuart can tell him. Let him only show that the Bible, when fairly interpreted, does not support Orthodoxy, and it will forthwith be abandoned. But as for submission to any thing but the divine wisdom and authority, the Orthodox never think of it. So far from being the men to bring back the dark ages, they are a great deal further from commending the *faith* and *works* of those who labour to extend the Romish superstitions in this country than Dr. Channing.

As for the reproach and scorn heaped upon them, they have some portion left of the spirit of men, who gave up home, and friends, and country, rather than renounce the least jot or tittle of the doctrine which they had derived from the Bible. And even the *strong voice* of Dr. Channing will hardly turn them from their ways. They may not bear injury as meekly as might be wished. They may feel the exclusions to which they have been subjected; the jeering in private, and the scorn

in public, to which they have been exposed. And all this has gone on long enough. A flame has been kindled in secret, which cannot always be smothered. By saying this, Professor Stuart does not mean to terrify, but in kindness to give seasonable warning. Under a sense of both civil and religious injury, which the Orthodox citizens of Massachusetts have suffered, they are looking now at Switzerland, where men who had dared to preach Christ crucified, are languishing in dungeons, or wandering in exile. And it is known that Unitarianism has done this. A disposition to do similar things is manifested by some intolerant men of the same creed in Massachusetts. But Professor Stuart hopes, that the appearances which now portend storm and tempest may vanish, and that unclouded sunshine may follow.

We have thus given as full a view as our limits will allow, of the manly, temperate, and opportune production. And we are happy in the opportunity thus publicly to express our approbation of the whole spirit and manner of the writer. Indeed, we know not how, in better terms, to give utterance to our feelings in this respect, than by here recording our most earnest wish that Christians, when arguing with their fellow Christians respecting their different views of religious doctrine, might always exhibit the respectful and kind consideration, the fairness and candour, which Professor Stuart has always shown, in his controversy with the Unitarians. On comparing the pamphlet with some things which we have read in the last two years, we have been very much struck with the difference. If our anonymous commendation can affect any thing, Professor Stuart will frequently give examples of the manner in which religious controversy ought to be conducted. But *verbum sat*.

The sketch given by us, imperfect as it is, has been so extended as not to allow room for all the remarks which we intended to subjoin to Professor Stuart's statements. The subject, however, is one of such deep and general interest, that we cannot dismiss it at once.

Our first observation is, that the pain felt on seeing a respectable man bringing unfounded accusations against others, is mingled with some consolation in the present case, arising from the persuasion, that Unitarianism is reduced to great straits. If it were not so, such a man as Dr. Channing, the leader of the most *liberal* of all denominations, a man of real talents and of high standing in the world, would not resort to these petty and discreditable arts of controversy which he has

permitted himself to employ, and on which we suffered the pain of remarking in the beginning of this article. He has brought a charge of most *criminal designs* against his Orthodox neighbours. This is an accusation which it is at all times difficult to establish. Even when *actions* are proved, the *intention* is often uncertain. But in this case, without a single fact to rely on, with nothing, indeed, but passionate declamation for its accompaniment, Dr. Channing has alleged a crime, which, if proved, will fasten everlasting disgrace on thousands, and if *believed* on his authority, will cover them with reproach. He cannot prove the *wicked intention*. If he has half the discernment for which he has credit, he knows that he cannot. And it is impossible for any who do not take part with him, to read his writings and not feel that his design is to bring odium on men whom he has not yet, with all his *strength of voice*, been able to put down. Alas! how are the mighty fallen! In some of the extracts given by Professor Stuart, there are tokens of anger which one is surprised to find in one who thinks himself a conqueror. And in the tone of all his writings, as far as the Orthodox are concerned, there is a querulousness, mingled with acrimony, entirely misbecoming his pretensions. When he, who undertook to instruct the world how they ought to appreciate the genius and character of the greatest conqueror of his age, and the greatest poet of past ages, descends to the arts of a defeated sectarian controvertist, we cannot help thinking that he feels himself to be the advocate of a sinking cause. We speak of Dr. Channing as he appears before the public in his works. Of him as a man we know nothing, and of course we say nothing.

But there are other topics of higher interest, on which we wish to touch in these observations. It does seem strange, that in this country, where the press is perfectly free, and where, every day, men are endeavouring by speech and writing, to propagate Atheism, Deism, Unitarianism, Universalism, Popery, Episcopacy, Methodism, Presbyterianism, Baptism, &c. and all without let or hinderance, there should be frequent and earnest attempts to bring odium on one particular class of men, because they endeavour to maintain their opinions. On what principle may it be accounted for, that the zeal of EVANGELICAL MEN of all denominations, calls forth from various quarters ungenerous, bitter, and even furious denunciations? How does it happen that they who deafen us with loud boasts of their liberality, and with outcries against religious dis-

putes, who have never read a book of controversy in their lives, and almost swear that they never will, how does it happen, that they embrace and even *make* every possible opportunity to calumniate the professors of *evangelical piety*? The alleged *exclusiveness* of these persecuted men cannot be the true reason. Because, the Romanists are of all people in the world, the most exclusive. They alone constitute the true Catholic Church! and all who are out of that pale are heretics, the children of the devil and heirs of perdition. Our Episcopal brethren of the high church party, are also sufficiently exclusive to incur odium, if that were the true cause. Our Baptist brethren, too, might come in for their share of reproach on this account; for in regard to the ordinance which gives them their distinctive character, they hold that none are in the Church of Christ who have not been immersed, after a profession of their faith.

But notwithstanding the efforts, foreign and domestic, to promote Popery, notwithstanding the immense sums contributed or extorted to sustain Jesuit missions and build Roman Catholic Chapels, and establish free schools for the benefit (forsooth!) of protestant children, not a whisper is heard, in certain quarters, on this subject. On the contrary, the very men who in newspapers, magazines and reviews, show a partisan activity and bitterness, in denouncing Evangelical Christians, manifest a strong sympathy with Jesuitism as it is working in the United States. The exclusive high church Episcopalians too, are quite in favour with most of the men who set up claims to peculiar liberality. And as far as our observation goes, the evangelical principles and the zeal of the Baptists are censured a thousand times, for once that a rebuke is given to them for their exclusiveness in regard to baptism. Such instances might be greatly extended; but we shall advert to only one fact more. Perhaps there are not in this country more active, restless *proselytists*, the Jesuits always excepted, than the present Universalists. And unless they have changed their creed to suit the times, their favourite and fundamental principle is, that the merit of Christ in making the atonement is so great, that it covers the sins, and will be efficient for the salvation of all men, whether penitent or impenitent, believers or unbelievers. But Unitarians totally deny the atonement, and reject the whole of Christianity, which depends on that doctrine. And yet, notwithstanding, this eager spirit of proselytism, and this world-wide difference between Universalists and Unitarians,

rians, the latter have shown quite a disposition to sympathize, and fraternize with the former. We are warranted by facts such as these, to draw the conclusion, that the outcry which has been raised against orthodox men, is not to be attributed to any alleged exclusiveness in their opinions, nor to the claim put in by them to the right of defending and propagating their principles.

Nor can it be said that the reason is to be found in the right to apply the discipline of the Church to members of their own communion, claimed by evangelical Christians. For not to insist on the fact, that every society on earth exercises this right, it is notorious that the terrors of excommunication constitute the sword and buckler of the Romish Church; and to this day, these weapons are used with most tremendous efficacy, wherever popish doctrines are received. But *Infidel Socinian Catholics*, and *Catholic Socinian Infidels* know all this; and yet they smother all resentment against Jesuitism and Popery, and reserve the *bottles* of their wrath to be poured on the heads of evangelical men!

On what principles, then, can we account for the fact, that these men are the objects of dislike, of scorn, of contumely? Is it alleged that they are bigots? All history proves that they have built their system on the sufficiency of the Holy Scriptures, and the right of private judgment, as fundamental principles. This is not the way with bigots? Is it urged that they are intolerant and oppressive? The historian of martyrdom has very few occasions to go out of the record of their sufferings, to give completeness to his narrative. Are they charged with being narrow minded and illiberal? Their confessions of Faith, and their practice, show that they acknowledge brotherhood with all of every denomination, who call on the name of Jesus Christ, the common Lord of all.

In none of these reasons, then, can we find a satisfactory answer to our inquiries. We will, therefore, show our opinion. But to do this, we must make the following statement. All Orthodox, evangelical Christians, whatever minor differences of opinion may prevail among them, agree in holding inviolably the following doctrines:

All men are sinners. No sinner can be justified, except by faith in Jesus Christ as a divine Redeemer. No human being can be admitted to heaven, without a change of heart, wrought by the Holy Spirit. There is no good evidence of faith and regeneration, but a holy life.

As a practical inference from these principles, it is held, that no one can be acknowledged as a Christian, who does not profess to receive these doctrines, and give credible evidence of his sincerity.

But the leading wish of mankind, is to have a religion which will give them assurance of salvation without a change of heart. In a word, they want a religion which will allow them to live as they please in this world, and to go to heaven when they die. If, however, the prevalence of religious truth is such, and in Christian countries it generally is such, as to prevent the conscience from resting on this scheme of broad and boundless liberality; then, that system is most acceptable, which as far as possible admits of a compromise, and allows a balance to be struck between the sins committed, and the duties performed. This last plan, however, is only a substitute for the first, adopted through necessity. The one is received, because the truth stands too much in the way of the other. And he who has received it, always manifests a strong leaning towards that, for which it is a substitute.

Hence we see how it is, that various classes of religionists, who differ widely in their external forms, and even in many points of doctrine, approximate in spirit. A *virtuous* Deist, and a *liberal* Unitarian are but a single step asunder. They both rely on their good works, and on the mercy of their Creator; the one because his reason tells him so, and the other because his reason approves that *part* of the Bible, which, he *thinks*, teaches the same doctrine. The gentlemanly, scholar-like, wealthy Roman Catholic, can write in defence of the holy church, and in abuse of the fanatics; buy absolution, and be assured that he is going to heaven, without any change of heart. The Deist and Unitarian, who meet him at the theatre, in the ball room, and at the wine party, never trouble his conscience, and he praises them, for very liberal gentlemen. And then comes the Universalist, with a system wide enough to embrace men of all sorts and conditions. The greatest illiberality of which he can be guilty, is to send the worst men to hell for a few myriads of ages. But his *everlasting punishment* is so much like the Roman Catholic's purgatory, that the two find no difficulty in uniting in cordial hatred of evangelical principles. And if the Universalist should happen not to be a *poor* or *low creature*, the Deist and the Unitarian can forgive his error also, in regard to revelation, and the atonement, for the sake of his general liberality. And thus Deists, Papists,

Unitarians, and Universalists, with all others, who resolve that they will walk according "to the sight of their eyes, and the desires of their hearts;" and, if there is a heaven, that they will go to it, without being born again, find no difficulty in uniting to denounce, and, if possible, put down orthodox, evangelical Christians. The Deist in his heart despises, and in his sleeve laughs at the opinions of all the rest; the Unitarian has more than half a mind to do the same thing; while the Papist holds them all to be heretics, and the Universalist pities the errors of all. But there is nothing so intolerable as the austerity of the evangelicals; and nothing so wearisome as their everlasting cry, "ye must be born again." This sameness of feeling produces something like mutual understanding and concert, in all parts of the country. A calumny is started respecting an evangelical man, for instance, in New York, and appears in a certain newspaper. To a certainty, the very same thing will appear in some forty or fifty papers successively, in all parts of the country. This is so much the case, that we who have for some time been observing things of this sort, can tell beforehand, with considerable accuracy, in what papers, through a very large part of the country, the falsehood will be reprinted. And we have sometimes had a strange sort of painful amusement, in *guessing* on this subject, and noticing the truth of our conjectures. If, for instance, the *thing* is coarse and blackguard in its character, we have said, this is too low, except for such and such papers. But if the lie, or the caricature, and this is a species of lying, is well got up; if it is *witty*, and *caustic*, and *gentlemanly*, we have said, this will appear in such and such papers, in Boston, New York, Philadelphia, &c.: and, after a little observation, we have been surprised at the accuracy of our guesses. This strong appearance of concert, can be accounted for in no way, but by supposing the existence of a common feeling among men of very different religious creeds. That feeling is a deep dislike of evangelical religion; of the religion which tells them that they are sinners, that they must be born again, and be saved through the merits of the Lord Jesus Christ.

But it deserves also, to be remarked, that evangelical principles are making great progress in this country. And there is strong probability that they will finally become prevalent; not indeed as embodied by one class of Christians, but as embraced by numbers among all denominations of Protestant believers. *Hinc illæ lachrymæ.* Hence the wailings of many

respecting religious liberty, the hideous outcry which has recently stunned us about the union of Church and State, *et id genus omne*. But in connexion with this, it ought to be especially noted, that the evangelical Christians, who, from whatever cause, are, or appear before the world to be most active and zealous in carrying on various enterprises of Christian benevolence, are the objects of the most envenomed hostility. It cannot be denied, that in this country, the Presbyterians and Congregationalists are most prominent in support of the Bible, Missionary, and Sunday School Societies. We are anxious to avoid invidious comparisons; and declare that we have no intention to exalt our friends. We will say, then, that these denominations are regarded by the world as the *principal* agents in carrying on, throughout a great part of the United States, these and other benevolent operations. Now, it cannot have escaped observation, that Presbyterians and Congregationalists, are attacked violently, and without cessation, by all who manifest a strong dislike to evangelical religion. Nor is this any new thing; it has been so from the beginning. The only novelty in the case, is the change in the mode of attack. Before the revolution, they were denounced as enemies to the monarchy, and to the established Church; and many a diatribe was written to prove that their fundamental principles strongly favoured *republicanism*. During the struggle of the revolution their services were so important, that, for the time, they had some degree of favour. But a new generation has risen up, which "knows not Joseph." And now they are denounced as enemies of religious liberty, and of free inquiry; and this, while they hold precisely the same principles, which sixty years ago, made them objects of jealousy to the British government, and of hatred to the established Church! Among these hated, we had almost said persecuted, Christians, we readily admit that there are many things erroneous, many things wrong, on which their adversaries might found charges. They dispute a great deal too much about little things; they do not love one another as much they ought; their ministers are often very culpably jealous of each other's reputation and influence. They all love this world too well; they have not, by one half, as much active zeal as they ought to have. They are often engaged in controversy, when they ought to be engaged in sending the Gospel of Christ to them that are ready to perish. We could swell this catalogue, until we should be

compelled to hang our heads in shame, and blot out our own charges with tears. But all these evils are passed over without notice by the accusers; while they, with one voice, denounce these Christians as conspirators against religious liberty! That is, charges which might easily be proved; under which, indeed, ninety-nine in a hundred would, at once, confess guilt, are not once mentioned; while one is repeated even to hoarseness, which not only cannot be proved, but on the contrary is falsified by facts of every day's occurrence, and by the whole tenour of history. We ask, why is it so? Can it be accounted for on any other principle than this? The enemies of evangelical piety know the sensitiveness of the American people, in regard to liberty in general, and religious liberty in particular: they know too, (for many of them are politicians) the effect of bold denunciations often repeated; and they have resolved to open and keep up this outcry, because it is the surest way to bring evangelical men, and their principles, into odium. The dislike of all unconverted men, to the peculiar doctrines of the Gospel, and to their advocates, is well understood by Dr. Channing, and his *co-accusers* in all parts of the country; and it was no doubt expected that such charges as were brought by him, unsupported as they are, would be believed by numbers, because they want to find some reason for the dislike of which they are conscious. This, then, has all the appearance of a deep laid scheme to stop the progress of evangelical truth in the United States. And it accords well with another declaration understood to have been made by the Dr. in some Unitarian Association or Convention, "These Bible Societies, and Missionary Societies must be put down." Yes, *delenda est Carthago*. But the present race of evangelicals are incurable, they must be permitted to die out; and as for the rest, care must be taken so to rouse public hatred, and so to cover evangelical principles with reproach, that in this country, where every thing is governed by opinion, a stop may be put to their progress.

Our readers will, we hope, understand, that in all these remarks we are attempting to account for facts, undisputed and indisputable, such as these: that evangelical Christians in general, and Presbyterians and Congregationalists in particular, are treated with much obloquy and scorn; that the liberal Dr. Channing, and Deists, and Roman Catholics, and others like them, have openly accused these Christians of dark and malignant designs against the religious liberties of the country.

And now, let every one judge, whether we have assigned the true cause. Of one thing we are most certain; there must be some deep seated, powerful passion urging onward the men, who appear before the world, and accuse millions of their fellow citizens, of a deep-dyed, atrocious, damning crime, without one tittle of evidence to support the accusation. We are willing to admit, that very often this allegation is made by men who do not consider what is implied in it. But it would be a poor compliment to Dr. Channing and to some men who copy him, to plead the excuse of inconsideration. They know that the American nation regards their religious liberty as the most precious part of their birthright; and that they who plot its destruction, are in heart guilty of the worst sort of treason. Of the thousands condemned to infamy in the dungeons of our penitentiaries, perhaps not one ever meditated wickedness so dark and diabolical, as that of which a very considerable part of the citizens of the United States are publicly and frequently accused. It is time that such injuries should have an end. Especially at this period of general agitation; during this shaking of the nations, men appointed to make, and men appointed to administer laws, ought not to inflict deep and irreparable injury on an innumerable multitude of the citizens of this country. But if a sense of justice will not, at least a sense of shame ought to prevent a repetition of these outrages.

What are these men doing who are thus furiously denounced? They are making efforts to put a Bible into the hands of every citizen. They are endeavouring to afford elementary instruction to every child in the United States. And inasmuch as a very great proportion of the instruction received by the mass of our population is received on the Sabbath, they have asked the government of their country not by any arrangements to desecrate a day so important for general improvement.* And it is inferred that there is a dark, Judas-like plotting against the religious liberties of the country! In other countries, where religious liberty was actually destroyed, the deed of wickedness could not be achieved but by taking the Bible from the people, and preventing their instruction, and destroying the religious influence of the Sabbath. The Reformation too, could not be effected until the Bible was restored and the people taught to read, and the Christian Sabbath consecrated to its

* It is not our object here to vindicate the *wisdom* of the application to Congress in regard to Sabbath mails; but the *intentions* of the applicants. Of the former we say nothing; of the latter we have no doubt.

proper uses. With these facts recorded on the pages of history, citizens of this country are denounced. Often native citizens are denounced by foreigners and men of foreign education, for doing the very things which, more than charters and laws, have secured religious freedom!

This case is rendered more striking and extraordinary by the fact, that the very same efforts which have brought on evangelical men in this country such injurious accusations, have produced in England, at the same time too, denunciations of an exactly opposite character. Here the cry is, "Liberty is in danger!" There, "The Church is in danger!" Here the accusation is, "These men are plotting to effect a religious establishment." There, "They are the enemies of the establishment." The case was the same in Russia, as far as the experiment was made. The Bible Society was suppressed by the priests and nobles, lest the people should become discontented with their condition. We could easily adduce similar facts in the case of Switzerland and France; and we could easily ask, why do the laws in some States of the Union shut out the Bible, and the Sabbath school, and the Missionary from the labouring part of the population? But the absurdity of these charges is only equalled by the credulity of the men who believe them.

The Presbyterians and Congregationalists are now the prominent objects of dislike and attack. But it is not because they are Presbyterians or Congregationalists; but because they are thought to be particularly active in promoting evangelical principles; because they with some zeal propagate that religion which tells man he is a sinner, and he must repent or perish; he must be born again, or he cannot enter the kingdom of heaven. Orthodox Baptists, Evangelical Episcopalians, and all other evangelical Christians, are as really the objects of this dislike as the men who at present have, for some cause, to bear the brunt of the battle. None need suppose that the world loves them or is at peace with them.

Only let those who have been first selected as adversaries be put out of the way, and the *turn* of some others will come next. The opposition will go on, either until evangelical piety shall be exiled to some Patmos in the Southern Ocean, or, which we believe will be the case, until the "truth as it is in Jesus," shall so prevail as to make all opposition hopeless.

We can only offer one additional remark. The spirit which has manifested itself in the writings of Dr. Channing, as brought

under review by Professor Stuart, and which has shown itself in many other places and on many other occasions, is the very *spirit of tyranny*. It claims for itself the right of doing what it is greatly offended if others do. It arrogates to itself all taste, all wisdom, all liberality, all comprehension of views, and attributes to others vulgarity, folly, contractedness of feelings, and narrowness of mind. "*Nihil non arrogat sibi.*"

ART. VI.—THE AMERICAN QUARTERLY REVIEW ON SUNDAY MAILS.

We have frequently been struck, in reading the numbers of the National Gazette, with the justness and weight of its editorial remarks on the responsibility of the conductors of the periodical press. And we have often sympathized with its accomplished editor, on observing the severity with which he has been treated by party prints, for endeavouring to conduct a paper on national principles, abstaining equally from indiscriminate commendation and abuse. We readily yield the tribute which is due to him, for the elevated stand which he has proposed to himself, and think that, as far as politics are concerned, it has been successfully maintained. As it is universally understood that the editorial departments of the Gazette and of the American Quarterly Review are filled by the same individual, we had hoped that the moderation and fairness which mark the political character of the former, would also have been impressed on the pages of the latter. We entertained this hope with the greater confidence, from the conviction that the editor had too much discernment not to be aware, that a responsibility peculiarly serious rests upon the individual who undertakes to conduct an AMERICAN REVIEW, which aspires, in its measure, at once to form and represent American sentiments and opinions. In despite of our sectional partialities, we are constrained to admit, that in respect to candour and fairness, whenever religion has been concerned, it has fallen far below its great eastern compeer. In the very first number of the work, there was an article, which, from the levity and injustice with which the character of several of the most distinguished of the American clergy was treated, we considered of unpropitious omen. This, however, it seems,

was but a premonition of the spirit afterwards to be exhibited. We question whether the pages of the respectable periodical literature of this country, can furnish an instance of a more uncandid assault on the character and opinions of a large part of the Christian community, than the recent article on Sunday Mails in the American Quarterly Review. We cannot but regard the publication of that piece as a high offence against the professed principles of the work, and a flagrant breach of the confidence reposed in its conductors. The public, unquestionably, have a right to expect that works of this character should not avail themselves of the power lent to them for other purposes, to disseminate principles which the mild and venerable Bishop White has pronounced anti-christian in their character, and licentious in their tendency. It is no justification of this course to state, there is a portion of professed Christians who agree with the leading doctrine of the article in question; for the Review professes not to be the virulent and party advocate of any set of opinions; much less does it claim the right of insulting, in behalf of an inconsiderable minority, the faith of nine-tenths of the Christian community of the country. The public, indeed, do not presume to pry into the private belief of its Editor, nor of any of its conductors; but in consenting to admit the work into their families, to operate on the opinions and character of their children, they surely have the right to expect that it should be kept free from decidedly anti-christian sentiments. It may well be that some of the contributors to that Review have no faith in Christianity at all, no regard for its institutions, nor respect enough for its worship to induce them to pass the threshold of a church once in twenty years. But would such persons be authorized to avail themselves of the access afforded them, under the name and sanction of American reviewers, into hundreds of Christian families, to attack the authority of our religion, or to asperse its doctrines and institutions? Assuredly not. And yet they might with too much truth affirm, that many of their readers coincide with their views. Or were they to appear as the open advocates of Unitarianism, the same justification might be offered. In either case, however, it is acknowledged that they would violate their contract with the public, by appearing in a different light from that in which their prospectus and general object present them. We are utterly at a loss to discern how they can justify themselves for having, in the article under review, assailed opinions which they know to be held

sacred by a large portion of the community. Let it be borne in mind, that we are not objecting to a consideration of the expediency or in expediency of carrying the mail on Sunday; nor even to a discussion of the grounds on which the religious observance of that day is obligatory on Christians; but to the avowal and laboured support of the doctrine that the Sabbath was not originally a day devoted to the exercises of religion, and that it is now most appropriately kept by festivity and amusement. It is this doctrine which we affirm is abhorrent to the feelings of nine-tenths of the serious part of the public.

The reviewer asserts, "that the true construction of the Mosaic law is, that it (the Sabbath) should be kept as a day of festivity and gladness, and not by gloomy lectures and religious worship," p. 178. In reference to the meaning of the phrase, "to keep it holy," he says: "It is asserted, on the other hand, that we are commanded to abstain, not only from labour, but from our usual amusements, from festivity, from social intercourse, such as is allowable on every other day, and that we should devote the Sunday to the solemn offices of religion, to the worship of God, public and private. We deny that such is the meaning of the commandment, but the reverse," p. 180. "In short," as he quotes from some 'learned author,' "the Sabbath was celebrated, at first, like other festivals, with feasting, dancing, and other holiday recreations, p. 182.

To our apprehension, these assertions carry the mark of absurdity on the very face of them. They represent the Sabbath as standing in a predicament occupied by no other religious institution in the world, ancient or modern. They exhibit it as being at utter variance with the whole system of which it is a part. The injunctions of every religion are certainly to be understood in a manner congruous to its own nature. The festivals of the heathen were thus in keeping with their religion. Those in honour of Ceres, Bacchus, or Venus, were attended by rites adapted to the character of the imaginary power to which they were consecrated. But the Reviewer's position requires us either to suppose that the Sabbath had nothing in common with the system with which it was so intimately connected, or to renounce our whole belief as to the nature of that system. It is so evident that where a festival is enjoined, the manner of its observance must be adapted to the religion to which it belongs, that the very same formula of words must have very different meanings, under different circumstances. When we are told that a day was

kept among the heathen as a time of joy and gladness, in honour of their gods, we take it for granted that the nature of that joy, and the mode of its expression, was determined by the nature of their mythology. And when in the Bible, we are commanded to rejoice, to sing, to make the Sabbath a delight, we know just as surely that the joy, singing and delight are to be of a spiritual character, adapted to the religion of the Bible. If the Lord's day is to be observed, as we shall show is the faith of the whole Christian world, in commemoration of the resurrection of Christ, and of the pardon, purity and eternal life thereby secured, it is self-evident that its appropriate celebration is not by worldly singing, dancing and festivity; but by sincere thankfulness for these blessings, and joy adapted to their nature. Any man, therefore, who believes the Bible to contain a revelation of the true religion, and who entertains any correct idea of what religion is, must feel that the Reviewer's assertions are in themselves incredible.

If the object for which any festival was instituted, determines its nature, and the manner of its observance, then it scarcely needs an argument to prove that the Sabbath is to be religiously celebrated. It was instituted to keep in mind the creation of the world. The great source of idolatry was ignorance of the origin of things. To preserve, therefore, the knowledge of the fact that God called the universe into existence, and as the Creator was the only proper object of worship, was the most effectual means of preserving the true religion. That this was its object is expressly and repeatedly asserted. Thus in Ex. 20, v. ii. "Remember the Sabbath day to keep it holy; for in six days the Lord made the heavens and the earth, and all that in them is, and rested on the seventh day: wherefore the Lord blessed the seventh day and sanctified it." This assuredly means, that the end for which the day was to be observed was to commemorate this event. When the Hebrews were commanded "on the first month on the fourteenth day of the month," to keep the Passover, "for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever," it is evident that the object of the feast was to keep in mind this merciful deliverance. And it is not less evident that when they were commanded to sanctify the seventh day, because God rested on that day, it was in commemoration of that event the day was to be celebrated. This is so often recognised as the end of the

Sabbath, that it is not denied by any one, as far as we are aware, who has any pretension to knowledge on the subject. It is so obvious, that Rosenmüller remarks on this passage, that God appointed the Israelites to be thereby witnesses to all nations, that their God was the Creator of all things. "*Volebat septimae dici feriis memoriam creationis mundi conservari, et Israelitas ea re testatos omnibus gentibus facere, ab ipsis coli id numen, quod omnia creavit.*" It was hence a common saying among the ancient Rabbins, that "He who violates the Sabbath denies the creation." *Selden de Jure Naturali et Gentium*, lib. iii. p. 333. But if this was the object of the institution, how was it to be attained? The end to be answered was purely a religious one, the preservation of correct ideas of God; and will any one in his senses maintain that this was to be done by festivity and dancing? Can any one believe that God ever enjoined for such an end such means as these? But if the day was to be spent in the worship of this God, we can readily conceive how it should answer the end of its institution. Besides, if as our Reviewer maintains, the object of the Sabbath was to give leisure for mere amusement, would, even under the Mosaic law, the penalty of death have been inflicted for its violation? This is impossible. But if its object was to secure, in that age of idolatry, a weekly recognition of God as the only true God, the creator of heaven and earth, we see how a deliberate profanation of the day might be viewed as a denial of the truth it was intended to commemorate, and consequently a rejection of the fundamental principle of the Jewish economy, which, under the theocracy, was an act of rebellion as well as of impiety.

It is in no measure inconsistent with the grand primary object of the Sabbath, that in Deuteronomy the Jews are commanded to observe it, and to allow their servants the necessary cessation from labour, because they themselves had been bondsmen in Egypt. It has always been admitted, that a secondary object of the institution was the refreshment of all labourers among men and the lower animals. The passage referred to, enjoins on the Hebrews a strict observance of this part of the command, from a recollection of their former hardships. This, therefore, is presented, not as the principal object of the institution, but a motive to obedience; and it is one of constant recurrence in the law of Moses. Thou shalt not oppress a stranger, because thou wast a stranger in the land of Egypt. All duties of this class are enforced by this same touching con-

sideration, that God intended the Sabbath should be a day of rest, therefore, to all men and beasts, is perfectly consistent with its being properly, and primarily a religious institution, intended to commemorate the creation of the world. Hence, Selden, p. 332, says, "That the Hebrews when interrogated concerning the reason of keeping the Sabbath, might answer, because in six days God made heaven and earth. But the seventh they acknowledged to be *της του κοσμου γενεθλιον ημερα*, *Diem mundi natalem*, and *της ιερατης του κοσμου γενεθλιου*, *Festum natalibus mundi sacratum*, as Philo denominates the Sabbath." And this he asserts was its great design.

It is clear, therefore, from the very intention of the Sabbath and from the nature of the religious system of which it was a part, that the Reviewer's doctrine as to the manner of its observance is incredible and derogatory to the religion of the Bible. Let us, however, hear his arguments in its support. They consist in the assertions that the phrase "To keep it holy," does not mean to separate it to religion; and that the amplification of the law does not warrant that construction here. "The literal or proper signification of the word *holy*," he says, "as we shall show, carries no such meaning; and in the context or amplification of the law, we find not a word to warrant this construction," p. 180. Instead of redeeming his pledge, and proving that the word *holy* has not the signification usually assigned to it, he only supports his own assertion, which he of course could not expect to be of much weight on such matters, by the *assertion* of some other 'learned author' "That the word *kadash*, or *keep holy*, does not ALWAYS signify to separate a thing to religion, as *sanctificare* does in Latin, but is taken for any separation whatever, from a common to a peculiar use, especially when that use is instituted of God." Now these two assertions are very wide apart. The difference between saying a word "has no such meaning," and that it has not ALWAYS that meaning is immense. In the one case nothing short of an absolute necessity, *necessitas loci*, can authorise its being so interpreted in any given passage: whereas in the other, the strongest reasons should be present to justify a departure from what, by the assertion itself, is admitted to be its ordinary meaning. The Reviewer's zeal, therefore, has carried him much too far. The argument resolves itself into two parts, the first relating to the proper signification of the word *kadash*, and the second to its meaning in this particular command.

It so happens, that this word and its derivatives are among the most frequently recurring in the Hebrew Scriptures, and of course in the indefinite variety of their applications cannot have always precisely the same sense. All that is necessary to our purpose is, to show that its proper and dominant meaning is, *to separate to a sacred use*. And this, we presume, the Reviewer's author would not venture to deny. Let us for a moment appeal to authority on this point. Gesenius, in the last edition of his Hebrew Lexicon, tells us that in Piel (the form in question) it means first, to sanctify (heiligen), to consecrate, as any one to the priesthood, an altar, and especially an offering, *Deo consecrare*. 2. To esteem holy. 3. Declare holy. 4. To perform something holy; and 5, to separate as holy. There is not one of the numerous passages cited under these several heads in which the idea of separation to a sacred use, is not included in the meaning of the word. Eichhorn, in his edition of Simonis' Lexicon says, that it means *ab usu et statu communi ad peculiarem et sacrum separare*. Rosenmüller on Gen. ii. 3, defines it, *sanctificare, in usum sanctum segregare, ut et Græci exponunt, ἁγιοποιεῖν*. In Ex. xx. 8, the words which we render "Remember the Sabbath day and keep it holy," he translates and explains thus, "*Memor esto diei sabbathi, ut eum sacrum habeas, i. e. soli Deo dicatum, sive sepositum; hoc die Deum sancte colas.*" We have selected these three, from the multitude of lexicographers and commentators whose authority might be adduced, not only because they are among the most distinguished Hebraists of modern days, but because they can be as little suspected of reverence for the Sabbath as the Reviewer himself. This is a subject, however, on which we need rest on no man's authority. Every one who is able to read his Bible knows, as well as the greatest Hebraist can tell him, what the meaning of the word is. He knows that throughout the Scriptures, the word holy is predominantly used to express one or the other of these two ideas, *morally pure*, as when God is called holy, and when we are commanded to be so, or *separated to a sacred use*. It is in this latter sense that the Hebrews are called a holy people; that the priests and Levites are called holy; that any place, as the tabernacle, the temple, Jerusalem, Palestine is called holy; that the altar, candlestick, and all sacred utensils are called holy; and that the festivals are so denominated. In short, any person, place, thing, or portion of time devoted to sacred purposes is called holy, and this is the only proper

word for expressing this idea. This use of the term occurs not once, nor twice, nor a hundred, but literally thousands of times, so that it is really idle to waste words on such a subject. The Reviewer never made a more adventurous assertion, than when he affirmed that this was not the proper meaning of the word.

But it is said, the amplification of the command gives no warrant for this construction. To this we reply, that the proper and dominant use of the words is warrant enough. If the context presents nothing inconsistent with this sense, we are not authorised to depart from it. That there is no such inconsistency is perfectly obvious. The command is, Thou shalt devote the Sabbath to the service of God; and the amplification is, In it thou shalt do no work. Is there any inconsistency here? But the Reviewer seems to suppose that the command to keep the Sabbath holy, is explained by what follows, so that the whole sanctification consisted in omitting all servile labour. But this is not exactly so. The reason why such labour was to be omitted was, that the day was holy, i. e. consecrated unto God. This is constantly stated as the reason. "Six days may work be done, but the seventh is the Sabbath of rest *holy unto the Lord*, Ex. xxxi. 15. There is therefore nothing in the context to warrant a departure from the ordinary signification of the word, which is so uniformly preserved in all such connexions, that the utmost violence must be done to all just rules of interpretation, to make the command mean any thing else than what it has usually been supposed to mean.

This interpretation is confirmed by all the notices of the Sabbath which we find in other parts of the Scriptures. We are told that on that day, the usual sacrifices were doubled. A great part of the ancient worship consisted in presenting these offerings, which were necessarily attended with confession, thanksgiving and prayer. By this institution alone, the religious character of the day is distinctly marked. In Levit. xxiii. we have an account of all those feasts on which it was the duty of the people to assemble for worship. Among these the Sabbath is included. "The seventh day is the Sabbath of rest, an holy convocation." In the xvi. c. 2. it is said, "Ye shall keep my Sabbaths and reverence my sanctuary," which implies that the day was to be observed religiously, from the connexion here expressed between the observance of the Sabbath and the duties of worship. All those numerous passages in

which the object of the sanctification of the seventh day is stated to be, that they might know that Jehovah was their God, prove the same thing. Thus Ezekiel says: "Hallow my Sabbaths, that ye may know that I am the Lord thy God." Isaiah, in predicting a happy state of the church, says: "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh *come to worship before me*, saith the Lord." Is. xvi. 23. Does not this imply that divine worship was the appropriate duty of the day? Again, Isaiah lviii. 13, it is said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then," &c. Does this look like a description of a day devoted to festivity and dancing? Even Gesenius tells us that it means that all worldly business was to be omitted and the day consecrated to devotion. "Wenn du den Sabbath nicht durch Umherlaufen zu weltlichen Geschäften entweihest, sondern daheim der Andacht weihst." See Com. on Isaiah. It would, however, be almost an endless business to gather up all the intimations contained in the Old Testament, of the religious character of the Sabbath.

When we come to the New Testament, we find still clearer evidence of this fact. Every where it is said that the Sabbath was the day on which the people met in the Synagogues for worship. Here the Scriptures were read, prayer was made and religious instruction communicated. This, it is asserted, was not a recent custom, but "Moses hath," it is said, "of old times in every city them that preach him, being read in the Synagogues every Sabbath day." The Reviewer, it is presumed, will admit that long continued practice under a law, is the best rule for its exposition. We have, however, still further testimony to the point in hand. Philo, the most learned of the Alexandrian Jews of the time of Christ, says, *De vita Mosis*, p. 602. "The day of the creation having sunk into oblivion was thus restored of God, and is to be observed by pious contemplations of divine things and of the works of nature, and by no means in sloth, luxury or amusement." In his *Tract. de Cherubim*, he draws a contrast between the manner in which the heathen festivals, devoted to amusement and vice were observed, and those of the Hebrews. Josephus, the most distinguished of the Jews of Palestine of nearly the same

age, in his work *Contra Apion*, lib. iii. says, "This day, as the memorial of the creation, is to be piously celebrated, and was instituted of God that the law might be publicly read to the people and made known to all."

The assertion, therefore, of the Reviewer and his author, that the Sabbath was originally and properly observed as a day of dancing and festivity, is not only entirely gratuitous, but is contradicted by all the evidence of which the case admits. The meaning of the command is as plain as words can make it, that the day should be consecrated to religious worship. This interpretation is confirmed by the object of the institution, by the nature of the system of which it is a part, by the indubitable declarations of the ancient prophets, by the practice and testimony of the Jews in the time of Christ, and the opinions of their learned men to the present day. And this, as we have seen, is the conclusion to which not only devout Christians, but civilians, historians, and infidel antiquarians and commentators, have arrived. The learned Selden, who was no clergyman, speaking of the celebration of this day, says, p. 316. "Quæ (i. e. celebratio Sabbathi) in, opere et laboribus, *cultus causa*, abstinendo, lege legenda, audienda, ac sacrificiis singularibus, maxime cernebatur."

We deem it hardly necessary to attempt to show, that among Christians, the first day of the week was observed as a day for religious worship, and not for recreation and amusement. In the New Testament, they are said to have met together "to break bread," that is, to celebrate the Lord's supper, and to hear the word. As the Christian Fathers universally say that the day was kept in commemoration of Christ's resurrection and the blessings thereby secured, it is evident from this consideration alone, that it was a religious observance: that the joy to be indulged was such as flowed from the contemplation of these blessings, and the exercises of the day such as should fit us to appreciate and enjoy them. Our limits do not permit us to make numerous quotations in support of this assertion. The testimony of Barnabas, Ignatius, Justin Martyr, Athanasius, Tertullian, and many others, may be found in Bingham's *Origines Ecclesiasticæ*, vol. ix. c. ii. or Augusti's *Denkwürdigkeiten der christ. Archæologie*, in several parts of the work, particularly the introduction to the first vol. and vol. 3. p. 345, and onward. Even the heathen knew enough of Christianity to know that it was a religion, and its festivals religious observances. Pliny, in his celebrated letter to Trajan, says,

Christianos stato die ante lucem solitos convenire carmenque Christo, quasi Deo dicere secum invicem, seque sacramento obstringere non in scelus aliquod, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent," &c.

Gregory Nazian, Orat. 38, in exhorting Christians to observe their sacred days aright, says, that it must not be done in a worldly manner, by adorning their houses, or gratifying the senses, by feasting or any kind of amusement. These things, he tells them, should be left to the heathen. "But we," he adds, "who worship the word, should find our only pleasure in the scriptures and the divine law, and in narrating the events which the feast commemorates."

Under Constantine, the first Christian Emperor, laws were made respecting the proper observance of the Lord's day, and repeated with more particularity under Theodosius; not commanding the people to spend the day in amusement, but forbidding public shows and recreations. "Dominico, qui septimanæ totius primus est,—omni theatrorum atque circensium voluptate, per universas urbes earundem populis denegata, totæ Christianorum ac fidelium mentes Dei cultibus occupantur." Cod. Theod. xv. tit. 5. Such ordinances were frequently repeated, prohibiting all the usual business of life on that day, and all worldly amusements. They are cited here as indisputable evidence of the opinion of the early Christians, that the Lord's day was to be devoted exclusively to religious purposes. To give one testimony more. Ephrem the Syrian, in his discourse *De diebus festis*, says, "Festivitates Dominicas honorare studiose contendite, celebrantes eas non panegyricæ sed divine; non mundanæ, sed spiritualiter; non instar Gentilium sed Christianorum. Quare non portarum frontes coronemus; non choreas ducamus; non chorum exornemus; non tibiis et citharis auditum effæminemus, non mollibus vestibus induamur, nec cingulis undique auro radiantibus cingamur; non comessionibus et ebrietatibus dediti simus, verum ista relinquamus eis quorum Deus venter est, et gloria in confusione ipsorum."

Augusti, in his remarks on the festivals of the early Christians, says, "The main idea and object of the holy days and feasts, was to keep vividly in mind the principal benefits of Christianity, and the person of the Redeemer, to promote gratitude to God, and the exercise of the Christian virtues. It was common to prepare for these festivals by fastings, but the festivals themselves were regarded as days of rejoicing; in which the Christian, undisturbed by any of his ordinary em-

ployments, should devote himself to contemplations and exercises of piety. So far, however, were these festivals from being days of worldly pleasure, or similar to the holidays of the heathen, that from the moment Christianity became the religion of the state, the Church felt that she had no more urgent duty to perform, than to employ her power in protecting the sacred days and usages, and to secure the prohibition of all public amusements by which the sacredness of divine worship might be invaded." *Denkwürdigkeiten*, vol. p. 97: This is the testimony of a historian and antiquarian, not a "sabbatarian," or a "terrorist," but of a German rationalist, respecting the usage, not of a set of gloomy puritans, but of the early Christian Church in general, and of that Catholic Church which boasts of being infallible.

With regard to the opinions of the several denominations of Christians on this subject, little need be said. It is universally known that the Church of England is one of the strictest of Protestant Churches in her doctrines respecting the Sabbath, we shall give but a single extract from her book of *Homilies*, "So if we be the children of our Heavenly Father, we must be careful to keep the Christian Sabbath day, which is Sunday, not only for that it is God's commandment, but also to declare ourselves to be loving children in following the example of our gracious Lord and Father. Some use all days alike. The other sort worse; for although they will not labour nor travail on the Sunday, yet they will not rest in holiness as God commands them, but they rest in ungodliness and filthiness, prancing in their pride, &c. &c." Volumes might be filled with quotations from her most illustrious sons to the same amount. That her children in this country have not forsaken her doctrines, on this subject, we need no other proof than the "Three Letters addressed to the Editor of the *American Quarterly Review*," by the venerable Bishop of Pennsylvania. Standing, as he does, at the head of the Episcopal Church in the United States, his ready appearance to vindicate the Lord's Day from the unworthy attack of the Reviewer, entitles him to the grateful acknowledgments of all the Christians in the country. That the Congregationalists and Presbyterians regard the Sabbath as a day that should be devoted to religion, no one would thank us for proving. The same is true with regard to the Methodists and Baptists. The Catholics are as strict, in doctrine, in this respect, as the Protestants. They hold that the Scriptures teach that the

feasts and usages of the Old Testament, were not repealed, but merely spiritualized, under the new dispensation, and that this was especially the case with the Sabbath; which the ancient Church merely transferred from the seventh to the first day of the week, in commemoration of the Saviour's resurrection. This is the Catholic doctrine, as defended by Bellarmine in his work, "*Adversus hujus temporis hæreticos*;" i. e. the Protestants; by Durand, "*Rationale divinorum officiorum*;" by Gretser, and all their leading writers.* The last named author in his work "*De festis Christianorum*," lib. i. contends, that the Christian festivals are not matters of mere external order and discipline. "*Festa Christianorum non solum ratione ordinis et disciplinæ, sed etiam ratione mysterii celebrari: et esse hos dies festos aliis sanctiores et sacratiores et partem quandam divini cultus.*" And the council of Trent enjoins that these festivals should be observed, not as days of amusement, but "in a truly religious and devotional manner."

The Reviewer, therefore, in denying that "the Sunday is to be devoted to the solemn offices of religion," and in asserting that it is appropriately a day of recreation and amusement, has not assailed an opinion of this or that particular sect, but of the whole Christian Church. If this is not to be considered as a breach of contract with the public, we know not what can be. Surely no one doctrine of our religion, nor that religion itself, can be considered safe from his assaults, if this be deemed a justifiable aggression. We, of course, do not complain of him, nor of any other man, for publishing his opinions, but we do complain that he should make a *Literary Review* the vehicle of such doctrines. Believing, as Christians almost universally, at least in this country, do, that the religious observance of the Lord's day is one of the most essential means of sustaining the cause of religion and good morals, it is as much a matter of surprise as regret, that the enlightened conductors of the *American Quarterly*, for the sake of gratifying an unworthy pique against the religious public, should allow themselves to be betrayed into so serious an attack on such an institution. No one appears to have a quicker or more just perception of the indications of coming evil, in this country, than the editor of that Review. He mourns over the unbridled licentiousness of the press; he is startled at the idea of universal *equal* education; he regards with little complacency the

* See Augusti, Vol. i. p. 32.

annual importation of thousands of uneducated foreigners, to control our elections, and vitiate our population; and he would be the last man in the world to maintain, that a popular government, founded on ignorance and vice, was either possible or desirable. He seems even less disposed than his neighbours, to rejoice in the progress of freedom, where he suspects the requisite intelligence and virtue do not exist. Recognizing, as he does, that good morals are the only stable support of free institutions, and the only effectual bulwark of social order and domestic happiness, why is it he so pertinaciously attacks an institution, without which, public virtue assuredly never can be maintained? We use the word pertinaciously, because the article in his Review, is not the only effusion on this subject, which has appeared under his auspices. His paper has been repeatedly made the vehicle of nearly the same sentiments; culling, from sources the most heterogeneous, matter suited to his purpose; pardoning even the radicalism of the *Morning Chronicle*, in behalf of its latitudinarianism on religion. As the friends of good morals and decorous discussion, we are very far from being insensible to the merits of the *National Gazette*. We cheerfully acknowledge that it is often the able advocate of the cause of virtue, and the temperate and dignified rebuker of corrupting publications. This, however, only increases our regret that it should manifest such hostility to an institution, which, as a means of promoting public virtue, stands, in our view, pre-eminent and unapproachable. Whether this opinion be correct or not, it is entertained by so large a portion of the community, that it is entitled to respectful consideration, and is, we think, capable of being clearly established.

Neither the Editor nor the Reviewer, will deny that some religion is essential to man; that by the constitution of our nature, men are as necessarily religious as they are moral or intellectual beings. This is proved by universal experience, and according to Cicero, *Tusc. I. Omni in re consensio omnium gentium, lex naturæ putanda est*. As all nations have had some religion, we must admit that it is a law of our nature, that men should have some method of expressing the feelings which arise from their consciousness of relation to a superior being. All history teaches us that the forms in which these feelings express themselves, depend on the light communicated to the understanding. If men are taught that they are in the hands of numerous and conflicting powers, some intent on

good, others on evil, we see them tossed and agitated with constant fears, busying themselves with all possible devices to obtain favour or impunity. There is no more melancholy spectacle than men thus struggling under the pressure of distorted notions of the objects of worship; notions which pervert the finest constituents of their nature, and impress their own deformed image on the soul. It is a fact established by experience, and one easily accounted for, that men are always conformed in their internal character to their religion. Not to the religion which they may profess, but to that system of religious opinions which they really entertain. The most important feature of human character, therefore, depends on correct knowledge of God. How is this to be obtained? Arguing either from the Bible, which the Reviewer does not profess to reject, or from experience, it is clear, that it never has been, and cannot be secured by the unaided reason of man. The cause of this lies, as the Apostle informs us, not in the inadequacy of the revelation which the works of God and our own constitution make of the divine character, but in the moral state of the human soul, which blinds it to these manifestations of divine excellence, and disinclines it to the purity of truth. So that although knowing God, men glorify him not as God, neither are thankful; but become vain in their imaginations, and their foolish heart is darkened, professing themselves to be wise, they become fools, and change the image of the incorruptible God into an image made like unto corruptible man, and to birds and four footed beasts and creeping things. This is the history of man in all ages and countries, and under all diversities of culture, where the light of revelation has not been enjoyed. We might as well expect the productions of the vegetable world to unfold in all their variety of beauty, in utter seclusion from the sun, as that the religious feelings of men should be developed in conformity with truth, where the rays of divine knowledge never visit the mind.

Experience teaches us another lesson with equal clearness and fullness, that there can be no adequate culture of our moral nature under the influence of a corrupt system of religion. The apparent exceptions to this remark are few, and they are but apparent. Its correctness as the statement of a general fact cannot be denied. If these two points, resting on the testimony of indisputable facts, be admitted, the necessity of correct knowledge to the existence of true religion, and the necessity of religion to good morals, then it is clear, that to secure

for society correct religious knowledge is essential to preserve it from the equal horrors of superstition and immorality. The insufficiency of mere speculative knowledge or general illumination, to accomplish this object is evident, not only from the limited sphere of its action, but from its want of adaptation to the end. Only a few, comparatively, can ever be made the subjects of this high intellectual culture, and if they could, there is nothing in the mere knowledge of facts unconnected with religion, to call forth and form any man's religious or moral feelings. These are still left to be moulded by notions which enter by chance and gain a lodgement in the mind. If surrounded by a society in which correct ideas on these subjects abound, he may imbibe a portion of these, and thus, in a measure, be preserved from the evils resulting from that neglect of religion in which he glories. And this, it may be remarked, is the security of our modern infidels, or we should see them, after the manner of better men of old, suspending their most important movements on the flight of birds, and quaking at a raven's croak.

If religious knowledge is thus essential to form the character of men, how is it to be communicated? It does not come by immediate revelation from the omnipresent and all pervading Spirit of God: and although traced in lines of light and beauty on his works, these have never been read with sufficient clearness to enlighten the understanding or impress the heart. But God has communicated it to us by those "holy men of old who spake as they were moved by the Holy Ghost." But even this clear and sufficient revelation of God and our duty, which happily in this country may be in every man's hands, is silent. It arrests no man's attention, it utters no remonstrance when neglected, and never was designed to supersede a more direct and impressive mode of instruction. We are told that "it hath pleased God, by the foolishness of preaching, to save them that believe." And it is written, that when Christ ascended up on high, "he gave some pastors and teachers" for the very purpose of diffusing this knowledge and securing its effects. It is, therefore, by divine appointment that religious knowledge should be communicated by living teachers. But waving this consideration, how in point of fact is it communicated? Can it be denied that, in this and every other country, the great majority of men derive their knowledge on religion mainly from the ministrations of its public teachers? Most men are so occupied with the concerns of life, that they entire-

ly neglect the attainment of any regular or adequate religious knowledge by their own exertions. Were it not for what they learn from the "gloomy lectures" of the Sabbath, they would remain as ignorant as the heathen of God and a future state. So long as a large portion of society observe this day, and gather enough of knowledge to imbue the common fund with correct ideas, the evils may not be so apparent. But let us look at places where the Reviewer's plan is fully carried out, where religious instruction from the pulpit is utterly neglected, and the Lord's day devoted to amusement, and we will find the most deplorable ignorance on all religious subjects. It matters not whether such communities be found on our own western frontiers, among the polished circles of Paris, or the profligate population of London. We of course speak of general facts. Individual exceptions, to which the mind is apt to advert, and which, to be properly estimated, must be viewed in all their circumstances, disprove nothing on this subject. It is capable of being clearly proved as a matter of fact, that the public teaching of the Sabbath is the great source of religious knowledge to the mass of the community, and consequently if this be neglected, and men spend the day appropriated for this purpose in festivity or idleness, ignorance the most destructive to their best feelings and interests, must be the result.

The diffusion of religious knowledge, however, is not the only good resulting from a proper observance of the Sabbath. It is a day appointed not only to learn our duty towards God, but to perform it. To call off the mind from the objects which necessity forces upon it during the week, and place it in the presence of God. To awaken from their torpor those feelings of adoration, gratitude and confidence, which the divine greatness and goodness should excite. The regular return of this day is as healthful to society as the showers which soften, fertilize, and beautify the earth, bringing with them the influence of heaven. The good derived from such seasons of devotion, is not confined to the hour spent within the church. The feelings there excited are strengthened by the exercise: their permanent influence over the mind is increased. The whole man is refined and elevated, and he goes forth into the world better fortified against its temptations, and better fitted to diffuse a healthful tone into public sentiment and feeling. These stated periods of public worship, therefore, are the great means of keeping alive a sense of religion among men, of main-

taining the consciousness of their relation to the infinite God, and thus preventing them from sinking down into the mere intellectual or sensual animal. If the observance of the Sabbath be the great means of preserving religious feeling in the community, the question comes to this, whether it is desirable that this feeling should be maintained; whether, if all sense of the infinite and eternal, all connexion with the pure and the holy, every bond with the invisible and future world were destroyed, men would be either better or happier? Could civilized society exist were this once effected? We think not. The restraints, which regard for reputation, a sense of honour, or desire of influence exercise over men, derive their principal force from the general tone of society, which would, under such circumstances, be entirely vitiated. The Reviewer, however, would join beyond doubt in praising religion in the general, and repeat the common places as to its necessity and excellence, while he laboriously advocates a course which would more effectually banish it from Christendom than any other he could devise. Voltaire is said to have vowed the destruction of Christianity, and tried long and hard to effect his object, but gave it up in despair, saying, it was impossible as long as people would assemble every week for religious worship. And this is true. For every religion must have some means whereby to sustain itself and bring its influence to bear on those who profess it. Paganism has its rites and its priests; Mahomedanism has its mosques, its public prayers, its sacred day and its koran, their civil and religious code; and Christianity has its Sabbaths, on which to exhibit its claims and urge its duties and promises. We have seen, that in point of fact, it is mainly through this instrumentality its influence is exerted. What then is the desecration of this day, but the destruction of its power? And what is an exhortation to men to spend the day in idleness and amusement, but an exhortation to emancipate themselves from its sacred influences?

It is not, however, merely as a means of sustaining religion that this day is of such incalculable importance; its proper observance is the only security for public morals. This assertion is not founded exclusively on the assumption, however correct, that religion is necessary to virtue. The subject may be viewed in another light. Every one knows that the moral sense acts under the guidance of the understanding. It is not the power of deciding infallibly on what is right or wrong, but it is the feeling of approbation or disapprobation which rises in

the mind on the view of actions which it has been taught, either from the constitution of its nature, or by education, to consider good or bad. The class of actions respecting which information is derived from the first of these sources, as all other intuitive truths, is very small; and, therefore, although conscience be as much an original constituent of our nature as reason, it as much needs culture and correct information to secure its proper exercise. Hence the only possible way to preserve men from all the evils of a perverted or hardened moral sense, is to have a correct rule of duty presented to them; as the only way to save men from intellectual aberrations, is the exhibition of truth and its evidences. That Christianity contains the purest system of moral truth ever presented to the world, is admitted, except by infidels of the very lowest class. It is one great object of the exercises of the Sabbath, to exhibit this rule of duty; to bring the people to understand its requisitions and feel their obligation. And such is the constitution of our nature, that moral truth contains its own evidence. The ground of the assent which we yield to it, is its congruity with the internal law of our nature. Hence this knowledge does not rest in the understanding, but is imbibed and becomes an active principle. It makes men better as well as wiser. It might easily be proved, that the services of the Lord's day are the great source of information and culture of a moral kind to the people. It is here as with religious knowledge, comparatively few read or study for themselves. If the Sabbath, therefore, be devoted to amusement, the people will assuredly grow up in ignorance. Let it be remembered, that ignorance here is error. A man whose moral sense is unenlightened, has not the restraints nor the incentives necessary to virtue. What a society must become, where the moral sense is thus degraded, every man can conceive. Men may be virtuous though they know nothing of science or history, but ignorance of duty is inseparable from vice. Virtue cannot exist under it, for virtue is the conformity of heart and life to moral truth. It is, therefore, the height of inconsistency for a man to be constantly repeating the truism, that virtue is essential to the well being of society, and yet labour to destroy the great source of that knowledge without which virtue cannot exist.

The advantages of a religious observance of the Lord's day already referred to, are sufficient to entitle it to the respect and reverence of all good men. There are others scarcely less im-

portant, on which our limits will not permit us to dwell. The regular congregation of friends and neighbours on that day in the place of worship, to mingle their feelings before the throne of God, tends to unite them in the purest and strongest bands. The differences arising from wealth and other adventitious circumstances, here disappear. The high are humbled without being depressed; the low are exalted without being elated. The cord, which vibrates in one breast, is felt in all the others, awaking the consciousness of community of origin and of nature. They learn that God has made of one flesh all the dwellers upon earth; that he has breathed one spirit bearing his own image into them; placed all under the same benevolent laws; offers the same glorious immortality to all, and has thus bound them together as one great brotherhood. It is hence obvious, that of all institutions, this is the most directly efficacious in promoting peace, charity, justice, sympathy and all other amiable feelings. Experience teaches us, that of all men those are most sincerely attached who are accustomed to worship together.

The exercises of the Sabbath, moreover, are among the most efficient means of intellectual culture. The mass of men employed in mechanical occupations, have few subjects on which their minds can be exercised. Their employments present little or nothing to enlarge or vary their thoughts. For reading they have little time and less inclination. It is principally from attendance on church, where other subjects are presented; where new and elevating ideas are exhibited; where their attention is excited and minds tasked, that their intellectual powers receive their chief development. It is the grand desideratum in education, to devise means to call forth the powers of the mind in due proportion, without perverting or injuring its moral sensibilities. With this view, enlightened men have laboured to bring down the abstract principles of science to the level of the labouring classes. But these subjects are not sufficiently exciting to arouse general attention. It must be admitted that there is nothing so well adapted to the purpose, as moral and religious truth. As objects of intellectual knowledge, they are the most expanding which the mind can apprehend, while their influence on all the feelings is correcting and purifying. A community in whose education these truths are made mainly instrumental, will be of all others the most adequately cultivated; their intellectual faculties most fully developed, and their moral principles the most correctly formed.

In support of this assertion, we may again appeal to experience. It is a fact familiar to all, whose attention has been turned to the subject, that even illiterate and feeble minded men, when brought to take an interest in religious truth, have exhibited a surprising increase in mental strength. The contrast between Pagan and Christian countries, in respect to mental improvement is, in no small degree, owing to the same cause. The truths of Christianity cannot enter the mind without enlarging it. To the same source may, in a great measure, be traced, the striking difference between the common people in Catholic and Protestant countries. The religious services of the former consist, almost exclusively, in exercises of devotion. And even their worship, conducted in an unknown language, is but imperfectly comprehended. No distinct objects of mental apprehension are presented, and consequently their minds are but little exercised, although devout feeling may be excited. Hence the religion of the Catholics is, with the common people, so much a matter of feeling and so little of principle. And hence the glaring inconsistency, so often to be found among them, between their open immorality and austere devotion. Bandits and prostitutes being habitually religious. In Protestant countries, a great part of the duties of the Sabbath is the communication of knowledge. The Scriptures are uniformly read, and discourses delivered by educated men.

Another advantage of the religious observation of the Lord's day is, that it tends to promote genuine liberty. This necessarily results from what we have already said. If it is the means of enlightening the minds of men, it disenthral them from the yoke of superstition and the bondage of the priests. If it is the means of teaching them their essential equality before God, it destroys the very foundation of tyranny. In making them feel that they have a common origin and a common destiny, it teaches the high they have no right to oppress the low, and the low they are entitled to be recognized as brethren. Hence Christians are the only freemen on the face of the globe. The rise of this religion was the era of civil liberty. And it has only been where Christianity has been obscured, and its truths prevented from entering the minds of the people, that they have ever been reduced to bondage. The men to whom the world is principally indebted for their civil liberty, were men most deeply Christian. The principles of our religion are thus directly favourable to freedom, and they are essential to

its preservation. Any thing, therefore, which diminishes their force on the public mind, is so much done to destroy that cause to which we are so loud in our profession of attachment. We do not now insist on the acknowledged necessity of virtue to freedom, of religion to virtue, of knowledge to religion, and of a regular system of instruction to bring this knowledge to bear on the minds of the people. These, however, are obvious truths, and they go to show how intimately the happiness and liberty, the knowledge and virtue of men, are connected with the proper observance of the Sabbath.

There is still one other view, and one which confers on this institution its chief value in the eyes of Christians. The Bible tells us that men are sinners; that the wages of sin is death; that Jesus Christ came into the world to deliver men from the consequences of their apostacy; that the gospel is the proclamation of God's readiness to pardon and accept them on the terms which it prescribes; the Sabbath is the day appointed for making known these offers of mercy and for urging their acceptance. Thousands thus hear these offers, who would never hear them in any other way. And of the millions who accept them, few would do so, were it not for their being thus constantly presented and urged. Here, to those who believe the Bible, opens a prospect which earth and its interests cannot bound. It is not the welfare, nor even the virtue of men here, that is alone concerned; it is their everlasting welfare and virtue in the world to come, which the Christian sees are intimately connected with the proper observance of this day. He cannot shut his eyes to the evidences of the fact, that it is through the regular preaching of the gospel, men are usually brought to accept of its offers, and become fitted for death and eternity. To his view, therefore, the importance of the Sabbath is beyond all estimate. And he cannot but regard any attempt to lessen its influence, or to lead men to neglect its duties, as directed not only against all that is desirable in human character in this world, but against their well-being in the world to come. Infidels may sneer at all this. But truth is indestructible by ridicule. And he must be weak indeed, who suffers the light estimation of others, to affect his reverence for an institution, while all the evidence of its value remains untouched.

We feel persuaded we have not over rated the importance of the Sabbath. The experience of communities and nations bears out our statements. Those sections of our own country

where the day is best observed, are distinguished by superior intelligence, piety, good morals and social order. Those nations which are remarkable for a regard to the Sabbath, take the lead in the world in general cultivation, in sound religion, in activity and energy of character, in internal stability and order, and in external respect and power. These are the nations which have been the mothers and guardians of civil and religious liberty, and are now doing almost all that is done in the diffusion of knowledge and piety through the world. Such is the position occupied by Great Britain and these United States. Two countries distinguished throughout Christendom for their regard for the Sabbath, as they are distinguished throughout the world for their internal prosperity and their diffusive and benign influence. That this favourable distinction will not long survive their regard for the Sabbath, we as firmly believe, as that religion and virtue are essential to the well being of society.

We come now to inquire, what obligations are Christians under to observe this day. And here we would remark, that if what we have already said be correct, the obligation must be of the highest moral character. If the religious observance of the Lord's day be the means of diffusing religious knowledge, of exciting and sustaining religious feeling and moral principle in the community; if it tends to refine the character and promote all the social virtues; if it is the highest means to multitudes of intellectual culture; if it raises men to a sense of their own dignity, while it depresses their false pride and arrogant claims; and, finally, if it is the grand means of leading them to the attainment of eternal life, then is every man bound to promote this observance, by all those obligations which bind him to promote the temporal and eternal interests of his fellow men. Then, too, it is obvious, that all efforts, whether by argument or ridicule, to lessen its influence, is so much done to render men wicked and miserable, both in this life and that which is to come. We feel almost as though it were superfluous to inquire, whether God has added to an obligation so obvious and so imperious, that of a positive command. Had no such precept as "Thou shalt not kill," or "Thou shalt not commit adultery," been recorded in the Scriptures, the obligation would be complete from the nature and consequences of the acts themselves. In like manner, though we were unable to prove that God had commanded us to keep holy one day in seven, we think the obligation would still be binding, after a

custom so salutary had once been introduced. There is, however, from the obvious tendency of this observance to promote the best interests of society, a strong presumption that God has enjoined it. We know that the object of the religion which he has revealed is to promote the purity and happiness of men. And if there is an institution, which is essential to the preservation and influence of this religion, it is surely to be presumed that it is of divine appointment. That the observance of a day on which the rites of this religion should be celebrated, its truths and claims presented, is of primary importance, we think can hardly be denied. How is any system of truth to be received and obeyed, unless presented to the mind? And how is this to be done, unless time be appropriated for the purpose? Will men of themselves, and each one for himself, go to the silent record and ascertain and receive all that God has enjoined and promised? Surely no other religion was ever thus left without any means of accomplishing its object. Besides, if it be a dictate of reason that we should worship God, if this is to be done in our social, as well as individual capacity, and if this union of men to make their joint homage to their maker be, in like manner, a dictate of nature, then is it to be presumed, that in a revealed religion, which enforces all other duties which the law of our nature enjoins, this duty of public worship is commanded. And as it is a duty which must be often repeated, it is also to be presumed, that its stated discharge would be insisted upon, and time allotted for the purpose. Nothing, surely, can be more obvious than that if this were not the case, the duty itself would be in a great measure neglected. The evident importance, therefore, of the appointment of a day for religious purposes, in order to enable the religion of the Bible to accomplish the purposes for which it was revealed, and to secure the stated discharge of one of the plainest of moral obligations, creates at least a presumption that the true religion is not the only religion without its sacred days.

In turning to the Scriptures, we find almost on the first page, in the very history of the creation, it is recorded, that in six days God made heaven and earth, that he rested on the seventh day, "Therefore the Lord blessed the seventh day and sanctified it." The meaning of this passage admits of no dispute. When God is said to bless any thing, it implies that he favourably distinguishes it, in some way or other. The seventh day was thus distinguished by being sanctified, or set apart for a

sacred use. That this is the meaning of the term we have already proved. If, then, from the very creation of the world God commanded men to consecrate one day in seven to his service, we may fairly conclude that this is a duty of universal and perpetual obligation. The way in which the force of this passage is commonly evaded, is not by denying its obvious import, but by assuming it to be a prolepsis, or anticipation of an event which occurred upwards of two thousand years afterward. According to this idea, Moses does not mean to state, that God did then sanctify the seventh day, but merely that his having rested on the seventh day was the reason why, in after ages, he selected that day as the Sabbath. The objections to this assumption, however, appear to us decisive. In the first place, it takes for granted, without the least evidence, that the book of Genesis was not written until after the giving of the law on Mount Sinai. Whereas, the probability is entirely on the side of its having been written at an earlier period. But secondly, it does evident violence to the context. This verse is obviously a part of a regular narrative of consecutive events. Let any unprejudiced man read the passage, and decide for himself. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work." Is not this a regular narrative of facts? God created all things in six days, he rested on the seventh, and blessed the seventh day and sanctified it. There is not the slightest intimation that the latter verse refers to an event, which did not take place for ages after those recorded in the two immediately preceding. Those who make so violent an assumption, are surely bound to produce the strongest reasons in its justification.

In favour of taking the passage in its obvious sense, it may be urged, that there are many important arguments in favour of the ante-Mosaic origin of the Sabbath. The day was appointed in commemoration of the creation. Its grand design was to preserve the knowledge of the true God as the creator of the world. The necessity or ground of the institution, therefore, existed from the beginning. There is in this consideration alone, a strong presumptive proof of its having been appointed at the time specified in Genesis ii. 3. Besides, we know that a large portion of the laws of Moses did not originate with him. The rites and usages of the Hebrews, from

the earliest times, were incorporated into his code. Circumcision, sacrifices, the distinction between clean and unclean animals, the right of divorce, the duties of the avenger of blood, the obligation of a brother to marry the widow of his deceased brother, and many other cases of this kind might be cited. It was the object of Moses, under divine direction, to embody in one code all the traditional knowledge and laws of his people, and to institute such new regulations as should most effectually preserve them distinct from other nations, and prepare them and the world for the coming of Christ. With regard to the laws, and especially the festivals, which originated with him, it is to be observed, that they arose out of the existing state of the people, or were intended to keep in mind some recent event in their history. This was the case with the Passover, Feast of Tabernacles, &c. When, therefore, there is an institution, which betrays no such local origin, and is designed to commemorate no such recent event, the presumption is strongly in favour of its being one of the traditional usages which make up so large a part of his laws. This is the case with the Sabbath. This command is not enforced, as the others are, by considerations drawn from their immediate history; but they are commanded to rest on the seventh day because God rested on that day and sanctified it.

The very form in which the command is given, favours the idea of the previous observance of the day. *Remember* the Sabbath day to keep it holy. This mode of expression is not used in reference to feasts which he had but just established. It is no where said, *remember* the Passover, or any other festival. Besides, there is positive evidence of the observance of the Sabbath before the solemn enactment of the law on Mount Sinai. This did not occur until the third month after the departure out of Egypt. Yet we find that in the second month, when in the wilderness of Sin, being pressed for food, the people were supplied by manna from heaven. This perishable article they were commanded to gather from day to day, and not to attempt to preserve it over the twenty-four hours. But on the sixth day, Ex. xvi. 22, the people, of their own accord, gathered a double portion. The rulers came and told Moses, apparently desirous to know whether the manna would keep, or whether they might not expect the usual supply on the following day. Moses told them, the people were right, that as the morrow was the Sabbath, no manna would be given, but the double portion gathered on the sixth day would remain

sweet over the seventh. Had the people acted under the direction of Moses in this business, the rulers could not have been ignorant of it, and would not have gone to him for instruction.

There is another remark applicable to many of the laws of Moses; in frequent instances something is commanded, but the manner of the performance or details of the duty are not specified. This is the case, however, only where the thing prescribed was already familiar, and usage had fixed the mode in which it was to be done. Thus, in regard to the Sabbath, we find merely the general directions, that the day was to be consecrated to God; all labour intermitted, the sacrifices doubled, and a holy convocation held. But what particular things were prohibited or enjoined, we find no where minutely stated. With respect, however, to those feasts which were unquestionably instituted by Moses, we find the greatest particularity as to the prescriptions. Whence this difference? Does it not arise from the fact, that the Sabbath was one of those usages with which the people were familiar, and therefore did not need such particular instructions?

A strong confirmation of this view, is derived from the division of time into portions of seven days. It is mentioned in the account of the deluge; in the history of Jacob; it is found among all ancient nations, the Egyptians, Greeks, Romans, Asiatics, and even among the American Indians. Whatever was the origin of this division, it is evident that it must have been very ancient. There are three methods of accounting for it. The first is, that it arose from dividing months into four portions. This is very improbable, because seven is not the fourth, either of twenty-nine and a half days, the real length of a lunar month, or of thirty days, which was the number assigned as early as the flood. The other method, is that which Selden and many others have adopted. They suppose, the names of the seven planets being given to the days of the week determined their number. To this supposition it may be objected, that the division existed at a period anterior to any indications of much astronomical knowledge, and that affixing the names of the planets to certain days, was evidently subsequent to the introduction of idolatry, and belief of the influence of the stars over the affairs of men. Of the latter, especially, we have no evidence as early as the times of Noah. Besides, had this been the true origin of the division of time into weeks, we should expect that the names of the planets

would have been given in their natural order, instead of succeeding each other in a manner perfectly arbitrary. The various ingenious answers which have been given to this difficulty, all suppose such a degree of refinement in the mode of proceeding, as could only belong to an age far more recent than that in which the computation by weeks is known to have existed.* The third method is by far the most satisfactory. It supposes the division to have existed from the beginning, and to have arisen from the fact recorded by Moses, that God created all things in six days and rested on the seventh. We know that some obscure knowledge of the creation, deluge, and dispersion has been preserved among all nations. And, therefore, it is not surprising that so convenient a distribution of time, although arbitrary, has passed from one nation to another. If God did from the creation set apart the seventh day to himself, we need no other reason to account for the origin and prevalence of this mode of computation. This fact, too, best accounts for the sacredness attributed among almost all ancient nations, to the number seven. This was every where a sacred number. The manner in which the ancients speak of this number and of the seventh day, is sufficiently remarkable, and has led many learned men, as Theophilus of Antioch, and Clemens of Alexandria, among the ancients; and Grotius, Huet, Budes, and many others among the moderns, to suppose that this day was held sacred by all antiquity. The passages cited on this subject may be seen in Selden, lib. iii. c. 16—19, together with his answers to the arguments derived from them. Admitting all that he says, it is at least clear that this number was considered sacred throughout the ancient world.

We say, then, the plain meaning of the narrative in Gen. ii.; the very reason and nature of the institution; the manner in which the law in Exodus is expressed; the observance of the day before that law was given; the fact that Moses, as a general rule, adopted the *jus consuetudinarium* of his people; the division of time into weeks, long before him; the diffusion of this mode of computation over the world, and the universal sacredness attached to the number seven, are arguments for the institution of the Sabbath from the creation, which we are unable to resist.

The most obvious objection to this opinion, is the absence of

* See, on this subject, *Selden de Jure Nat. et Gen.* Lib. iii.

positive evidence of the religious observance of the seventh day by the Patriarchs. To this it may be replied, there is not such absolute want of evidence on this point, as is often asserted. In the history of Cain and Abel it is said, "at the end of days" (as the Hebrew phrase should be rendered) they brought their respective offerings unto God. We cannot decide, with certainty what this expression means; but, taken in connexion with the statement immediately preceding, that God had set apart to religion the seventh day, which was the close of a regular period, the probability is, that by the "end of days," we are to understand the end of the week, or Sabbath. Besides, the fact already noticed, that Noah and the immediate ancestors of the Hebrews, divided their time into weeks, renders it probable there was some regular observance of the seventh day. But admitting all the objection assumes, that there is no evidence of the religious observance of the Sabbath anterior to Moses, we remark, this is no decisive proof that it was not in fact observed; and if it were, its non-observance would be no decisive argument against its original appointment. In support of the former of these assertions, that silence is no decisive proof of non-observance, it should be remembered the narrative is very short, and goes but little into detail. The history of two thousand five hundred years is comprised in a few pages. This circumstance alone almost invalidates the objection. But the argument would prove too much. From the time of Joshua to that of David, a period of five or six hundred years, there is little or nothing said of the Sabbath. Are we hence to infer, that it was not at all observed during this period? certainly not. This is equally true of a great majority of the laws of Moses; their faithful observance cannot be historically proved, and yet we should not be authorized to conclude from the mere silence of the record, that they were entirely neglected. As to the second point, that non-observance is no decisive argument against the original appointment of the Sabbath, the case is still clearer. As just remarked, although we know that the Hebrew polity was arranged by Moses, as described in the Pentateuch, yet there are many of his laws of which there is no evidence, for ages, of their being actually obeyed. The objection under consideration, as applied to the Sabbath, would require us to believe, that Moses never enjoined any of these laws. We may take a still stronger case. We know from the highest authority, that God in instituting marriage, ordained that a man should

have but one wife. Yet the patriarchs were polygamists; and even after Moses, a plurality of wives was considered lawful among the Hebrews. This, of course, cannot be considered as any proof that God had not at the beginning given a clear intimation of his will on this subject. How then, can it be inferred, from the fact the Sabbath was neglected, even if the fact be admitted, that it was not commanded at the time of the creation? The inference is obviously unauthorized; and yet this is the main ground on which the advocates of the Mosaic origin of this institution, rest their cause, and endeavour to invalidate the plain testimony in Gen. ii. 3.

Another argument is, that the Sabbath was a Jewish institution, having a local origin and design; that is, designed to commemorate an event in which they alone were interested. In proof of which, they appeal to such passages as Exodus xxxi. 13. and others, in which the Sabbath is said to be a sign between God and his ancient people; and to those in which Moses is said to have given them the Sabbath, as in Nehemiah ix. 13, 14. From the former class it is inferred, that if the Sabbath was a sign between God and the Jews, it must be peculiar to them and instituted for them. But this inference is unsound. Any thing, in the language of the Scriptures, is called a sign, which was selected by God to be a memorial of any truth, or confirmation of any promise. It matters not whether the thing selected be ordinary or extraordinary in its character; whether it was previously familiar or originated for the occasion. Thus, God tells Noah the rainbow should be a sign between him and the earth that the flood never should return. This does not prove that the bow of heaven had never previously been seen; it only declares that it was selected as the memorial of God's gracious determination. In like manner, though the Sabbath had long been familiar to the Hebrews, God might have chosen that observance as a standing memorial of the fact, that the true God was their God. And it is evident that the selection was, of all others, the most appropriate; for the object of the original institution of the Sabbath was to keep in mind that God was the creator of the world, and therefore it was in perfect unison with this design, that God said to the Jews, "keep my Sabbaths" for a sign that your God is the true God. As to those passages in which Moses is said to have given them the Sabbath, the argument is still less conclusive. For Nehemiah, in the passage referred to, says: "Thou gavest them right judgments and true laws, good statutes and

commandments, and madest known unto them thy holy Sabbath; by the hand of Moses thy servant." Were all these right judgments and good statutes, said to be given by Moses, unknown before his time? The reverse is notoriously the case. Christ even says, "Moses gave unto you circumcision," though it was of the fathers and customary long before Moses was born. Such passages no more prove that the Sabbath was instituted by Moses, than they prove that the Hebrews were ignorant of the many moral precepts which he gave them, or of the multitude of usages which he adopted and enforced. The argument from Deut. v. 15, in which the Jews were commanded to keep the Sabbath, because God had delivered them from the land of Egypt, has already been answered. They were to keep it, not in commemoration of that event, but they were to give this opportunity for rest to all their servants, because God had thus interposed to give them rest. The remembrance of their former sufferings should make them kind. These are the objections to the belief that God "sanctified the seventh day" from the beginning. That they are of little force, we think must be admitted. And, therefore, all the direct evidence in favour of the early origin of the institution, which we have adduced, remains unimpaired. But Dr. Paley himself says, "If the divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it." *Moral Philosophy*, p. 247. That it was thus delivered, we think we have proved; that it has been subsequently repealed, it becomes those who deny its continued obligation clearly to establish. The necessity of an express repeal is the stronger, because the principle that a command is to be considered binding as long as the ground or reason of it remains, applies here in its full force. All moral precepts are immutable, because the ground on which they rest is immutable. The commands "Thou shalt not kill," "Honour thy father and thy mother," arising out of the unchanging relations of society, must remain in force as long as these relations subsist. And the command to love God must be binding as long as rational creatures are in being. We have seen that the design of the Sabbath was to secure the continued worship of the true God, and must therefore be binding as long as this obligation continues, unless it be shown that the command has been repealed, and other means appointed for securing this great end.

The arguments of those who assert that the law of the Sabbath is no longer obligatory, are either derived from the general principle that all Jewish laws, as such, are repealed, or from some specific declarations of the New Testament writers. The principal dependence is placed on the assumption that the Sabbath was peculiarly a Jewish institution, and therefore ceased to be obligatory, when the law of Moses was abrogated. That this assumption is unauthorised, we have already endeavoured to prove. A precept having been adopted and incorporated with the Hebrew laws, did not take it out of the class to which it originally belonged, or alter its relation to other nations. This is confessedly the case with all moral precepts which were in force before the law of Moses enacted them, and which continue after that law, as such, ceases to be binding. And this is also true of every law the ground or reason of which continues. The remark, therefore, of Dr. Paley, which the Reviewer quotes, "If the law of the Sabbath be binding, it is binding as to the day, its duties and its penalty," is evidently unfounded. Shall we say that the command, "*Thou shalt not commit adultery*," if binding at all, must be binding as to its penalty as well as its precept; and that every adulterer must be punished with death? Surely not. Whatever was purely Jewish fell when that system fell; whatever was of prior obligation remains, unless positively repealed. It is precisely on this ground Christians place the law of the Sabbath. Every thing as to duties or penalties which were attached to it, and which had a peculiar reference to the circumstances of the Hebrews, or which arose out of them, is no longer obligatory on us. Hence we are not bound to offer sacrifices on that day as they were, nor are we exposed to the punishment which they incurred, for every violation of a fundamental principle of their theocratical system. Further than this, it is evident, the abrogation of the Mosaic law cannot affect the law of the Sabbath; its original claims remain unaffected. The very position which this command occupies in the Mosaic institutions, shows that it was not considered as one of those positive or ceremonial enactments, which were to remain only until the Messiah appeared. It is presented in the midst of moral precepts of confessedly permanent obligation; it was inscribed on the tables of stone; it followed immediately those precepts which refer to our duty to God as enjoining the means by which the love, obedience and worship which belong to him were to be secured and preserved. It is

thus *custos primæ tabulæ*. If the Sabbath, therefore, be not a peculiarly Jewish institution, the repeal of the Jewish law does not impair our obligation to observe it.

There are, however, some passages in the New Testament which are appealed to as proving that the observance of a day devoted to religion is no longer obligatory. There are only two of much importance. The one is Colossians ii. 10. "Let no man therefore judge you in meat, or in drink, or in respect of a festival *ἢ περὶ ἑορτῆς*, or of the new moon, or of the Sabbath *days*." In explaining any passage of this kind, we must of course bear in mind the circumstances of the persons to whom it was addressed. Almost all the early Christian churches were composed of converts both from the Jews and heathen. The former were, naturally, so much attached to their own law, that it was with difficulty they could be brought to relinquish its observance. Hence in all the churches founded by the Apostles, there was continual difficulty on this subject. Judaizing teachers abounded every where, who insisted on the necessity of conforming to the Mosaic institutions. Paul occupies a large share of his several epistles in counteracting these men. He exhorts Christians to stand fast in the liberty wherewith Christ had made them free; severely reprobates those who suffered themselves to be led into the observance of Jewish rites; and bids them, as in this passage to the Colossians, not to let any man presume to condemn them for not keeping the law of Moses. That this is the simple and full meaning of the passage is evident, because this was the very subject of controversy at Colosse, and because the things here specified, meats, drinks and festivals, were all of them prescriptions of that law. It is clear, therefore, from this passage, that the Sabbath as a Jewish festival, was no more binding than the feast of the new moon, or the distinction between clean and unclean meats. But this is saying nothing more than all Christians admit; that the law of Moses as such, is no longer obligatory. By the *Sabbaths* here mentioned, (although that term is often used generally for all solemn feasts) is meant the seventh day of every week. The observance of this day no one holds to be binding. The name *Sabbath* was distinctively applied to that day. Hence the early Christian fathers earnestly dehort their hearers from keeping the Sabbath; insist upon it, that it is no longer obligatory; while they urge upon them the religious observance of the Lord's day. Thus Ignatius' *Epist. ad Magnes.* c. ix. 10, says: It is altogether

unfit for Christians to live as do the Jews, and, therefore, they should not keep the Sabbath (*μηκιστὶ σαββατίζετε*) but live in accordance with the Lord's day. This is their constant language. Are we to infer from this that they felt themselves free from all obligation to devote one day in seven to God's service, while they were urging, in the same breath, the observance of such a day? Clearly not. Therefore, while the passage before us is a warrant for Christians not to keep the seventh day, which was the Sabbath, it affords no evidence that the great obligation to devote one day in seven to God, has been repealed.

The other passage is one of similar import in Rom. xiv. 1, 2, 3. "Him that is weak in the faith receive, but not to doubtful disputations. For one believeth that he may eat all things: another; who is weak, eateth herbs. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind." To what days does the Apostle here refer? Clearly to the festivals of the old dispensation. The Jewish converts thought they ought to observe them; the Gentiles thought they ought not. Paul tells them it was a matter of indifference, that every man should be fully settled in his own mind, and act accordingly, and not condemn those who acted differently. The Reviewer has too much knowledge of the rules of construction, to suppose that this passage is to be taken out of its connexion, and assumed to mean all that the words themselves will possibly bear. This case is precisely parallel with the declaration of Christ, "I say unto you swear not at all," i. e. take no such oaths as were the subject of discourse. That judicial oaths were not intended is plain, because Christ himself afterwards took such an oath, and so did his disciples. If a fair construction of the Saviour's command, frees it from the objection of condemning what he sanctioned by his own example; we cannot refuse to see, that when Paul tells the Roman Christians the observance or non-observance of particular days was a matter of indifference, he meant the declaration to be applied to the subject of discourse, and that he had no reference to a precept which had been in force from the creation of the world. That he had no such reference is still clearer, from the fact that we find him, and the Christians whom he instructed, actually distinguishing one day from another, by consecrating the Lord's day to religious services. There is the same evidence, therefore, that Paul did not mean to declare the weekly observance of a day

for the worship of God a matter of indifference, as there is that Christ did not mean to condemn judicial oaths, when he said, "Swear not at all."

The obligation, therefore, to devote one day in seven to the service of our Maker, has not been repealed in the New Testament. The observance of the seventh day or "Sabbath," has been abolished. As the keeping of that day was in commemoration of the first creation, it was evidently proper when the second or moral creation was effected by Christ, that the latter event should be the particular object of commemoration. Do we, then, actually find the inspired founders of our religion, and the churches under their immediate direction, neglecting the Jewish Sabbath, consecrating the first day of the week to divine worship? This question even Dr. Paley answers in the affirmative. Our Saviour arose from the dead on that day, and twice met his assembled apostles on "the first day of the week." This would in itself be of little consequence, were these two instances of religious convocation not the first of a series continuing unbroken throughout every age and section of the church. An observance thus commenced, and thus continued, we cannot but consider as an authoritative declaration that the great command to devote one day in seven to God, was recognized by Christ and his Apostles as still obligatory on Christians. We accordingly find in the New Testament, that the churches of the apostolic age did observe the first day of the week. In Acts xx. 7, it is recorded that when Paul was at Troas, "On the first day of the week, when the disciples came together to break bread, Paul preached to them." Here then are the Christians of Asia Minor observing this day, under the direction of the Apostle. In the first epistle to the Corinthians, xvi. 1, Paul says, "As I have given order to the churches in Galatia, so also do ye. Upon the first day of the week let every one lay by him in store," &c. In this passage it is clearly intimated, that both in Galatia and Corinth, churches founded by the Apostle, the first day of the week was the day of religious convocation. In Rev. i. 10, St. John says, "I was in the Spirit on the Lord's day." By this expression, the prevalent one in the early ages for the first day of the week, there can be no reasonable doubt that Sunday is intended. The phrase itself would seem to imply that the day was consecrated to divine service, as in the expressions, the Lord's supper, the Lord's house, this idea is conveyed.

That this day was religiously observed by the early Chris-

tians, admits of the most satisfactory proof. Our limits do not allow us here to adduce the evidence of this fact in detail, we must therefore again refer the reader to the works mentioned in a former part of this article. We shall cite only one or two passages. Barnabas, one of the apostolic fathers, argues that even in the Old Testament, God had expressed his dissatisfaction with the Jewish Sabbath, and by the destruction of Jerusalem and the temple, proved that a new order of things was introduced, therefore, he says, "we observe the eighth day, on which Jesus having arisen from the dead ascended up to heaven," c. 15. Justin Martyr, Apo. ii. p. 99, says, "We all meet together on Sunday, on which God having changed darkness and matter, created the world, and on this day Jesus Christ our Saviour arose from the dead." Dionysius of Corinth, speaking of the first day of the week, says, "To day we observe the Lord's holy day." See Eusebius, lib. iv. c. 23. Origen Hom. vii. in Exod. says, "That manna was rained down from heaven on the Lord's day, and not on the Sabbath, to show the Jews that even then the Lord's day was preferred before it." Tertullian and John of Damascus, both argue at length against the observance of the Sabbath, and declare that Christians consecrate the first day of the week to God. The law of the Sabbath they say, Christ in part repealed, (i. e. as to the day, &c.) and in part spiritualized. "We then," adds the latter, "celebrate the perfect rest of the human race, that is, the day of the resurrection, on which the Lord Jesus, the author of life and salvation, has introduced us into the inheritance," &c. *De fide orth.* lib. iv. c. 24. Athanasius Opera, tom. i. p. 1060, says, "Formerly among the ancients, the Sabbath was honourable, but the Lord transferred the Sabbath to the Lord's day." And soon after adds, "We therefore honour the Lord's day on account of the resurrection." It was a common slander against the early Christians, often repelled by the fathers, that they worshipped the sun because they kept Sunday holy: which Tertullian says they did, *alia longe ratione quam de religione solis*. In allusion to the consecration of this day among the heathen to the sun, Ambrose, Serm. 62, says, *Dominica nobis venerabilis, atque solennis, quod in ea Salvator velut sol oriens discussis inferorum tenebris luce resurrectionis emicuit: ac propterea ipsa dies ab hominibus sæculi Dies solis vocatur, quod ortus eam Sol justitiæ Christus illuminet.*" The first day of the week was often called *Dies patris*, because the Lord's supper was celebrated on every return

of it. It was also called the "Queen of days," βασιλισσα των ημερων. "Let every Christian," says Ignatius, "keep the Lord's day, the resurrection day, the queen, the chief of all days." The most common, and the most appropriate appellation was the Lord's day. This expression, as used with emphasis by the ancients, imports, says Augusti, vol. iii. p. 351, "The day appointed in place of the Sabbath by Christ, the founder of the new covenant, and 'Lord of the Sabbath,' on which men could as well worship God as on the seventh day, which Jewish superstition had desecrated; and on which men should joyfully call to mind the resurrection of Christ and the out-pouring of the Holy Spirit." This day, according to the institutions of the early church, was to be a day of religious joy and thanksgiving. No fasting was ever allowed on Sunday, for this was considered tantamount to a denial of the resurrection of Christ; all prayers were to be offered up in a standing posture; all public and private business was to be suspended; all games forbidden; religious assemblies, even in times of persecution, frequented; and even the previous evening was to be spent religiously as a preparation for its sacred duties.

If, then, from the creation of the world, God commanded men to devote one day in seven to his worship; if this command was introduced into the decalogue and enforced upon the Old Testament church with peculiar strictness; if Christ and his Apostles, the churches founded and instructed by their care and Christians in all ages, have continued to recognise this command; and if the institution be as important for the preservation of religion and good morals as we have endeavoured to show; then it is evident, that the neglect or desecration of this day is the violation of one of the strongest of our obligations, and destructive to the best interests of society.

We have now seen that, according to the opinion of the Christian church in all ages and among all important denominations, the Lord's day ought to be devoted to rest and the worship of God. This rest is not to be absolute, for that some works are lawful on this day, has never been questioned. Even the superstitious Jews admitted this, and, after one sad lesson, determined to defend themselves at least, on the Sabbath. Our Saviour clearly lays down the principle on which we are to decide such cases of exception, when he says, "The Sabbath was made for man, and not man for the Sabbath," and again, "God will have mercy and not sacrifice." The principle contained in these declarations, and which he applies himself in

several instances, is, that when two obligations interfere, the stronger destroys the weaker. This is an universal principle in morals. As a general duty, children are bound to obey their parents, but when this obedience would interfere with their duty to God, the obligation ceases; so that it is no violation of filial duty to refuse to obey a parent, who requires what God forbids. In like manner our Saviour teaches us the obligation to rest on the Sabbath ceases, when a higher obligation requires us to labour. The priests in the temple profaned the Sabbath, and were blameless. Every man might loose his ox and lead him away to watering. It is on this principle that Christ vindicates himself for having healed the sick, and his disciples for plucking ears of corn and eating them. This latitude of interpretation the nature of the law requires; so that we are not only allowed, but bound to perform works of necessity and mercy. In deciding on the cases which come under either of these classes of exception, every man must judge for himself, and on his own responsibility. The petitioners to Congress against carrying the mail on Sunday, never pretended to assume any other ground. They merely presented themselves at the bar of that body to say that, in their judgment, carrying the mail was not a work of necessity, and, therefore, did not come within the exception. When the Reviewer, therefore, himself takes this ground, and presses it with so much coarseness on the attention of the petitioners, he gives himself much gratuitous trouble. They are as well aware as he can be, that the whole question is one of construction; that the point at issue is, whether the carrying the mail on Sunday is a work of so much consequence, that we are freed from the obligation to devote that day to the service of God, in order to effect it. The petitioners think not; and, in our estimation, for very sufficient reasons. They take it for granted, that the pressure of the necessity must be proportionate to the extent of the interference with the object of the day. Although rescuing an ox might be a sufficient reason why his owner should devote the requisite time and labour, it would be a very poor reason why a whole neighbourhood should neglect the religious duty of the day. Due attention to this principle, would have led the Reviewer to see there was little force or propriety in most of his caustic arguments ad hominem, on this subject. The degree of attention which Christians devote to the decency and comfort of domestic arrangements, involves so slight an interference with the duties of the Sabbath, as to

be fully justifiable on their own principles. To justify a work, however, which gives constant employment to thousands in a manner entirely incompatible with its religious observance, and which leads to the partial employment of many millions more, must require a necessity pressing in the extreme. The petitioners do not believe that any such necessity exists for carrying the mail on Sunday; on the contrary, they believe that incalculably more harm than good results from it. Those who entertain this opinion amount to some millions, unquestionably, in this country. Men who belong to the best educated, the most moral, and in every respect most estimable classes of society. It is not in the power of any man by scoffs and ridicule, to render the opinion of such a body of men unworthy of respect; and every such attempt must recoil on its author.

The petitioners are confirmed in their opinion that no such necessity exists, as can authorise this extensive and demoralizing disregard of the Sabbath, by the fact that, in the earlier periods of our national existence, the Post Offices were closed, and the mail was but partially carried on Sunday, and yet no dreadful inconvenience resulted. They know too, that in the immense commercial metropolis of England, no mail departs or is distributed on Sunday. Such facts speak louder than theories or mere prognostications. They observe, moreover, that our government is very inconsistent in this respect. They see that all our legislative and judicial proceedings are suspended on the Sabbath throughout the whole country. And they cannot doubt that this is done at an immense sacrifice of time and money to the community. Thousands are kept waiting the proceedings of these bodies; are prevented receiving what in justice belongs to them; prisoners are detained in vile durance, and the whole march of business is arrested. They cannot perceive why it is, if in the opinion of the community, and of the government too, all these inconveniences are to be cheerfully endured, rather than interfere with the day devoted to religion, the evil arising from stopping the mail on that day, should be regarded as enough to justify a total disregard of it. They believe the inconvenience in the former case, is much greater than it could be in the latter. They, therefore, beg their representatives to be consistent, and to extend the respect they so properly pay to the Sabbath in all other departments of the government, to that of the Post Office. In answer to this reasonable request, to their utter amazement, they are met

on the one hand, with grave arguments to show that Congress has not the constitutional power to do, in regard to the mail, what they do in regard to every other branch of the government; and on the other, still more to their surprise, they are overwhelmed with injurious reflections on their motives, general defamation of their character, and insulting ridicule and taunts. With regard to this latter course, we shall say but little. The former, alone, deserves consideration.

It has, indeed, somewhat ungenerously perhaps, occurred to us, that it was not possible for such men as the chairman of the committee of Congress, and the reputed author of the article in the *American Quarterly Review*, either to blind themselves, or hope to blind others by the sophistry employed on this subject. We find, however, the Editor of the *Review*, in a recent number of the *National Gazette*, gravely recommends the said article, though he gives up its theology, to the serious attention of members of Congress, as a decisive argument on the question. We are free to confess that we are entirely incapable of discovering either the force or consistency of the Reviewer's arguments. On page 189, he says, "The man, or set of men, who say that I shall not ride or walk or sail into the country, because he adjudges these things to be breaches of the law, having thus determined what I shall *not do*, will next say what I *shall do*, will direct that I shall go to church, and then that I shall go to *his* church, &c. If the point now disputed be carried or yielded, the progress of the same power to the point suggested, will have no new principle or impediment to overcome in its way. Every thing is gained over any rights of conscience and religious freedom when a single point is carried against them." The argument here is, that it is inconsistent with religious freedom for the government to undertake to decide that the Reviewer shall not receive his letters or papers on Sunday, because if this be allowed, it may order him to go to church, decide for him what church, &c. That there is a fallacy somewhere in this argument, is evident. The government, as well state as general, does undertake to tell that gentleman that he shall not hold a court, if a judge; or plead a cause, if a lawyer; or prosecute a suit, if a client, on that day. However inconvenient the delay, he must wait. The government, moreover, does tell merchants and tradesmen, they shall not buy or sell on Sunday; that their store must be closed on that day. Where, then, is the difference between these cases? Why may not the government as

well tell the people that it will not allow its post-masters to distribute letters, as forbid its judges to administer the law on Sunday? Where is the difference in principle? We cannot perceive any. And what is more to the point, the Reviewer cannot. He entirely abandons the ground here assumed, of a constitutional difficulty, in his answer to the *North American Review*. "It is true," he says, "that the other offices of government do generally suspend their operations on Sunday; and that the Post Office does not. We have suggested the reason, which we shall show is the true one, and is wholly independent of any supposed religious obligation, or imperative command of Him, who should be obeyed in all things. [A declaration contradicted in the next sentence.] The difference of practice in these branches is founded on the difference of their duties, which allows of the permitted or ~~prescribed~~ rest from labour in the one case, and does not allow it in the other." "Sunday is observed as a day of rest and worship, unless some public or private necessity or utility warrants a dispensation; and the dispensation must be commensurate with the necessity or utility which demands it" pp. 190 and 191. The Reviewer has here strangely forgotten himself. This is the whole doctrine of the "terrorists." The length and breadth of Calvinistic rigour on the subject. There is not a man amongst us, who goes one jot beyond this; Sunday is to be observed as a day of rest and worship, unless necessity or utility warrants a dispensation. Has any man ever maintained that God requires us to rest on the Sabbath, when necessity requires us to labour? The Reviewer, therefore, in acknowledging (what, indeed, he could not deny) that the government does respect Sunday as a day of rest and worship, whenever it can do so, has entirely given up the ground that there is any constitutional difficulty in the case. He admits that no new principle is to be recognized, but that the whole question is, whether a principle already acknowledged shall be applied to a specified case. In doing this, he acknowledges that all the abuse which he and others have heaped upon the petitioners for applying for an unconstitutional exercise of power, is utterly unfounded. The principle which he admits is properly recognized by the government, has been acted upon since its formation. It has been adopted by every State in the Union, and by every incorporated town which has made any municipal laws to regulate the observance of the Lord's day. Unless the Reviewer will maintain that government, from the first, has been tramp-

ling on the rights of conscience and religious liberty, he must retract his censures, and admit the futility of his own arguments and those of the chairman of the post office committee. How this latter gentleman, with any seriousness, could ask, as an argument on this subject, how government was to accommodate all classes of the community, Jews, Mahometans, seventh day Baptists, &c.? we are at a loss to conceive. Why does he not wonder how all these classes are suited at present, with government respecting Sunday, as our Reviewer tells him it very properly does, in every branch excepting the post office? Can he not see that if they would have any ground of complaint if the latter department was closed on that day, they have the same ground already? The truth is, however, they would have no reason to complain in either case, as we shall presently show. We are equally at a loss to imagine how a gentleman of any discrimination could ask, "Why the petitioners have confined their prayer to the mail; why they have not requested that government should be required to suspend all its executive functions on that day; why they have not required that our ships of war should not sail; that our armies should not march; that the officers of justice should not seize the suspected or guard the convicted?" The petitioners will allow our Reviewer to answer him. Sunday is to be observed as a day of rest and worship, unless necessity warrants a dispensation. Consequently, to ask why the petitioners think one thing is necessary, when they don't think another so, is not a very pungent question. It might as well be asked, why they think it wrong to work on Sunday, if they think it right to take a cup of water? Yet this is what the Reviewer calls a cogent appeal! He somewhere remarks, that "honest and sincere men become so absorbed and infatuated with their own notions," as to lose all power of discrimination. If he wishes the benefit of this remark, we must in courtesy grant it.

The truth is, the grand mistake of the chairman and the Reviewer in all their arguments on this subject is, they think themselves heathen, whereas they are Christians; members of a Christian community, and bound to act accordingly. If they consider this a misfortune, they can only help the matter by making the majority of the same mind. But as long as the great mass of the people profess the Christian religion, so long must government respect that religion. Our legislature and every other governing body, are under a two-fold obligation as it regards religion. They are themselves bound as individuals

and as legislators, to act in accordance with the great principles of moral and religious obligation. This is a duty they owe to God. And they are, moreover, obliged to respect the religion of those for whom they legislate. They have no right to order the violation, on their part, of any of its precepts. This latter obligation is irrespective of the nature of that religion. The British government in India, has never pretended to the right, nor would they dare to assume it, of requiring the Hindoos to act contrary to their faith. And the Emperor Nicholas is obliged to accommodate his laws to his Mohammedan subjects, as far as they are concerned. From the fact that our constitution having wisely placed religion beyond its jurisdiction, it has been strangely inferred, that those who act under it, are authorised to legislate as though the people had no religion. This is the fallacy of all the Reviewer's arguments on this point. The people, in reserving the care of this subject to themselves, never intended thereby to authorise the government in making laws for them, to trample on their religious opinions. All they desire, and all the petitioners desire is, that Congress WOULD LET THE MATTER ALONE. As they have no right to pass any law in support of religion; so they are not authorised to make any, which interferes with it. If it be proper for them to pass a law which requires thousands to disregard the Sabbath, or submit to certain disabilities; it is competent to them to pass an act which visits with similar pains any man who goes to church. So long as it cannot be denied that Congress legislates for a Christian people, any law which requires the violation of the Christian religion, is oppressive and unjust. But it is asked what government is to do when the people are of different religions? We answer, the principles, which should regulate the movements of government in such cases, are perfectly obvious. In the first place, it should interfere as little as possible with the opinions of any party. It should pass no law, except in cases of necessity, which requires the violation of the precepts of any form of religion its citizens may adopt. Secondly, as it is clearly impossible to avoid this evil entirely, where there are Atheists, Deists, Christians and Jews living together, that course must be pursued which will produce the least injustice. In a Jewish country, the Jews are to be principally regarded, and in a Christian country, Christians. The plain principle is, that the religion of the country is to be respected. By religion of the country is meant, not an established religion, but that which the mass of

the people profess. Unless this be regarded, intolerable oppression must be the result. Acting on the principle assumed by the chairman and the Reviewer, that the government are to pay as little regard to Christianity, as to Judaism, that is, to the interests of thirteen millions, as those of a few hundred, would only multiply the evil an hundred fold. It would disfranchise all the sincere Christians in the land, without the least benefit to the Jews. But the fact is, no government could exist which acted on this principle. Our own has always been wise enough to know that they were legislating for Christians, and to act accordingly. They, therefore, have in practice and by laws, recognised Christianity, and disregarded Judaism. They have acknowledged a God, and a future state of retribution, to the confusion of the Atheist and the Universalist. These "theological points," the Government takes for granted as embraced in the religion of the people, and proceeds upon them as settled. The principle of the chairman is completely and radically revolutionary. It would change the whole practice of the government, and overturn it from its very foundations. Let Congress once announce to the people that they are to be treated as Atheists; that their most sacred rights and opinions are to be trampled in the dust, and our government is at an end. This recurrence to first principles, in matters of government, and pushing them, even when correct, to extremes, is of all courses the most dangerous; and yet, one of the most common with men of ardent and inconsiderate minds. Because a man's religious opinions are sacred and the rights of conscience inviolable, it is inferred, that the government can pay no regard to Jews, Turks, Christians, or Infidels, but drive on blindfold, careless whether its laws clash with the opinions of the hundred or the million. Yet, acting on this plan would be absurd and impossible. The same is true with regard to the liberty of the press, the inviolability of property, and other essential or conventional rights. They are of necessity limited and restricted, when men live in society; and pressing any of them to extremes would ruin any community in the world.

Setting aside, therefore, the obligation which Congress, as Christians, are themselves under to obey the precepts of Christianity, it is obvious that as long as they are the legislators of a Christian people, they have no right to pass a law which requires the violation of any of its commands. This, in the judgment of the petitioners, they have done; and of this they

complain. Is it a crime, then, to represent to Congress, that by any law of theirs, they encroach upon the rights of their constituents; that they require of them what their religion forbids? The Reviewer, however, tells us that this is not the case; that every man is free to act as he pleases. "He is not called upon to *do what he thinks wrong*; nor is he *prohibited from doing* what he thinks right." "No one requires him to depart a jot from his principles, or to violate his sense of duty." The law does not force him to be a mail contractor, nor a postmaster; neither does it require him to get his letters or papers on Sunday. This is all true. Let us apply this principle to other cases. Suppose a law passed ordering both houses of Congress to sit on Sunday; the president, heads of department, all clerks and minor officers, all judges from the highest to the lowest, to disregard the Sabbath; and then Congress to tell their Christian constituents that they need not act against their conscience; the law does not require any man to be either a senator or representative; nor does it force him to accept of any office, from the president to a tide-waiter. If any of them have a cause pending in court, they need not prosecute it on Sunday; should it happen to be called up, they can easily submit to be non-suited. A lawyer need not take a case likely to come to trial on that day. All that such persons have to do, is to renounce all places of honour, power, or profit; submit to be defrauded at every turn, and allow those "less scrupulous" to govern them. Strange liberty and equality this, in a Christian country! This course, which would disfranchise millions of the people; which would visit religious opinions with civil pains and penalties the most disgraceful; which would be a test-act of infidelity, according to the principles of the Reviewer, is true liberty, good enough, at least, for petitioners. We rather suspect, those same Calvinists, whom the Reviewer beards so unceremoniously, would find such a law as hard to bear, as they did the stamp-act of old. That such enactments are in fact test-acts, needs no proof. Any law, which prevents access to office to men of a certain creed, is a religious test. Our Reviewer might have comforted the Irish Catholics, as he now consoles American Christians, by telling them, they were "not required to do what they thought wrong, nor prohibited from doing what they thought right." What could they wish more? They need not take the offensive oath; all they had to do, was to stay out of parliament, and let the

less scrupulous manage matters for them. Strange doctrine for freemen! Strange instructions for an American Congress! It is undeniable, that the post-office law, as far as it goes, is a law of proscription, a religious test administered to every servant of the department. So far, therefore, is the assertion, that the petitioners apply for a law to deprive any man of a right, from being correct, that their application is only for the repeal of an act which deprives a large body of our fellow-citizens of their rights. But the Reviewer tells us he has a right to have his letters on Sunday, and therefore, a law forbidding him to get them, is injurious and oppressive. If he has this right, it is more than any other man in the land has. Who gave him the right in a Christian country, to require the government, or any individual, to wait on him on Sunday? Must other people violate their sense of duty for his accommodation? Has he a right to have a cause tried on Sunday? Can he force Congress to receive a petition or perform any of its functions, on that day, in his behalf? If not, whence does he get the right to make government carry letters for him, or to employ persons to deliver them on Sunday? No such right exists.

The fact is, the Reviewer knows, as well as we do, that all his arguments on this head are not worth a straw. He cannot help knowing it; because, he himself has placed the whole subject on its proper basis. He tells us that Sunday, in this country, is to be respected by the people and government, as a day devoted to rest and worship, except when public or private necessity forbids. And, consequently, the whole question about the mail is, whether this necessity exists. If this be once made out, there is not a Christian in the land who would utter a syllable of objection. As this, according to his own showing, is the real point at issue, he must be able to see, that all arguments to prove that granting the prayer of the petitioners would be an interference with the rights of conscience, and requires an unconstitutional exercise of power, are in direct contradiction to his own doctrine, and bear with all their force on the practice of government in all the other departments. He must see, too, that if his principles were applied to the other branches of the State, the result would be a most odious proscription and tyranny, a test-act more offensive than has ever yet disgraced a Christian country.

We have dwelt on this subject much longer than we at first intended. It is, however, one of incalculable importance. Did the petitioners not believe that the Sabbath was divinely

VOL. III. No I.—R

appointed, as the great means of preserving religion and good morals; that its influence was essential to the well-being of society, Congress would never have heard one word of remonstrance or complaint. No selfish motive can, with the least semblance of truth, be imputed to them. If stopping the mail on Sunday would occasion all the inconvenience which is predicted, they would bear their full share of the burden. Seeking such an object as the best interests of their country, by means obviously just and proper, is surely not a crime of sufficient magnitude to justify the amount of vulgar abuse which has been heaped upon them. So long as this was confined to papers confessedly hostile to all religion, and to many of the most sacred institutions of society, it was not a matter of surprise. Nor did we wonder that the chairman of the committee of Congress should allow himself to stray from the real point in hand, into a disquisition on the diversity of religious creeds, and the value of religious liberty. Such things are common in reports. But that a work, of the standing of the *American Quarterly Review*, should present its readers, not with a fair discussion of the question at issue, but with an article in which the religious principles of a large part of the community are ridiculed, their motives vilified, and their general character defamed, is a matter of unmingled regret. It would seem as though, by a strange mishap, some stray sheets from pens under the influence of a nameless female, had found their way into the mahogany escritoir of the unsuspecting editor. The *tone* of a book cannot be quoted. A specimen we are bound to give, to justify a charge so serious, and so derogatory to the respectability of the work. On page 186, the following passage occurs: "It is your *man-gods*, who make such laws, and impiously assume the power to condemn and inflict awful penalties upon those they shall adjudge to violate them; while with a most impudent self-complacency, they find an expiatory apology for their own deviations. The stern and cruel severity with which these self-righteous expounders of the law visit its utmost rigours upon all who dissent from their opinions, warrants us in probing their pretensions to the quick; and in searching their lives to see if the fruit shows the tree to be better than those they would cut down, and cast into the fire. Admitting that there are pure and bright examples of a good life among the terrorists—not, however, more or better than are found among their opponents—if we look at them individually, we shall see them,

GENERALLY, as devoted to worldly wealth and enjoyments; as solicitous for distinction and influence; as easily and happily puffed with pride and conceit; and as mere creatures of flesh, as those they pity or spurn, because, forsooth, their pretensions to sanctity are not so lofty—or their notions of Christianity so mysterious as their own; nor their observances and deportment squared by the rule they have adopted. They are as impatient of injuries; as vindictive in their passions; as unforgiving in their temper; as sordid and penurious; as keen, close and avaricious in their dealings; as hard creditors; as inflexible and un pitying in exacting their rights. But all this offends no law of the land; and is not forbidden by the Decalogue, as they interpret it; but to step into a steam-boat on Sunday! that is the fatal sin, and must be expiated by eternal torments. The religion of such men is satisfied by a hard and austere observance of the Sabbath, which happens to fall in with their taste; by professing a belief in certain sectarian tenets, which they do not understand; with occasional ostentatious donations to institutions which flatter their vanity by adulatory resolutions, and give them importance by a pompous publication of their piety and generosity.”* Such language the petitioners may well pity, and will, doubtless, readily forgive; more readily, we trust, than the Reviewer can forgive himself, or regain his self-respect. On page 190, he says, “Assuredly, a Calvinist would hold it to be a much more important service to religion, to prohibit all men from an attendance on an Unitarian or Catholic church, than to stop the mails and steam-boats on Sunday; and, therefore, in his own principles of duty, he would not only be willing, but bound to prevent it, if he could. *And he refrains from the attempt, only because there is a stronger power over him;* but if he can hoodwink or break that power in the one case, there is no security in it for any other; and we shall hold all these rights, not on guarantee of the Constitution, but at the discretion of legislatures, to be acted upon by popular feeling and interests.” This is a bold assertion, not with that boldness which is required to meet danger with unconcern, but that which enables a man calmly to contradict truth and history to the face. There are several millions of Calvinists in this country, and

* The committee of the House of Representatives, speaking of these same persons, say, “It is believed, that the history of legislation in this country affords no instance in which a stronger expression has been made, if regard be had to the numbers, wealth, or the intelligence of the petitioners.”

the assertion is not true of any one of them, we verily believe. Before the Reviewer can prove that Calvinists are particularly inclined to tyranny, he must blot out all the record of the past. They have, notoriously, been the staunch advocates and champions of liberty. The Calvinist Hampden was pleading and dying for the liberty of the world, while the infidel Hobbes was writing and raving for passive obedience. The liberty secured by Calvinists has given birth to all the world now enjoys. Calvinists* gave the world the Reformation, and England her constitution. They have ever been in advance of the rest of the world in the principles of toleration. Do Unitarians suffer from Calvinists here, in the nineteenth century; what Calvinists are now suffering from Unitarians in Switzerland? Take them, age for age, with others, and for the solitary victim to their bigotry, you will find hecatombs of martyrs. No man, with the light of history before his eyes, would hesitate to prefer leaving life, honour, or property, in the hands of the strictest Calvinists of the age, rather than in the power of those "less scrupulous" personages, whom the Reviewer has taken under his especial favour.

ART. VII.—MODERN JUDAISM.

REVIEW.—*Instruction in the Mosaic Religion. Translated from the German of J. Johlson, teacher of an Israelitish School at Frankfort on the Maine. By Isaac Leeser, Reader of the Portuguese Jewish Congregation in Philadelphia, A. M. 5590. Philadelphia, A. Waldie, printer. 8vo. pp. 139.*

A JEWISH book, in our own language is indeed a rarity; and we must solicit the indulgence of our readers, while we pause for a short time over its contents. The fortunes of this extraordinary people have been so wonderful, and their relation to Christianity so near and interesting, that we cannot but regard their very errors as instructive. In controversy, therefore, with a child of Abraham, we entertain feelings far remote from those with which we discuss the points of difference between ourselves and an idolater, or an infidel. Our

* In the sense of the Reviewer.

unavoidable associations of thought cast a melancholy interest over all that pertains to Israel, "whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." With such feelings we took up this volume, purporting to be "the attempt of an Israelite to give his brethren a clear knowledge of the religion which they have inherited from their ancestors." We expected to meet with error, bigotry, and perversion of the Scriptures, with much of falsehood, and much of vain tradition; but we likewise looked for subtle vindication of Jewish tenets, and above all, for some clear exposition of the hopes and wishes of that people as to their future exaltation. We have been disappointed; for while every syllabus of Scriptural truth, however partial may be its views, must contain much that is important; and every religious treatise which is opposed to Christianity, must be radically erroneous; the work under consideration is a singular instance of studied abstinence, alike from characteristic doctrine and adventurous error. It is neither a complete outline of acknowledged Judaism, nor an ingenious refinement upon that system, but a specimen of naked, cold, unimpressive Rationalism. We cannot even designate it as the body without the soul, for it is so defective and jejune, that it is scarcely the skeleton of that body.

The work is intended for catechetical instruction, and is accordingly presented in the form of question and answer, under the following general heads: The dignity and destination of man; Religion; God, and his attributes; Immortality; Revelation; the Decalogue; Tradition; Duties towards God, ourselves, our fellow men, and the state; and the means of becoming pious.

It may be remarked of the work in general, that the most frequent course of discussion is to place every doctrine upon grounds which may be ascertained by the mere light of nature, and to append such passages of Scripture as confirm the position. The dignity of man, which is the first subject, is so far exalted as to represent him (for all that appears) as being quite as glorious a being as Adam before his defection. Indeed, there is not one word which indicates the most remote suspicion of a fall; and the sum of the Mosaic creed as here represented, upon this point, is that "the pre-eminent mental endowments, wherewith man is so peculiarly gifted; as also his reason, freedom of will, conscience, and the ever-active impulse which spurs him on to reach higher perfections and greater

happiness, clearly prove to us, that he is destined to advance continually in perfection, wisdom, and virtue."

The chapter upon *Religion* contains a number of undeniable truths concerning the great objects of man's existence, and the beneficial influence of piety. When, however, the author comes to give us a summary of the "fundamental articles of the *Mosaic religion*," it is surprising and painful to find among them no allusion to some of the most prominent and cardinal truths, for which Jewish writers of every foregoing age have contended. Omitting the doctrines of mere Theism, the three which are stated as fundamentals,—one of them being moreover palpably false—are, that God revealed himself in a supernatural manner to the ancients, and especially to Moses;—that Moses and the prophets were divinely inspired, and that their promises and predictions will be accomplished;—and that "the more particular explanations and definitions of the written precepts, were likewise communicated and orally delivered to Moses by God; so that these traditions (which were afterwards delivered by Moses to the elders and rulers of the people by word of mouth solely, and thus handed down from generation to generation) constitute a prominent and essential part of the law." p. 12. The reader will naturally inquire, at what time did the doctrine of a Messiah, the seed of the woman, the king in whom Israel has always gloried, cease to be a prominent and essential part of the *Mosaic system*? To this question he will vainly seek for an answer in the volume before us; and no hint is given that any such majestic personage was ever promised.

An apparent liberality of sentiment, with regard to other religions, may be observed in the following paragraph: "Mankind are not of one opinion concerning the mode of worshipping God. There are, accordingly, various religions, but they all, nevertheless, acknowledge a God and Creator, who desires but the welfare of his creatures. Our wise men therefore teach us, 'that the pious of all nations have a share of the world to come,' i. e. may enjoy everlasting beatitude." Yet we are by no means left to conclude from this, that the Jew is free to disregard the creed which he inherits, for it is added, "we can in no manner whatever renounce the religion of our ancestors, without infringing the covenant, and thereby drawing upon ourselves the curses which the whole nation pronounced before the Eternal. We must, therefore, be steadfast in the religion in which we were born." As a further

elucidation of this point, the author cites the words of Solomon, "My son, be attentive to the advice of thy father, and neglect not the instruction of thy mother," which, in a manner truly Rabbinical are thus interpreted; *the advice of thy father*—"in heaven, which he communicated to Moses, both written and orally;" *the instruction of thy mother*—"of the church, namely, those precepts which have been adopted as a safeguard to the law." p. 9.

Upon the Divine nature and attributes, the instructions are sound, and the practical inferences useful. In speaking of the immortality of the soul, the writer proves that he is far from being a Sadducee, and acknowledges the belief of a future state of retribution. It is sufficiently obvious, however, that he is disposed to shrink from the subject of future punishment. Of this he says, "the wicked will be punished, who died in their obduracy, without repentance," but no where intimates that this punishment will be endless. His nearest approach to Scriptural truth respecting the destiny of the impenitent, is in these words: "We believe the punishment to consist in a state full of shame and compunction of the soul, which must be to it the most painful and afflicting state imaginable." p. 29.

The evidences of a divine revelation are treated in the fifth chapter, in a manner somewhat singular and perplexed; so much indeed is this the case, that we cannot mistake the apprehension in the mind of the author, of their being successfully retorted in favour of Christianity. After acknowledging that the ancient prophets demonstrated their divine legation by means of *miracles*, he very carefully guards against any application of this test in after times. This is attempted, by denying that the prophet is under any necessity of performing miracles in attestation of his mission.

"But this the prophet is not obliged to do, except where he is compelled to suspend for a time any one of the Mosaic precepts, since in this case it might happen, that he would receive no credit, without performing a miracle."—"Yet even in this case, it is not always necessary that the prophet should perform miracles; as it appears from Maimonides, and from the Talmud. And say our wise men: If God permits wonders to be performed, we ought to view it with a thankful heart, as a particular and extraordinary favour, of which not every age can be worthy. But we are not permitted to ask for wonders, nor to found our faith upon them, because miracles alone can never be of sufficient value to consti-

tute good grounds for argument, either for or against the truth of any doctrine." p. 31.

We shall leave it to our readers to determine how far Mr. Johlson has conformed to the Old Testament Scriptures in framing this distinction, and whether in the last sentence he has not conceded the vantage ground of the Jewish religion to the heathen and the Deist. If the evidence of revelation, both Jewish and Christian, may not be rested on the basis of uncontrolled miracles, we look in vain for any historical ground upon which to meet the infidel. It is true he appeals to the immediate revelation of the Eternal, and "the public legislation, of which more than six hundred thousand persons were witnesses," as establishing "such doctrines and precepts, as should last permanently for all *coming generations*." To this, the obvious reply is, that the scriptures contain a multitude of doctrines and precepts, acknowledged on all hands to be permanently binding, which, nevertheless, were never sanctioned by any immediate manifestation of Jehovah. The position, that miracles demonstrate a divine commission to legislate "for that period of time" only, is untenable upon any principles of reason or legislation.

The exposition of the Decalogue is judicious, and consistent with truth, so far as it extends. There is no Christian who might not meditate with profit upon what we are here taught from the third commandment: "Not to make a bad use of the divine name; never to use it unnecessarily, and never to utter it, but with a feeling of the deepest veneration. Therefore, even a prayer is a sin, if unaccompanied with real devotion; how much more sinful must an unnecessary oath be, not to mention a false one, which is an unpardonable profanation and disregard of the holy name of God."

The Christian reader will need no laboured argument to convince him that the Jewish, like the Popish doctrine of *traditions*, is an excrescence upon the body of revealed truth, an after thought of such as desired to find authority for their cunningly devised fables. The Judaic belief upon this point may be thus summed up:

"We believe, that God communicated some laws orally to Moses, which he in his turn was only permitted to communicate orally to others; and we explain in this manner the verse in Exodus, (chap. xxxiv. 27.) 'Write down these words alone, for, according to the meaning and intent of these words, I have made a covenant with thee and with Israel.'"—"The Scriptures and tradition constitute

together but one whole, they being the component parts of the Mosaic law." "The chief Rabbi, Mr. Hurwitz," (it is added in the margin) "drew here my attention to the numerical value of the words **בכתב** and **בעל-פה**. The numerical value of the first is 434, and of the second 187, which added produce the sum of 611, which is precisely the value of the word **תורה** (Law)!" "When the learned men of those days (A. M. 3890) saw, that the teachers of the law continually decreased in numbers, occasioned through the intolerable oppressions they had to encounter, and that the law was daily more and more neglected and forgotten, they determined, under the presidency of this pious chief (Rabbi Judah Stanassy) to commit the tradition, which had hitherto been preserved orally, to writing, in short sentences; the book thus composed, they called the *Mishna*; that is, repetition of the law."—"It was afterwards found to be too short and unintelligible without further elucidation: it came therefore to pass, that, two hundred and eighty years after the afore-mentioned period, this *Mishna*, and in fact the whole law, were more clearly and amply explained and illustrated, under the presidency of the pious and learned chiefs *Rabina* and *Rab Ashy*. The work, which was produced under this revision, is called the *Gemara* or *Talmud*, and is divided into 86 books."

The chapters upon Morals contain a variety of just and useful precepts, but nothing which is peculiar to Judaism as a system. It strikes us, however, as a singular feature in the moral code of a *modern Jew*, that it is forbidden (as it is in these expositions of the law) to take any interest for money. After citing the passage in Deut. xxiii. 19. "Thou shalt not lend upon usury to thy brother," &c. it is asked "But suppose the verse had another meaning, and should not refer to the *borrower* but to the *lender*; and that its import be: 'From a stranger thou mayest *take* interest, but not from thy brother;' will this permit us to loan to those on *usury* who are not of our faith?" The answer is, "We can by no means give such a turn to this precept, for, in the first instance, this passage can not allude to *usury*, since we do not find a word of this import in the Holy Scriptures. Secondly, all our fellow citizens, no matter of what faith they may be, are our brothers, and we are accordingly obliged to assist them in their need without compensation." "All kinds of interest, without reference to the amount are strictly prohibited. And as no kind of interest is allowed by law, it is evident that there can be no word, which signifies *usury*," p. 88.

It is due to the author of this book to say that here and in all its pages there is manifested a spirit of kindness and bene-

VOL. III. No. I.—S

volence, which prejudiced persons are too apt to consider as altogether foreign from the character of the Israelite.

The concluding chapter of the volume bears the title *Of Means to become pious*, and might readily be expected to contain some intimation of the Jewish tenets upon the momentous question, how sinful men may be just with God. Instead of this, there is a careful avoidance of any acknowledgment that mankind are under condemnation, or in need of any divine influence; and what we are permitted to gather concerning justification, leads to the inference that our righteousness is a meritorious observance of the moral and ceremonial precepts. In order "to become daily more virtuous," we are instructed to appreciate the excellence of virtue; to commune with the pious; to read the Scriptures, and to pray; and the chapter is taken up with certain defective, but judicious remarks upon the duty of prayer.

If we had been asked what might be mentioned as the two great, distinctive doctrines of the Jewish faith, as opposed to Gentile or Deistical systems, we should have answered without hesitation, the doctrine of sacrifice as connected with an atonement for sin, and that of a Messiah, promised to redeem Israel. Yet in a work professing to communicate the fundamental points of the Mosaic religion, there is not one syllable enjoining sacrifice, nor a single allusion to the Messiah. The evasion of these subjects, which are so prominent in the Old Testament, is manifestly the result of a deliberate purpose. Various occasions offer, where one would suppose some notice of these great truths could not have been avoided. In speaking of the worship of God, the author divides it into "the inward and the outward service of God," and describes the outward worship as "those acts of piety, through which we prove our love to God, by words and deeds. This worship, however, does not merely consist in the exercise of acts of benevolence and charity, but also in private and public prayers, and the observance of the ceremonial laws." (p. 68.) Here the reader must observe that the fairest opportunity of introducing the doctrine of sacrifices is passed over in studied silence. A manual which takes its name from *Moses* contains no allusion to that which fills so very large a space in the writings of that holy man. How manifest is the implied concession, that the law had but a "shadow of good things to come," when even the shadow is abandoned by this misguided people.

As far as we are permitted to learn any thing from this

epitome, with regard to the method of obtaining pardon and justification, the ancient ground upon which Israel rested is altogether vacated. An Infidel, a Mussulman, or a Christian, with the Bible in his hands, would unquestionably conclude, that these favours were to be obtained, if the Scriptures are any rule of faith, through the medium of sacrifice; and all history evinces that such was the uniform belief of the ancient Jews. But we here find that sacrifices are declared to be no essential part of worship.

"Sacrifices are not a necessary requisite to our worship. Only when the temple yet stood, and the Israelites lived together in their own land, sacrifices were ordered to be brought at the place which God had chosen, "to let his name dwell there" (Deut. 12 ch. 11v.); but on no account, was it permitted to bring them beyond the precincts of the temple. But since our temple is now destroyed, and the Israelites are dispersed in every land, the sacrifices have ceased of necessity; for, to offer them now, would be in direct contradiction to the will of God. And then, even when we were yet in Palestine, *private* sacrifices were not necessary, and a man was not considered as sinning, if he never brought a single voluntary offering in all his life; as a virtuous and religious life is more agreeable to the Deity than any presents we can bring." p. 70.

The last sentence of the paragraph just quoted is as remarkable an instance of blindness, prejudice, or wilful sophistry, as we have ever detected in the writings of a learned man. In order to prove that sacrifices are not "indispensably necessary at *public* worship," it is urged that "*private* sacrifices were not necessary." If this were literally true, it is altogether irrelevant to the argument: for the *public worship* of Israel mainly consisted in offerings which had reference to the whole body of the people. We may instance the solemnities on the great day of atonement, concerning which it is enjoined; "And this shall be an *everlasting* statute unto you, to make an atonement for the children of Israel; for all their sins once a year." (Lev. xvi. 34.) And further than this, no man could with impunity pass his whole life without making sacrifice, unless he could so live as never to feel conscious of guilt, to be expiated by a burnt offering; or so as never to sin in a single instance through ignorance, when a sin-offering was demanded; or so as to contract no ceremonial uncleanness, which made a trespass-offering necessary; or unless he should never so feel his obligation as to render solemn thanks by a peace-offering. (Lev. i. 2. iv. 27. v. 3. vii. 12.) The expostulation of Jeho-

vah, in the forty-third of Isaiah, plainly shows that even the oblations which might be called voluntary, were no less moral duties than the others, being precisely on the same footing with thanksgiving in general.

It is undoubtedly true, that acceptable sacrifices can no longer be offered; but instead of giving the destruction of the temple as a reason for this, we are to regard both these events, the cessation of ceremonies and the ruin of the visible sanctuary, as effects of the same new dispensation. The modern Jewish doctrine is evidently fabricated to suit the melancholy necessity of their present condition. Their notion at the present day is this: that as there is no longer any temple, their repentance and their death will be sufficient to secure forgiveness, yet at the same time, that this blessing would be much more easily obtained by means of sacrificial rites. "*Hodie victimas offere non possumus, destituti mediis ad hoc necessariis, quæ quando obtinemus, tum remissio illa tanto facilius reddetur.*" (Respon. ad quæst. sept. Brenii.) Here it is assumed, in contradiction to the whole tenour of the Mosaic law, that sacrifices, instead of expiating sin, were merely given to enable them by the use of other means to obtain remission. Our author represents repentance and reformation as in themselves an atonement.

"A man does penance or becomes converted, when he confesses his sins before God, with a sorrowful and humble heart, and prays to him sincerely for forgiveness on account of the fault he has committed; but the chief requisite is, that he make a positive resolution, to become better, to endeavour earnestly to obtain the mastery over his evil inclinations, to be very watchful over his conduct, and to *compensate*, as much as possible, for errors committed, with deeds of virtue and piety." p. 65.

In this there is a total relinquishment of the doctrine of sacrificial expiation, as held by the ancient Rabbins, from whom we quote two passages, as given by Outram. *Abarbenel*, one of their most judicious writers, in the preface to his commentary upon Leviticus, thus states his views on this subject: "Adam and his sons offered sacrifices, supposing that by them they rendered worship to God. For they burned the fat and reins, instead of their own reins and vitals; and made libation of the blood of sacrifices instead of their own blood and life: thinking before God that the blood of themselves who sacrificed deserved to be shed, and their body offered for their sins, but that through Divine benignity, the animal substituted be-

came an expiation; whose blood and life might redeem the blood and life of the sacrificer, and occupy his room." To the same effect R. *Bechai*, upon the first of Leviticus, remarks: "When the guilty himself deserved that his blood should be shed, as sacrificial blood, and his body burned, as the sacrificial body; and when God, (to whom be praise) accepted this victim, *ut rem vicariam*, and his redemption price, behold, how great is the benevolence of God towards him! For, out of the fulness of his mercy and goodness, he has accepted the life of an animal, in the place of his life, that expiation might be made for him." Thus, we observe that these fathers of the Jewish theology, who had not yet a special purpose to answer, read in the unequivocal terms of the ancient ritual, that plain doctrine of *substitution*, which was deeply engraven upon every column and every altar of the Levitical system. It becomes every son of Abraham, therefore, to inquire whether, in abandoning the shadowy rites of the ceremonial law, without embracing the body which is Christ, he does not, in effect, abandon his only hope of expiation.

If, however, we have been surprised at these singular defects, our astonishment has been still greater on observing the total absence of any remark concerning the Messiah, the hope of Israel. It is well known that the Jewish nation, throughout all ages, have anxiously looked for this deliverer. In the time of the prophet Malachi, they were seeking and desiring this "Angel of the Covenant." Towards the time of his actual advent they were strangely agitated with expectation, (so that it became notorious throughout the empire,) and were ready to be led away after every impostor. After their fatal rejection of the Lord Jesus, they were deluded by the pretender Barchocheba into a sedition, which resulted in the destruction of a great part of their nation. Still, however, they clung, as a body, to the hope of such a deliverer, although their ideas with regard to his character and work were discordant and highly absurd. Plainly seeing that their prophecies attribute to the Messiah peculiarities which could not concur in any one mere man; that they foretold at once his reign and his debasement, his triumph and his suffering, his everlasting exaltation and ignominious death; they alighted upon the expedient of imagining two personages in whom these predictions should be accomplished. One of these was to be the sufferer, the other the everlasting king. Still these very fables of Messiah Ben Joseph, and Messiah Ben David, betokened their solici-

tous expectation of the promised blessing. Since they have abandoned the only chronological data which are afforded by revelation, they have been perplexed and disheartened as to the time of Christ's advent, and there have not been wanting some, bold enough to deny that he will ever appear. This opinion is noticed in the Talmud, as having originated with Rabbi Hillel.*

Does the author of these Instructions embrace the doctrine of Hillel, that it is vain to look for the Messiah? From all that appears in his work, we might conclude that he does; or, at least, that he considers the whole subject as unimportant or inexplicable: for this great, characteristic and boasted tenet of his fathers, is absolutely stricken out from the confession of his faith. Whatever the reason for this silence may be, it leads us to a melancholy conclusion with respect to the judicial blindness of this devoted people. It is impossible even to touch on this subject without emotion. There is something hallowed in the name of Israel, from its association with past events and promises of the future, and we lament with peculiar sorrow over the error and misfortune of the Jewish nation. Their mistakes are fatal, "according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." "Until this day remaineth the same vail untaken away in the reading of the Old Testament;" a vail which seems to be more opaque than in former years. Then, they excluded the light respecting Jesus as the true Messiah: now, every ray from the promises of Scripture on this subject seems to be shut out.

Upon this omission of so important a doctrine, we take occasion to observe, what has frequently occurred to our minds in surveying the theological opinions of Germany, that what is called *Rationalism*, has not only pervaded all the various bodies of Christians, but has even extended its influence beyond the pale of the Church. It is no longer permitted to Papists to boast of the security afforded by the infallibility of Holy Church. The most careless reader must observe in the words of the Catholic Professors Jahn and Hug, that in every case of perplexity, they plough with the heifer of neology. And in the work now under review, we observe the operation of the same false principles upon Judaism. The author is avowedly an admirer and follower of Mendelssohn, whom Mr. Leeser digni-

* Owen's Exercitations prefatory to the Hebrews, vol. i. p. 238.

fies with the title of "the great Rabbi Moses Mendelssohn." This learned philosopher has done for the Old Testament, what Schleiermacher has done for the New. He has distilled Platonism out of the sacred Scriptures, and reduced the theology of the Bible to the form of a mystical philosophy. In both cases it has been found necessary to remove the great corner stone of our faith out of the way. The *new exegesis*, of which we hear so much, has been used as a universal solvent; under the cogency of which, all that is supernatural, mysterious, or miraculous, is made to disappear.

While, however, it is deemed unnecessary or hurtful to maintain any thing concerning the Messiah, no disposition is shown to relinquish any of those weighty matters which regard the ceremonial usages. Such are "the wearing of the fringes and the phylacteries," "the ordinance of the washing of hands," "the lighting of the lamps at the commencement of the Sabbath and holy days," "and the reading of the *Shemang*."

The Appendix to this work relates to the ceremonial laws and customs, and affords much that is interesting and instructive, not only to such as are desirous of learning more fully the Jewish character, but to every student of the Scriptures. It is remarkable that out of the six hundred and thirteen precepts enumerated by the principal doctors, no less than two hundred and forty-four are rendered impracticable by the destruction of the temple: a serious consideration for one who, like the Israelite, contends for the permanency of his ritual. The curiosity of many readers may be gratified by the following statement respecting the articles of dress which the Jews are observed to wear in their Synagogues:

"When we put on that garment on which the fringes ordained by the law are fixed, (Num. 15ch. 37v. and Deut. 22ch. 12v.) we pronounce likewise the following prayer of thanks: 'Praised (be thou, &c.) who hast sanctified us through thy commandments, and commanded us the precept of the fringes.' But when we cover ourselves with the *prayer cloak*, we say in place of the concluding words of the foregoing: 'sanctified and commanded us to *envelope ourselves with the garment of fringes*.' These fringes are to be considered as marks of remembrance and tokens, by which we are always reminded of the commandments of God; as it is written, (Numb. 15ch. 39v.):" p. 115.

The description of *phylacteries*, as coming from a Jew himself, is adapted to throw much light upon our Saviour's words:

"As soon as a boy has reached his thirteenth year, and he has reason enough to keep his thoughts free from evil ideas, as well as his body and dress cleanly; it is his duty to lay every day, with the exception of Sabbath and festivals, the phylacteries. These are two cubic-formed parchment cases, in which the four chapters (adduced below) from the Pentateuch, written on parchment, are inclosed.* Leather thongs are fixed on these two cases; of which one is laid on the left arm, just above the elbow, the other on the forehead. The last is closely fitted round the head, and hangs down on both sides round the neck; the former is wound seven times round the left arm, and three times round the middle finger." p. 115.

We learn from this summary, that on Monday, Thursday, and the Sabbath of each week, the law is read from the manuscript rolls of the Synagogues. For this purpose, the Pentateuch is divided into fifty-four weekly *Sedroth* or lessons, each of these containing seven smaller sections. An entire *Sedrah* is read upon the morning of the Sabbath; but in the afternoon and the two mornings above mentioned, only the first section or *Parshah* of the *Sedrah* for the next Sabbath. The principal peculiarities of the Jewish calendar are minutely detailed.

After observing this scrupulous adherence to the ritual observances, this zeal for trifles and vain traditions, connected with the rejection of all that gave vitality to their religion, we lay down this volume with a deeper feeling than ever of the Apostle's word: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved: for I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God."

* Exodus, chap. xiii. 2—10. x. 16. Deut. vi. 4—9. xi. 13—21.

Select List of Recent Publications.

BIBLICAL.

J. Paré, De Johannis Evangelio, non prorsus dissimili prioribus evangelis, nec ob similitudinem repudiando. Utrecht, 1828. 8vo. pp. 168.

H. E. Weyssers, Dissertatio doct. de libri Apocalypseos argumento, sententia et auctore. Leyden, 1828. 4to. pp. 84.

A Grammar of the Hebrew Language, for the Old Testament, in compendious form, by G. H. A. Ewald, Professor at Gottingen. Leipsic.

Lingux Hebraicæ litteræ, accentus, pronomina, conjugationes, &c. congescit et disposuit J. G. L. Kosegarten. Jena, 1829. 4to. pp. 16.

Syriac Grammar, with paradigms, praxis, vocabulary, &c. by Dr. Fred. Uhlemann. Berlin, 1829. 8vo.

Winer: Lexicon manuale Hebraicum et Chaldaicum in V. T. libros, ordine etymologico descriptum. Leipsic, 1828. 8vo. pp. 1094.

Rosenmuelleri Scholia : P. VII. Vol. IV. Prophetæ minores annotatione perpetua. *Editio secunda*, auct. et emendat. Lipsiæ, 1828. —P. III. Vol. I. Jesaiæ vaticinia contin. *Editio tertia*, auct. et emendat. 1829.

Translation of the Prophecy of Isaiah, by Dr. Gesenius. Second edition, improved. Leipsic, 1829. 8vo. pp. 167.

Hoseas Prophetæ. Introductionem præmisit, vertit, commentatus est J. C. Stuck. Leipsic, 1828. 8vo. pp. 472.

A concise View of the succession of Sacred Literature, in a chronological arrangement of authors and their works, from the introduction of alphabetical characters to A. D. 1445. Vol. I. Part I. by Adam Clarke, LL.D. Part II. by J. B. B. Clarke, A.M.

Blount's Veracity of the Books of Moses. London, 1830. 8vo.

A Vocabulary of the Principal Words in the New Testament, and a Dictionary of proper names, with remarks, &c. by H. G. O. Dwight.

The Biblical Repository, conducted by Edward Robinson, Professor in the Theological Seminary, Andover. 8vo. Vol. I. No. I. Andover, Flagg & Gould. New York, J. Leavitt.

Exegetical Essays on several Words relating to Future Punishment. By Moses Stuart. Andover, 1831.

VOL. III. No. I.—T

THEOLOGY.

The Histories and Doctrines of the Old and New Testaments, prepared for the use of Schools, and for private instruction, by the late Dr. A. H. Niemeyer. Thirteenth edition. Halle. 8vo. 1829.

A. Van der Hoeve : Comm. ad Quæstionem, Exponatur notio, natura et necessitas Resipiscentiæ, quam postulant Jesus et Apostoli. Groningen, 1829.

A Free Conversation on the Unpardonable Sin, wherein the blasphemy against the Holy Spirit, the Final Apostacy, and the Sin unto Death are shown to have been originally distinct. By James P. Wilson. Philadelphia.

The Works of the Rev. Robert Hall, A. M., Minister of Broadmead Chapel, Bristol, England. First complete edition, with a brief Memoir of the Author, and his portrait. New York. 2 vols. 8vo.

Two Essays ; 1. On the assurance of Faith ; 2. On the Extent of the Atonement and Universal Pardon, in which the views of T. Erskine are particularly examined. New York. 1831. J. Leavitt.

The Christian Remembrancer, or Short Reflections upon the Faith, Life, and Conduct of a real Christian. Second edition. By Jonathan Youmans. New York.

Theological Institutes ; or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. Complete in one volume.

The People's Right Defended : being an Examination of the Romish Principle of withholding the Scriptures from the Laity. Together with a Discussion on some other points of the Romish Controversy. By "Wickliffe." To which is appended, A Discourse on Transubstantiation : by Archbishop Tillotson. Philadelphia. W. F. Geddes, 1831.

The Pleiad : A Series of Abridgments from seven distinguished writers on the Evidences of Christianity. By Francis Wrangham, M. D., F. R. S., Archdeacon of Cleveland. Philadelphia. T. Kite, 1831.

A Series of the Most Esteemed Divines of the Church of England : with Lives of each Author, arguments to each Discourse, notes, &c. By Rev. T. S. Hughes, B. D. [This work is not expected to exceed 50 volumes.]

The Evidences of Christianity, stated in a popular and practical manner, in a Course of Lectures on the Internal Evidences of the Christian Religion, delivered in the Parish Church of St. Mary, Islington. By Daniel Wilson, A. M., Vicar. In two volumes. Volume II. Boston. Crocker & Brewster. 8vo. pp. 410.

[To those who have perused the first volume of Mr. Wilson's able and popular work, this volume, which is a continuation of the same discussion, will be truly welcome. In the first No. of the Biblical Repertory for 1830, we expressed our opinion with regard to the excellence of that production. The subjects treated in the

present volume, are briefly these: Lect. 14. The suitableness of Christianity, to the state and wants of man; as it speaks a decisive language; unfolds the mysteries of his condition, provides a remedy for all his wants, is calculated for universal diffusion, frowns upon every vice, and is a prospective scheme formed by the wisdom of God.—Lect. 15. The Excellence of the Doctrines of Christianity, which are briefly enumerated. These are simple, sublime, harmonious, ample, humbling and consolatory.—Lect. 16. The unspotted purity of the Christian Morals; which embrace all that is good in Heathenism, are without defect, erecting the only true and unbending standard; omit the false virtues of the Pagan, dwell on the mild and retiring virtues, and constantly refer to God's all-seeing eye. Connexion of the morals of Christianity, with every part of revelation, especially its peculiar doctrines. The sanctions by which Christian morals are ultimately enforced. The morality of the Gospel makes it impossible that Christianity should be an Imposition. Contrast with the wretched systems proposed by Infidels.—Lect. 17. Pre-eminent character of our Lord Jesus Christ.—Lect. 18. Tendency of Christianity to promote the happiness of individuals and nations.—Lect. 19. Every one may bring Christianity to a certain test, by submitting to its directions.—Lect. 20. Practical directions for the application of the test to which men may bring the Christian revelation.—Lect. 21. Vanity and futility of the objections brought against the Christian religion,—as being inadmissible speculations—contradictory—frivolous; yet to be viewed as trials of our faith.—Lect. 22. Lives and deaths of infidels, compared with those of sincere Christians.—Lect. 23. The faith in which the Christian revelation is to be received.—Lect. 24. Sound interpretation of the records of Christianity.—Lect. 25. Universal obligation to obey.]

A Practical View of the prevailing religious systems of professed Christians of the higher and middle classes in this country, contrasted with real Christianity. By William Wilberforce, Esq. With an Introductory Essay, by Rev. Daniel Wilson. Boston. Crocker & Brewster.

A Vindication of the fundamental Principles of Truth and Order in the Church of Christ, against the allegations of the Rev. William E. Channing, D.D. By Rev. Frederic Beasley, D.D. Trenton. 8vo. 1830.

The Testimony of the Society of Friends on the continent of America. Philadelphia, 1830.

ECCLESIASTICAL HISTORY AND POLITY.

Letters concerning the Constitution and Order of the Christian Ministry. Addressed to the Members of the Presbyterian Church in the city of New York. Second edition. To which is prefixed, a Letter on the present aspect and bearing of the Episcopal Controversy. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J. Philadelphia. Towar, J. & D. M. Hogan. 1830.

J. H. Stiffken : Dissertatio doct. de Theodosii Magni in rem Christianam meritis. Leyden, 8vo, pp. 181.

J. E. Feisser, Dissertatio de Vita Basilii Magni, Cesarex in Cappadocia Episcopi. Groningen, 1828. 8vo.

D. Van Heyst : *De Judæo-Christianismo, ejusque vi et efficacitate, quam exseruit in rem Christianam, seculo primo.* Leyden. pp.182. 8vo.

N. C. Kist ; *Oratio de Ecclesia Græca, divinæ Providentiæ teste.* Leyden, 1828.

Philip Melancthon, in the year of the Augsburg Confession ; as described by himself : being a translation of his Letters into German, by Chr. Niemeyer. Halle, 1830. 8vo.

A Harmonized and Tabular View of Church History. By J. S. Vatter. Halle. folio. 1828.

The History of the Christian Church during the three first centuries ; translated from the German of Neander. By Rev. H. J. Rose. London, 1830.

Lectures upon the History of Judaism, delivered in the University of Berlin, by Professor Henry Leo. Berlin, 1828. 8vo. pp. 294.

Universal History of Christian Missions, by Christian G. Blumhardt, Inspector of the Evangelical Mission School at Basle. Vol. I. Containing the Missionary History of the Church of Christ in the Apostolical age. Basle. pp. 528.

NARRATIVE.

Diary and Correspondence of Dr. Doddridge. Vols. IV. & V. London. 1830. 8vo.

The Life and Travels of St. Paul. Written for the American Sunday School Union. By G. T. Bedell, D.D. Rector of St. Andrew's Church, Philadelphia.

The Life of Mohammed, founder of the Religion of Islam, and of the Empire of the Saracens. By the Rev. George Bush, A. M. New York.

The Life and Times of the Rev. Richard Baxter, with a critical examination of his writings. By the late Rev. William Orme, author of *Memoirs of Owen*, *Bibliotheca Biblica*, and one of the Secretaries of the London Missionary Society. Boston. Crocker & Brewster.

Observations upon the Peloponnesus and Greek Islands, made in 1829. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions. With a Map adapted to the Work. Boston, 1831. 12mo. pp. 334.

[*"Part first* contains a narrative of the tour, including remarks upon the more interesting localities and scenery—the soil, agriculture and productions—the effects of war upon the towns, villages and plantations—and the manners and customs of the inhabitants. The tour in the Peloponnesus is first described ; next that in the Islands of the *Ægean* ; and next, follows that in the Ionian islands. *Part second* embraces the results of inquiries concerning the territory, population and government of Greece, and concerning the state and prospects of Education. It also contains a view of the decline of the Greek Church ; of the introduction of some of its more remarkable usages ; of its present condition ; of the reasons for anticipating a reform ; and of the measures which should be pursued by Protestants for the benefit of the Oriental Churches."]

SERMONS AND ADDRESSES.

Murray Street Discourses. The Discourses delivered in Murray Street Church, on Sabbath Evenings, during the months of March, April and May, 1830, by Drs. Spring, Cox, Skinner, De Witt, Miller, Sprague, Carnahan, Woodbridge, Rice, Woods, Wayland, Snodgrass, and Griffin. New York. 8vo.

The Certain Triumph of the Redeemer. A Sermon delivered in Murray Street Church, on the evening of May 9th, 1830, by Francis Wayland, D.D. President of Brown University.

Sermons of the late Rev. William Ashmead. With a Memoir of his Life. Philadelphia. Towar, J. & D. M. Hogan.

The American Pulpit ; a series of Original Sermons, by Clergymen of the Protestant Episcopal Church. Nos. I. and II. Boston.

The Connexion between the duties of the Pulpit and the Pastoral Office. An Introductory Address delivered to the Members of the Theological School at Cambridge, (Mass.) By Henry Ware, jr.

The Sunday Library, or the Protestant's Manual for the Sabbath Day ; being a selection of Sermons from eminent Divines of the Church of England, within the last half century, with biographical sketches and notes. By Rev. T. F. Dibdin. Vol. I. London.

Collection of Sermons delivered in the Court Church at Gotha, by William Hey. Hamburg, 1829.

Sermons of Augustus G. Tholuck, D. D. Professor of Theology. No. I. Containing ten Discourses, delivered at Berlin and Rome. 1830. Hamburg.

Address of Rev. John C. Young, delivered at his Inauguration as President of Centre College, Danville, Nov. 18, 1830. Lexington, Ky. 1830. pp. 12.

MISCELLANEOUS.

Hales' Analysis of Chronology. New edition. 3 vols. 8vo. London.

Der Lauf der Zeit : being a translation into German of Pollok's "Course of Time."

[We extract the following remarks from a periodical work, edited by Drs. Ullmann and Umbreit, at Hamburg.—"This poem contemplates the highest and holiest objects. The fall of man, the salvation offered anew, the progressive conflict of sin against God,—then the Judgment, the end of the world, and final retribution, make up its contents. The Poet has not sought to display the greatness of his powers, so much in wonderful creations of fancy, as has been done by his celebrated predecessor in the religious epopee. The unseen world, into which he conducts us, has its foundation, almost exclusively in the Gospel—the source of his inspiration is his Faith. The tone of the whole is naturally somewhat pensive, yet impressively

earnest, and in some places keenly sarcastic, indicating the bitter regrets of a noble spirit, deeply wounded by the corruption of the age. There are not wanting, however, kind and benevolent descriptions from nature, from the external life of men, and from the heart; and as if by way of compensation for those objects of horror, among which he sometimes detains us, these are depicted with the gentlest and most graceful colours:—these passages sound like music in our ears." The *Stuttgart Litteratur blatt* designates Pollok, as "the Dante of Protestantism."]

A Report of the Debates in the Presbytery of Philadelphia, at a special meeting held in the city of Philadelphia on the 30th of November, and continued on the 1st and 2d December, 1830. Philad. A. Claxton.

Psalms and Hymns, adapted to Public Worship, and approved by the General Assembly of the Presbyterian Church in the U. States of America. Philadelphia, 1830.

THE
BIBLICAL REPERTORY
AND
THEOLOGICAL REVIEW.

APRIL, 1831.

ART. I.—REVIEW OF DR. MATTHEWS' LETTERS.

The Divine Purpose displayed in the works of Providence and Grace; in a series of Twenty Letters, addressed to an Inquiring Mind. By Rev. John Matthews, D. D., [late of] Shepherdstown, Virginia. Lexington, Ky. Printed and published by Thomas T. Skillman, 1828. pp. 221.

WE are so much accustomed to receive our literature from Great Britain, that we are prone to overlook valuable compositions produced in our own country; especially, if they proceed from a section of the United States not famous for book making; or from the pen of an author but little known. Notwithstanding the national pride, in relation to American literature, so disgustingly displayed in some of our popular journals, it is a fact, that our booksellers are in the habit of reprinting British works, on particular subjects, much inferior to writings of home-production, which lie in utter neglect. Perhaps the Eastern States ought to be considered as an exception from this remark; where, from the first settlement of the country, authorship has not been uncommon; and where almost every preacher, at some time in his life, has the pleasure of seeing something of his own composition, in print. Still it may be observed, that

VOL. III. No II.—U

the literature of New England circulates freely only within her own limits. Of the thousands of printed sermons which run the round through her homogeneous population, very few copies find their way into the other states, except where her sons form the mass of the population. This restriction, however, is becoming less and less every year; and as the population of other parts of the country acquire a taste for reading, the literary wares of our Eastern brethren get into wider circulation, and find a readier sale. But leaving out of the account large towns and cities, there is but a small share of literature in the greater part of our country. There are scattered every where through the land well informed and well educated men; but very few of them ever think of writing any thing more than a paragraph for the newspapers; or, at most, a fourth of July speech. Even in the oldest of the United States, celebrated for men of talents and extraordinary political and legal attainments, all the writings of a theological kind which have ever issued from the press, might, I presume, be easily compressed within the narrow limits of a common portmanteau. When, therefore, any thing in the shape of a religious book proceeds from that quarter, it should receive particular attention. It has on this account, as well on others, seemed to us proper to bring more conspicuously before the public the little volume, the title of which stands at the head of this article. These Letters, we have understood, were originally published in the *Evangelical and Literary Magazine of Virginia*. They were afterwards collected and published in a small volume at the Franklin press, Richmond; and in the following year, were reprinted at Lexington, Kentucky, with the author's name, which did not appear in the Richmond edition. This then may be reckoned the third edition of these Letters; but still they are almost entirely unknown to the reading population of the Middle and Northern States. Since this work was published, the worthy author has been appointed Professor of Theology in a Seminary in Indiana, and has entered on the duties of his office.

The object of the writer seems to have been, to exhibit, in a clear and familiar way, some of the strongest arguments for the scriptural doctrine of the universality and particularity of the Divine decrees; and to remove the prejudices, and answer the objections of many serious well meaning people, who are shocked at the mere mention of this subject, even if it be couched in the very language of inspiration. There are persons of some mental cultivation, and of a serious and devout character, who

cannot bear to read, or hear read, the eighth and ninth chapters of the Epistle to the Romans; or the first chapter of the Epistle to the Ephesians.

The real opinions of serious people cannot, with any certainty, be judged of by the doctrinal standards of the denominations to which they have attached themselves. This is especially the case in the South and West, where many people have been brought up without religious education of any kind whatever. Now, where such persons become serious inquirers, or hopeful converts, they join any religious society among whom they happen to have received their serious impressions: or, if there be different denominations mingled together, they commonly attach themselves to one or the other, not from any distinct knowledge of the system of doctrines which they hold, but from a preference to their order of worship and mode of preaching; or, from an opinion, that the members of one society are more intelligent, consistent, or pious than those of another. Persons thus introduced into a particular church, are often much perplexed and offended at some of the doctrines which they sometimes hear preached, and which they find in the creed of the society to which they have attached themselves: particularly, they are apt to stumble at the doctrine of *predestination* and *election*, as held by Calvinists. It is not uncommon to find serious people, whose feelings are so affected with the mere contemplation of these doctrines, that they are thrown into deep distress, and even agony, whenever they occur to their minds; and while they dare not totally reject them, as many do, they are altogether reluctant to receive them, and are afraid of the light by which they are shown to be a part of Divine revelation. We have known many estimable persons to continue in this state of conflict, between their judgment and their feelings, many years; who could never, with the least composure or patience, hear any thing said on these points. Not that they were convinced that these doctrines are not revealed in the word of God, but because, through some prejudice or unhappy association, they always excited in them feelings of horror and distress. To meet cases of this sort, the Letters under review, seem to have been written: and, in our opinion, they are the production of no ordinary mind. In the discussion, not only is all harsh and all technical language avoided, but there is a sparing use even of scriptural phrases, until the author has proceeded to some extent, in developing the true nature of the doctrine.

The plan adopted is, first, to depreciate "*the pernicious effects of party spirit in the church*"—next, to show "*the importance of truth*"—then "*the influence of prejudice*"—*the true doctrine of divine decrees, and of divine providence—the doctrine of a particular providence, extending to all events—that free agency is not suspended, or violated by the divine purpose—proof of the extent of the divine plan from the promises and prophecies—the purposes of God and moral agency consistent—but incomprehensible—the nature of moral government—salvation by grace—all favours bestowed according to God's purpose, good pleasure or foreordination. Therefore, it depends on the will of God, who shall be saved.—The means of salvation suited to each individual, included in the divine purpose—providence subservient to the purposes of grace—great events and small cannot be separated, in the plan of the Almighty—the former are made up of the latter.—Man, as far as he has foresight and means, is a predestinarian in all his own important schemes—the architect, the farmer, &c. determine on ends, and elect means to accomplish them.*

The eighteenth and nineteenth Letters are on the subject of "*the final perseverance of Christians;*" and in the last, the author undertakes to show, *that these views are adapted to excite devotion;* and, consequently, cannot be unfriendly to piety and morality.

It will be seen by the above syllabus, that in this little volume, very interesting and important subjects are brought into discussion: and it is one recommendation of this work, that a doctrine, most commonly handled in a forbidding and polemical style, is here treated with great calmness, and brought down to common apprehension, by means of familiar and appropriate illustrations. There is not a harsh or censorious word in the whole book. It may, therefore, be recommended as a specimen of mildness in the discussion of a subject, which commonly produces warmth and hard speeches. It would afford us real pleasure, to see a treatise on the other side, equally characterized by the spirit of candour and kindness: and whatever cause may be promoted by fierce controversy and denunciatory declamation, we are sure, that the cause of truth gains nothing by such weapons. The pool must be calm in order to be transparent; and truth is rendered invisible, or undistinguishable, in the perturbed waters of wrathful controversy. The Christian warrior should ever remember,

that the weapons of his warfare, though 'mighty to the pulling down of strong holds,' are not *carnal* but *spiritual*. Though he must *contend* for the faith, he may not *strive*. All 'vain janglings' and 'logomachies' are strictly forbidden; and all discussions that tend rather 'to engender strifes, than godly edifying.' We should, therefore, be desirous of giving currency to this unpretending book, on account of the Christian spirit which pervades it throughout. No one, however he may differ from the author, need be afraid of having his feelings wounded by the perusal of these pages. But this is not the only recommendation of this little volume. It contains much sound, and we may say, *profound* reasoning; or, to express ourselves more correctly, the result of profound reasoning; for there is no long and elaborate chain of ratiocination—here every thing is simple, and remarkably adapted to the capacity of common readers; but no man could render such a subject familiar, and easily intelligible, who had not deeply and maturely pondered it, and viewed it in all its important aspects, and especially, in its practical bearings.

The fact cannot be denied, that the doctrine of absolute decrees; or the divine purposes; or predestination; or election; or by whatever terms it may be expressed, is viewed by most men—and not the unlearned only—as an absurd and unreasonable doctrine. From the days of Lucian, it has been set up to ridicule, and scurrilous abuse; and they who hold it, are considered and represented, by men of the highest order of intellect and greatest learning, as denying human accountability; or as grossly inconsistent, in holding that all things are decreed in the eternal purpose, and yet that men are free in their actions. Seldom, however, are we favoured with any calm, impartial reasoning on this subject. It is treated, as if the doctrine was self-evidently false and absurd; and as if there was no need of argument; since every man's reason must teach him, that he cannot be justly accountable for actions, which by no possibility he could avoid, as they were from all eternity, absolutely decreed.

This strong prejudice against the doctrine of predestination, is not confined to the men of the world; it has entered the church; and by a large majority of those who have assumed the office of interpreters of the mind of God, it is rejected with abhorrence; and by many of them scouted as not only absurd, but subversive of all morality. And, which is somewhat surprising, ministers of churches, which formerly held this doc-

trine firmly, and expressed it strongly in their formulas of faith, do strenuously oppose it; and contrary to all common usage of words, and correct rules of interpretation, pretend, that it is not contained in their articles of religion. If a thousand impartial, intelligent men could be brought to peruse the seventeenth article of the Church of England, and of the American Episcopal Church, whatever might be their own belief, they would, as we suppose, unanimously declare, that the doctrine of predestination, as held by Calvinists, is clearly and strongly expressed in that article: and the whole history of the reformation in the Church of England, goes to prove, that this interpretation is correct; for in the early days of that reformed church, all her distinguished ministers were predestinarians; just as much as were the ministers of Geneva. No stronger evidence of this is needed, than the fact, that the Institutes of John Calvin—so grossly calumniated by many leading men of that church now—was the text book, enjoined by authority in both the universities. But our object in the remarks which we are about to make, is, to inquire, whether there is any foundation, in truth and reason, for the general aversion to this doctrine.

It cannot be doubted that the language of Scripture, in many places, is favourable to the doctrine. All things seem to be there ascribed to the counsel and will of God; and the minutest events as well as the greatest, to be under the government of his providence. Things, to our apprehension, most casual and more trivial, are specified, as under the direction of God: for what is more casual than the drawing of a lot, but the whole disposal thereof is of the Lord; and what seems more trivial than the falling of the hairs of your head, and yet this event, apparently unimportant as it is, never takes place, without our Heavenly Father.

But while the Bible, throughout, ascribes the occurrence of all events, of every kind, to the will of God; yet, it as uniformly represents man as a free, accountable agent; yea, it represents him as acting most wickedly, in those very transactions which are most expressly declared to be determined by the counsel of God. It would seem from this, that the inspired writers perceived no inconsistency between a purpose of God, that a certain event should occur, and that it should be brought about by the free and accountable agency of man. And it is believed, also, that men of sound minds, who have never heard of any objections to this doctrine, are not apt to be perplexed

with any apparent inconsistency between these two things. And, we are persuaded, that were it not for the ambiguity of certain words, and the artful sophistry with which truth and error are confounded by those who oppose the doctrine, very few persons would experience any difficulty on this subject. If a man of plain sense, should be informed by prophecy, that he would certainly kill a fellow creature the next day or year, and that in perpetrating this act he would be actuated by malice, it would never be likely to enter his mind, that he should not be guilty of any crime, because the action was certain before it was committed. But if you change the terms, and say, that he would be under a *necessity* to perform this act; that it being absolutely certain, he could not possibly avoid it, immediately the subject becomes perplexed, and involved in difficulty; for every man of common sense, feels that he cannot justly be accountable for what he could not possibly avoid; and that for what he does from absolute necessity he cannot, in the nature of things, be culpable. Here, the whole difficulty is produced by the use of ambiguous and improper terms. While nothing was presented to the mind, but the certainty of the event, coupled with voluntary action, no relief from responsibility was felt: but the moment we speak of the act as produced by necessity, and as being unavoidable, the judgment respecting its nature is changed. These terms include the idea of a compulsory power acting upon us, not only without, but in opposition to our own will. A necessary event is one which cannot be voluntary or free; for if it were spontaneous, it could not be necessary; these two things being diametrically opposite. So an unavoidable action is one which takes place against our wishes and will. But a voluntary action may be as certain as any other; and by one who knows futurity, may be as certainly predicted. Even a man may often be certain beforehand, how a voluntary agent will act in given circumstances, provided he knows the moral character of the agent. As if a being actuated by no other feeling towards another but malice, should be placed in such circumstances, that he has the choice of performing a benevolent action towards that individual or omitting it, he will most certainly neglect to do it, or, if he may with impunity, injure such an one, or do him good, he will most certainly choose the former; yet is such a malignant agent perfectly free, and perfectly accountable. These things are agreeable to the common feelings of all men, and depend on no metaphysical niceties. And there can be no doubt, but that a

large share of the difficulty which perplexes honest minds, in the contemplation of the Divine purpose, which fixes the certainty of events, arises from the confounding of things totally distinct, by the use of ambiguous terms.

But still it may be thought by some, that as to the point of man's responsibility, there is no difference between certainty and necessity; that if it be certainly fixed, that a man shall act in a particular way, it is impossible that he should do otherwise, and therefore he cannot be free. To which we would reply, that the whole difficulty supposed to exist, arises, as before, from confounding ideas which should be kept distinct. There is no manner of inconsistency between the certainty of a future action and liberty in the performance of that action. A voluntary action may be as certainly future as any other; and spontaneity is the only liberty which can be predicated of the will itself. If an action is voluntary, it is free; and the idea of a necessary volition is absurd and contradictory. When, however, we speak in accordance with common sense and experience, of liberty, as being essential to moral agency, we always mean liberty of action; that is, the liberty of doing *what we will*. Now, if certainty were inconsistent with freedom, it would seem, that uncertainty was that which constituted the liberty of an action; but it is evident, that an action produced by compulsion may be as uncertain as a voluntary act; and, as was before stated, an action may be perfectly voluntary and free, and yet certain. If we know what we will do the next hour, surely this knowledge of the certainty of our own act does not alter the nature. If, when considered as uncertain and unknown, it is free and voluntary, if the same action and produced by the same cause is viewed as certain or as known, it cannot affect the nature of the action, as to its moral quality. And if it were the fact, that the certainty of the existence of a future act destroyed its freedom, then the probability of its occurrence would have the same effect, so far as the event was probable. And according to this doctrine, every human art, or nearly every one, would be affected as to its liberty; for what action ever occurs, of the existence of which before hand, there may not be a probability in the view of some one? But why should uncertainty render an action free and moral, which would not otherwise be so? Surely this is no self-evident truth. So far from it, that in thinking of the morality of an act, or responsibility of an agent, we never take this circumstance into view, whether before it happened it was

certain or uncertain. And if certainty affected the character of an act before it occurred, why should not absolute certainty after the event, have the same effect? When an act is performed, its certainty is so great, that no power can render it uncertain; and no good reason can be assigned, why this should not destroy its freedom, as much as previous certainty. But the truth is, that the moral character of an action is not in the least affected by its previous certainty or uncertainty, but is determined by its own nature;—its conformity or nonconformity, to a moral rule.

Let us now return to the consideration of the decrees of God, or the Divine purpose. And the whole subject may be reduced to these two points. First, did God, when about to give existence to the universe, comprehend in his infinite mind a perfect plan of his own work? And secondly, is the existing state of things accordant with the original plan? If both these questions are answered in the affirmative, then the dispute about the decrees of God is ended; for, by his decrees nothing else is intended, than that perfect plan which originally existed in the mind of the Great Architect: and if creation and providence answer to this plan, then is it true, that God has "fore-ordained whatsoever comes to pass." If any objection is felt to the word "decrees," it may be changed for another less exceptionable; especially, as it is not the term usually employed in the Scriptures to express this idea; and also, because it is in relation to this subject, used in a sense considerably different from its common acceptation. The phrase "Divine purpose," employed by an author, is both scriptural and appropriate, and liable to no objection which occurs to us. It is a principle with us, not to contend about words, where there is an agreement in ideas. Let us then see what exception can be taken to the first position laid down above, viz. that God when about to produce the universe of creatures, had in his mind a perfect plan of the whole work. This, of course, would include every creature and every action and event, with the nature which should be possessed by each, and the causes and qualities of every action. If the Supreme Creator formed any plan of operation, this plan would certainly include every thing which should ever come to pass, unless there are some things which are of such a nature, that they could not be embraced in any pre-conceived plan. This brings us up to the very gist of the objection. It is alleged, that the free doctrines of moral agents could not possibly form any part of such a plan, because, if

fixed by a purpose or plan, they could not come to pass as free actions, 'and depending for their existence on the free will' of voluntary agents, could not, in the nature of things, be fore-known. This is the foundation of two distinct theories; both of which must be fairly brought into view, and subject to the examination of reason. And we begin with that one which is most remote from what we believe to be the true theory. According to this, God neither proposed any thing respecting the free actions of moral agents, nor was it possible for him to know what they would be. As this theory has, at first view, the appearance of denying the omniscience of God, its advocates have taken great pains to obviate this objection. They allege, that as it is no disparagement of God's omnipotence, to say, that there are impossible things which his power cannot accomplish; so in regard to omniscience, there may be things which cannot be known, not from any imperfection in this attribute, but because, from their uncertain nature, they are not capable of being known. There is the appearance of plausibility in this representation, but it is only an appearance, for in regard to the performance of impossibilities, the thing is absurd and inconceivable, as for example, to cause a thing to be and not be at the same time. There is here really no object on which power can be executed. But the case is far different in regard to the knowledge of future contingencies. The defect of a knowledge of these argues a real imperfection in this attribute. We cannot conceive of a being possessing an increase of perfection by a power to do that which is impossible; for, as was said before, the thing is wholly inconceivable. But we can conceive of knowledge which extends to free actions of moral agents. Man himself possesses some degree of this knowledge; and we cannot attribute omniscience to the Deity without including in our idea, the perfection of this knowledge. To say that there are things which from their nature cannot be known, is only to say, in other words, that there is no omniscient being in the universe; for if there were, there would be nothing unknown to him. Moreover, it should be well considered before this theory is adopted, that this ignorance must relate to all actions of this class; for if one can be certainly known as future, without destroying its freedom, so may all. And it matters not by what means the knowledge of future contingencies may be acquired, it must equally, in all cases, affect the freedom and morality of the actions known. So that, if the Governor of the universe, from observing the conduct of crea-

tures in time past, should be able with certainty, to foreknow what they will do in future, such knowledge would be incompatible with the freedom of actions thus known. And, as we observed, in another part of this review, if certain knowledge is thus inconsistent with moral agency, no reason can be assigned, why probable knowledge, in proportion to its approximation to certainty, should not have the same effect.

But what idea does it afford of the government of the universe, to suppose, that the Supreme Ruler is totally ignorant of all the future volitions of his creatures, and of all the consequences of these volitions? Dark, indeed, are the prospects of the wise Director of all things, on this theory; and miserable must be the suspense and anxiety of him who sits at the helm, if every future voluntary act, of so many millions of free agents, is utterly unknown to him. No provision can be made beforehand to meet any emergency. The universe must be governed by sudden shifts and expedients, adopted as the exigence may demand. And on this principle, general laws, for the government of the world, would be altogether unwise, because they could not be so arranged as to meet the cases which might, in the course of events, occur; these being entirely unknown. Such a theory, if pursued, must lead inevitably to atheism. Nothing more is necessary to prove the falsity of this theory, than to trace it to consequences so absurd and dreadful.

The theory which takes from the Deity all certain knowledge of future free actions of moral agents, is not only repugnant to right reason, but contrary to the whole tenor of Scripture. According to it, the fall of our first parents was an event unknown to God before it actually took place; and no provision, therefore, could have been made to meet the exigency. No plan of recovery could have been devised. All which, is expressly contradictory to numerous plain declarations of the Bible. That evidence, however, which demonstrably proves the falsity of this theory, is, the long chain of prophecy, which foretells innumerable events which are dependent on the free will of man. Many of these predictions have been exactly fulfilled, by men who knew not God; and generally, by agents who had no idea that they were executing any divine purpose, or accomplishing any divine prediction; and the responsibility of these agents, and the morality of their actions were not in the least affected by the circumstance that they were fore-ordained; and foretold by the prophets. The illustration of this position from the Scriptures, is full, and

could easily be adduced; but this has often been done by others, and is inconsistent with the narrow limits allotted to this review. We would simply refer the reader to the history of Adam, of Pharaoh, of Joseph, of Saul, of Nebuchadnezzar, of Cyrus, of Judas who betrayed Christ, and of the Jews who crucified him. If the Scriptures contain one word of truth, it is most certain that the free actions of moral agents are foreknown.

To evade the horrible consequences of denying foreknowledge to the Deity, as being subversive of his absolute and infinite perfection, some speculative men have invented a theory, if possible, more absurd; and that is, that God has the perfection of omniscience, but it is not necessary that he should exercise it, in regard to all events. They suppose, that he could know all the volitions of free agents which ever will exist, but that he does not choose to know them, before they come to pass, lest he should infringe the liberty of the creature. The former theory attributed the ignorance of the Deity of future contingencies to the necessity of nature; this ascribes it to his will. But according to both, actual knowledge of such events is not possessed; and the only difference in regard to the divine attributes which exists between them, is, that according to the first, God is supposed to be necessarily imperfect, while by the second, he is voluntarily imperfect. But as it relates to the difficulty, or rather impossibility, of governing the world with wisdom, they are precisely the same. God remains ignorant of every free action, of every moral agent, until it actually takes place. To whom the world is indebted for this extraordinary hypothesis, we cannot tell, but the chevalier Ramsay was the first writer, known to us, who published it. And it ought to have died with him; but to the grief of many of his brethren, and the surprise of all reflecting theologians, it has found an advocate in the learned Dr. Adam Clarke. But, there is so little danger of its being adopted by any considerate, sensible man, that we may safely leave it to sink by its own absurdity. We are not a little astonished, to find such a man as Dr. Beattie, in his *Elements of Moral Science*, seriously proposing the first mentioned theory, as a relief from the inevitable consequences of the doctrine of certain foreknowledge. It seems, however, to show how heavily these consequences press upon the Arminian scheme.

We now come to the consideration of the second general theory, mentioned above. According to this, God, it is ad-

mitted, does certainly and perfectly foreknow whatever shall come to pass, without any exceptions; but in regard to the free actions of moral agents, he has formed no purpose, nor made any decree, but leaves them fully to the freedom of their own will. And to support this theory, much pains is taken to prove that mere knowledge cannot affect the freedom or morality of the actions which are its objects: and it is, moreover, attempted to be shown, that a purpose, that an action shall exist, in future, must render it necessary. Now, in regard to the first position, we not only admit, but strongly maintain, that the foreknowledge of the certain existence of an action, does not render it a necessary action: if the agent be free, the action is free, whether we suppose it to be foreknown or not. And we agree also, that it is not the knowledge of a future action which renders it certain: it must, in the order of things, be certain before it can be foreknown. But if an event be certainly foreknown, it must have a certain future existence, and of that certain future existence, there must be some reason or cause. Now that cause is either the purpose of God that it should be so, or it is something else. If the former, then it is decreed; but if it be some other cause, whatever that may be, as it fixes the certainty of the event, it must be as inconsistent with freedom, as if the same effect was produced by the divine purpose. If another cause may render an event so certain that it may be infallibly foreknown, without any interference with moral agency, then the purpose of God may render an event certain, without any violation of the freedom of the creature. But if it be alleged, that there is no other cause of the event necessary to be supposed, than the free agency of the creature; we reply that, in one sense, this is true. It is true, as it relates to the proximate efficient cause. But if God knows how such a creature will act, there must be some foundation on which this knowledge rests; that is, there must be some reason why the free creature should act as it is foreseen that he will act. For as every free agent has the liberty of acting, or not; or of performing a different action from the one which he eventually performs, if there existed no reason why the one took place and not the other, all knowledge of the action before it occurs is necessarily excluded. It would be to suppose knowledge, without the least foundation for that knowledge in the object. In answer, it is sometimes alleged, that God's knowledge is not like ours; nor can we judge of his manner of knowing things, by what takes place among creatures. While we readily ad-

mit the general truth, we deny that it can have any application to the case before us. God cannot know that something exists where there is nothing. God cannot know that an event is certainly future, where there is, by the hypothesis, nothing seen by him which can be the cause of this certainty; or, in other words, God cannot see that an effect, yet future, will certainly be produced, if he does not know any cause of its existence. This mode of knowing things is indeed incomprehensible, but it does not involve a palpable impossibility.

But waving this discussion, let us assume only what is granted, that if a future event be infallibly foreknown, it must be infallibly certain; as certain as any decree can make it. In this point the two theories are perfectly the same. The event is as certain as it can be; for it will be perceived by all, and must be admitted, that it is as impossible, that an event foreseen by omniscience, can fail, as that a decreed event can fail. If mere certainty of existence, therefore, is inconsistent with free agency, the theory of foreknowledge is as subversive of freedom as a fixed purpose. But it is alleged, that the purpose influences the action, and therefore, there is a wide difference. We answer, that if the divine purpose—as we maintain—has no other influence on the action than to render it certain, there is no difference at all; for on some account, and for some reason, it matters not what—the thing is as certain as it can be, on the theory of mere foreknowledge. But it will be asked, how can an event be rendered absolutely certain, by a divine purpose, without rendering that event necessary? If an end is purposed and rendered certain, the means must also be put into operation, and made as certain as the end; therefore, he who purposes that a thing shall be, must be its proper and efficient cause; for how can he otherwise give effect to his own purposes, than by putting into operation such causes as will produce the predetermined end? And therefore that being who decrees an event, and provides for its accomplishment, must, in all reason, be considered the proper cause of it, which when the object of the decree is a sinful action, must lead to the blasphemous consequence, that God is the author of sin. A mere purpose without efficient action cannot possibly secure the certainty of any event, therefore a decree which shall secure the certain futurity of any thing, must be followed by an actual agency, which will be sufficient to accomplish the end. And if God decrees that an intelligent, voluntary being shall certainly perform an action, it is necessary to suppose, that directly or indirectly,

he should exert a power to influence the actions of this voluntary agent, in which case, the being thus influenced by the controlling power of another, cannot be free and accountable.

Here we have the whole strength of the objection to absolute decrees. This is the gordian knot, which it has been found so difficult to unloose, that most men are disposed to cut it. And it must be confessed, that there seems to be something incomprehensible to us, in this thing; and perhaps, the common method of acknowledging, that human minds cannot reconcile the fixed purposes of God with the free agency of man is best: yet it would be easy to show, that the difficulty is fully as great, and even greater on the Arminian, than the Calvinistic theory. The former, indeed, talks of conditional decrees or purposes of God, which are mere hypothetical things; a purpose to do this or that, if some other event should occur; but if this should not occur, to act differently. This, indeed, is to make the great omniscient God like ourselves. It is to represent him as dependent for his eternal purposes on creatures not in existence. But really, this theory can afford no manner of relief: for, as God, from the beginning, knew what the actions of free creatures would be, his own purposes were as much fixed as they could be, on any other hypothesis. If a ruler determines to punish his subjects if they commit certain crimes, and is at the same time assured that they will commit them, his purpose to punish is as certainly fixed as it can be.

But before we dismiss this subject as incomprehensible, let us examine whether there is not a theory on which the divine foreknowledge and purpose, may be reconciled, and on which Calvinists and Arminians may become united in their views.

Whatever plan the Almighty determined on from the beginning, or whatever purpose he formed in regard to the universe of creatures, all was done under the guidance of infinite wisdom. That God decreed, in wisdom, every thing which he did purpose, is admitted by all. To form a plan for the creation, arrangement, and government of the world, supposes that out of all possible plans, that was selected which seemed best to infinite wisdom. In the order of nature, therefore, the whole congeries of creatures and events, which compose the universe, must have been present to the Divine Mind before his purpose was formed; or to speak more correctly, all creatures, with all their relations and actions were in the view of God's infinite understanding, when he decreed their future existence; and the whole was viewed as one connected plan or system, and was

contemplated at one comprehensive glance, and all future existence was decreed by one single act. Now, whatever the nature and qualities of acts was viewed to be in the divine purpose, the same must they be in the event. If God determined that free agents should exist, and that their actions should be free, when this part of his plan is executed, free agents with their free actions will exist; and the decree, so far from being inconsistent with their freedom, is the very thing which renders it certain that such free agents and voluntary acts will ever have a being. Could not God from all eternity decree, that creatures endued with liberty should exist, and if this was his purpose, will not the event answer to it? And if such creatures exist and act, will not their actions be free? If, then, the plan of the universe adopted by infinite wisdom, included the existence of free moral agents and their free actions, such creatures and such actions must come into being, in consequence of the decree; human liberty, therefore, instead of being destroyed by the decree, is established upon an immutable basis. If God is omnipotent and wills the existence of a free agent, the next moment, such a being would instantly start into being, if he wills, that such a creature should exist six thousand years after the creation, the effect will as certainly follow, and will as exactly answer to the purpose of the divine mind. It would be very strange, indeed, if the Almighty could not effectually will the existence of a free, voluntary act: to suppose the contrary, would be to deny his omnipotence. Now, if he can decree the future existence of such an act, it will surely come to pass, agreeably to the design; that is, it will exist as a free act. Now whether we can tell how God can secure the freedom of such an act or not, we ought not to hesitate to believe that a being of infinite perfection can accomplish it. To say, then, that the decree by which the certainty of a free act is secured, violates free agency, seems very much like a contradiction in terms.

The objection, that the doctrine of absolute decrees necessarily makes God the author of sin, derives its whole force from overlooking the important fact, that there may be created agents, who are endued with the power of originating action by the very constitution of their nature; and who, although dependent on God for their existence and faculties, yet being supported in being, are capable of acting, and of acting freely. If such creatures did not exist, there neither would be, nor could be, any such thing as moral agency; and consequently, no such thing as praise or blame. But if God accomplishes his pur-

poses by crediting such agents, who are free and voluntary in their actions, and capable of doing right or wrong, it is not sound logic to infer, that the moral qualities of their actions must be ascribed to him. They are answerable for their own acts. If such active, accountable beings can be created—and why should we doubt it—their actions ought not to be ascribed to the Creator.

But still the difficulty occurs, that if God positively decrees that such creatures shall perform certain acts; to execute this purpose, it is necessary to suppose that he exerts an influence mediately or immediately, on their minds: and if a superior being causes one dependent on him, to perform certain actions, the latter, it is thought, cannot be accountable for such acts.

There are two methods of answering this objection. We first admit the fact, that God does exert his power in the production of all the acts of creatures, by such a concurrence with them, that the physical part of the act is the effect of his agency, but so far as it is of a sinful nature it is their own. Thus it is acknowledged, that God is the efficient cause of our free acts, considered merely as acts of intellect or will; but at the same time the act of the creature determines the moral quality of the thing done. This is the distinction invented by the schoolmen, and adopted by most Calvinistic theologians of former days; and which they attempt to illustrate by various comparisons. It is, however, a distinction not easily understood; and has never been so explained as to remove the darkness and perplexity in which the subject is involved. For, if God is the efficient cause of the action, as it is an act of the mind, and if he determines its physical nature, it does not appear that any thing is left for the creature, but to yield: the physical part of an act is the substance of that act, and its morality is the relation which it bears to something else. Now, although we may conceive of an act, as purely a mental energy, without taking into view any of its relations; yet when such an act is produced in the mind of man, who stands in certain relations to God and his fellow creatures; and is under a moral law, which measures and estimates the moral character of every act, it does not appear, how we can admit that it is as to its substance the effect of divine power, and yet as to its morality the act of the creature.

Others come up directly to the difficulty, and maintain that God is the author of sin, or the efficient cause of sin, but that there is nothing of the nature of sin in him. They allege, that

there is no necessity that what God makes should be like himself; or, that he should possess the qualities and attributes of his creatures. God creates matter, but he is not therefore material. He creates poisonous reptiles, but who would think of inferring, that, on this account, he possesses properties answering to this? So God may be the author of sinful acts in creatures, and not be, in any degree, a partaker of sin. It is, moreover, alleged, that we are so constituted, that we judge of the morality of actions without any reference to their cause. If a man is conscious of a voluntary exercise, forbidden by the law of God, conscience immediately pronounces sentence of condemnation, without the least regard to the cause. We feel guilty on account of a wrong choice, however that volition may have been produced in our minds. Free agency, according to this theory, consists in voluntary action alone; and for all such exercises we are accountable. There is, therefore, no inconsistency whatever, between the divine purpose and free agency. This theory has many advocates in our country, and is considered an improvement of the old Calvinistic theology. But it is repugnant to common sense; and the arguments employed in its defence are sophistical.

For, in the first place, reasoning from the effect to the cause is one of the most clear and logical methods of demonstrating truth which we possess, and if it were abolished, almost all useful reasoning would be at end. By the works of creation we prove conclusively, that God is wise and powerful, and benevolent, because we can see manifest indications of these attributes in the creatures. We do not, indeed, conclude from such reasoning, that there is a perfect resemblance in the thing made to the Creator, which is impossible; but we legitimately infer from effects which could not be such as they are, unless their cause was powerful, wise, and benevolent. There must be in the cause that which will account for the effect: and when a free intelligent agent is the cause, his character may be known as far as his design in the effect is manifest. If these principles are not admitted, and it should be denied, that the nature of a cause can be determined from its effects, then it would follow, that an evil being may have created this world; and that a superior excellence to any that existed in the cause, might be in an effect. Now, if the evidence of goodness in the constitution of creatures proves that God is good; if he is the author of sin the conclusion would be as legitimate, that evil exists in him, which is blasphemous. But it is said, that

though sin in itself be evil, yet God in producing it has a good end in view; and then we establish the principle, that it is consistent with infinite purity to do evil, that good may come; and if this is consistent with divine perfection, it is also with human virtue; but such a principle is severely reprehended in the word of God.

By some writers, the difficulty is got over by what may properly be called a metaphysical quibble. They reason thus. There can be no sin before the first sin; he, therefore, who is the author of sin, cannot be sinful, for that would be to suppose that sin existed before it did exist; that is, sin before the first sin. Now, if such sophistry deserves an answer, it may be briefly given thus. When we speak of God as the author of sin, the meaning is, sin in the creature; and when of the first sin, we mean the first sin of man; but if it be true that God, by an immediate agency produces this sin in man, the consequence would be, that moral evil in man or any other creature, is not the only or the first evil of that kind, since it must have had a previous existence in the cause of these sinful acts of the creature. A parallel case is this: God is the author of holiness, but if holiness be produced by God, then it did not exist before it was produced, and thus we come to the impious conclusion, that because God is the author of holiness, there is no holiness in him, otherwise, holiness existed before it was produced, that is, before it did exist.

Again, if God produces by his Almighty power, all the evil thoughts and purposes which arise in the mind of the sinner, they are not properly the acts of the sinner, but of him who produces them. It is, indeed, said, that God acts upon us to cause us to act, and that the act is properly our own, if it be our feeling or volition, and it matters not how it was produced. The judgment of conscience is, that the man is guilty of whatever he wills improperly, however that will may have been produced in him. As was mentioned before, they insist that we have nothing to do with the cause of an act, in judging of its moral nature. If, on our part, it is voluntary, that is enough; the sin is as much our own as it can be; and the appeal is made to our own consciousness of what passes within our minds, when we pass sentence of condemnation upon ourselves. Now, there is some truth in this statement, which gives plausibility to the whole. It is true, that when we are conscious of an evil purpose, we immediately experience a sense of guilt, without any inquiry after the origin of this volition; but why is this, but

because we take it for granted, in all our judgments respecting our sins, that they are our own acts. And if men could be convinced that God was the author of all their sinful acts, they would cease to feel that they were accountable for them. Men, commonly, do not believe in their own existence more fairly, than in the fact, that their thoughts are the actions of their own souls, and that they originate in the activity of their own minds. We do not deny the power of God to produce what he pleases in any mind, but if he produces evil, the creature is excusable, for who can resist omnipotence? Who can think any thing else, upon this hypothesis, than what is created within him? But an attempt has been made to show that God may produce sin in the creature, and the acts remain sinful, because it is admitted, by all who believe in the operations of grace, that he works in all his people, both "to will and to do." If then the holy exercises of the pious are produced by the agency of God, and yet these are holy exercises, and are felt by the saints to be their own; then there is no reason why he may not work in sinners all their sinful exercises, and yet they be their own sins. To which we would reply, that sin is sin by whomsoever produced. As was said before, we do not deny the power of God to produce evil in the sinner's mind; but we deny that it is consistent with his holiness. The question now, however, is, whether the sinner can be justly punished for evil thoughts wrought in his heart by Almighty power. And we are willing to admit the parallel brought for illustration, and when extended to its proper length, will overthrow the cause which it was brought to support. When God works in his people to make them willing to love and obey him, is the praise of their exercises of grace due to them? Do they not universally ascribe all the praise to God, saying, not unto us, &c. They feel that if such acts are rewarded, it is a mere matter of favour. Look, then, at the other side of the parallel. When God works in the hearts of the wicked to do evil, the blame is not to be ascribed to them, but to him who is the true author of their exercises; and they deserve no punishment for such acts, unless God should choose, gratuitously or arbitrarily, to inflict punishment on them.

And if God can create an active being, I mean one essentially active, capable of originating action, why have recourse to other efficient causes to account for the existence of the free actions of such creatures? Some writers assume it as a maxim, that no creature can act without the physical efficient energy of God co-operating, to give him the ability to put forth the

act; or as it is more simply expressed by the abettors of the last mentioned theory, no creature can act but as it is acted on. But we deny that this is a self-evident truth; and we are sure it never can be demonstrated. It is freely admitted that every creature is continually sustained in existence, and in the possession of its faculties by the power of God; but if that creature be in its very essence active, it is evident from the premises, that nothing more is necessary to cause it to act, than to continue its existence. According to our theory, therefore, the efficient cause of free actions is to be looked for no where else but in the free agents themselves; except in special cases where God may choose, for wise and good ends, supernaturally to operate on their minds. And if there be no necessity of introducing other causes of free and voluntary actions, why should we encumber the subject more deeply with the doctrine of divine efficiency or concurrence in the performance of sinful acts. No distinctions, however nice, will ever be sufficient to guard that system from the shocking consequence of making God the author of sin.

But it is feared, that the theory which we defend will make the creature independent of the Creator; there is no reason for apprehension, as we not only admit that the power of God is, every moment, necessary for the sustenance of the creature, but we maintain that every action of the creature will be accordant with his eternal purpose. To obtain a distinct view of this subject, it is requisite to recall to mind a few undeniable principles. The first is, that in the production of creatures, God acts wisely, or as a being of intelligence; like finite beings, God has no need to deliberate, compare, and reason, but he perceives instinctively all possible things with all their possible relations. In wisdom he made all things that are made. Every minute part of every animal and of every vegetable was wisely ordained to occupy its appropriate place, and suited to answer its appropriate end. The whole system, in the various relations of one part to another, was arranged and adjusted in infinite wisdom. This supposes that the whole existed in idea before the infinite mind when his purpose was formed to give it existence. In this plan free agents formed a part; these, with all their actions, also were contemplated previously (in the order of nature) to the decree which determined their future existence to be certain.

Again, in selecting his plan, the great Creator acted with perfect freedom. He was under no necessity to create any

thing. He is independent of all creatures, and stands in need of nothing. Not only was he at perfect liberty to create or not, but he was free to adopt any system which pleased him. If there had been any thing in the existing plan which did not please him, or would not answer his purpose perfectly, he was at liberty to reject the whole, and would have done so. When he purposed to create the progenitor of the human family, he had it in his power to have given existence to another of the same species: he might, for example, have made the last man first; or have formed a person distinct from any who ever shall actually exist. Now this being the case, the inquiry arises, could not God have placed at the head of the human family, on whom the destiny of the rest should depend, one who would not have sinned? If he could not; if every creature that could have been created of the human species would certainly have sinned as well as Adam, then it follows eventually that sin could not be avoided if man existed; and the conclusion is, that a determination to create man, involved in it the purpose to permit the existence of sin. But if the alternative be taken, and it be said, that God could have created, in the place of Adam, one who would not have sinned, still the same conclusion forces itself upon us; for if, when he might have formed a creature who would not have transgressed, he chose to form one whom he knew would, it is as evident as any thing can be, that by this selection he did determine to permit the existence of sin.

Let us now, for a moment, examine the theory which supposes, that the plan of the Almighty, as it originally existed in the eternal mind, is not the one which is actually in existence; but that while it was his purpose that evil should have no place in the universe, contrary to his will and plan, it has come in through the transgression of free agents; and that in consequence of this a new plan has been adopted, accommodated to the exigence of the case. If we understand the Arminian theory, this is the point by which it stands distinguished from the theory which we believe. The mere statement of this opinion seems to us to carry with it a confutation. For, when the original plan was formed and adopted, according to the premises, it was certainly known that it would utterly fail; and was it ever heard of among creatures, that any intelligent being seriously formed a purpose which he knew at the time could not and would not be accomplished? To suppose, then, that God with a perfect prescience of all future events, resolved upon a plan

of the universe entirely different from what he knew would come to pass, is a scheme so unreasonable, that we know not how any one, after distinctly considering it, can adopt it: and we seem to ourselves now to perceive the reason why some speculative Arminians have been driven to the theory mentioned above, that God did not choose to know what would really take place.

But passing by the inconsistency of this theory on account of these reasons, let us see to what consequences it will lead us. The hypothesis is, that the present state of the world does not accord with the original plan of the Almighty; but that by the introduction of sin against his will, the whole state of the moral world is changed, and of course the government of the world by providence must be entirely different from what it would have been if man had not sinned. One undeniable consequence is, that the end which God had in view in the creation is lost, unless we suppose that his glory can be promoted as well by a state of things which prostrates his own plan, as by its execution. But if the ruler of the universe was frustrated in his purpose by the first sin, so he must be by every subsequent transgression; and, therefore, the existence of creatures, instead of answering his original purpose, whether that was to make them happy or to promote his own glory, has entirely failed of its complete accomplishment. And if this has occurred by the actual course of events in time past, what security is there, that the same will not be the fact in time to come? yea, what security is there that things will not continue to grow worse and worse, until all nature shall rush to some dreadful catastrophe, in which every thing good in the creation shall be utterly lost in everlasting darkness and confusion?

It will not be satisfactory to answer, that God has wisdom and power sufficient to prevent such a catastrophe; for his wisdom and power, according to the hypothesis, are not adequate to the prevention of sin and its consequences; and if these may arise and spread and increase, how can the consequence supposed be prevented? If the plan of the Almighty Ruler of the universe may be thwarted in one instance, it may in all. No security for the final well-being of the universe can be found any where. Now is it reasonable to think that, on these principles, a God of infinite wisdom would ever have made creatures capable of frustrating all his plans, and disappointing all his most benevolent purposes?

But it may be alleged, that God foreseeing the evil which would arise from the abuse of free will, determined to provide

against it, and accordingly, has done so, by sending his Son into the world to repair the ruins which sin has made; and thus, although God will not be glorified according to his original design, he will, nevertheless, be honoured by the new remedial scheme. The ground of the objection, however, still remains. If God's first plan was entirely frustrated by the sin of his creatures, what security is there, that the same will not happen in relation to this new plan? As the will of man is still free, and as the success of the mediatorial scheme depends on the choice of man, why may it not happen, that the end aimed at in the second will also be frustrated? Indeed, according to this theory, the fact has already occurred; for the design of God in sending his Son was to save all men, but it is acknowledged, that only a small part of the human race has been brought to salvation hitherto. And there is no better hope for the future, for men are not better now than formerly, and judging from the past, we may conjecture, that the greater number will continue to neglect this great salvation. Hence it appears, that the great God has been disconcerted and disappointed in all his designs: not only was his original plan of a universe without sin, frustrated, but his remedial plan, which was to save all men from sin, has also failed. These are consequences which inevitably flow from the hypothesis, that the cause of events in the world is not in accordance with the original plan of the Creator. But it is impossible, after an impartial view of the divine attributes, to believe in these conclusions. They are repugnant to reason. They are dishonourable to the divine perfections.

It may be, however, that the sober Arminian will be disposed to take different ground, and to maintain, that God did, with the prescience of all his sins, determine to create man; and that the existing state of things he did resolve to permit; but that he decreed nothing respecting these actions, but left them free; so that when the creature sins, he is not under any necessity of doing wrong from any divine purpose. Now, here it is evident, again, that there is an idea attached to the doctrine of decrees which does not belong to it, and which we have heretofore laboured to separate from it. It is, that if their sinful actions are decreed, they cannot be free, and must come to pass by an unavoidable necessity. To remove all difficulty, however, on this account, we will agree to meet the Arminian on the ground last selected. And we do aver, that in this theory he comes substantially into the very doctrine which we

maintain. For if God formed man with the full certainty of all his sins, then the purpose to create such a being with a foresight of such acts, is virtually decreeing the future existence of such acts. If, when the purpose was formed to create Adam, his fall was distinctly foreseen, then the determination to give Adam existence, involved the purpose that such an act as his transgression should also exist. Not that God intended or needed to do any thing to cause man to sin; this we reject, as much as the Arminian: but he resolved to *permit* this event. And here is the true ground of distinction between effective and permissive decrees; in the execution of the first, God acts himself; but in the execution of the last, other agents act, and act freely, and without constraint.

It does appear, therefore, that there is a ground on which the sober Arminian and moderate Calvinist can meet; and on which, even their views of the divine decrees can be made to harmonize.

ART. II.—WORKS OF JOHN HOWE.

The Works of the Reverend and learned John Howe, M. A. sometime fellow of Magdalen College, Oxon. London.

A STRIKING evidence of the prevalence of evangelical piety in England, is found in the great currency which is given, at the present time, to the works of the old Non-conformists. The massy volumes which were prized in the seventeenth century had become repulsive to modern readers, and the great productions of these excellent men needed a garb more consonant with the pampered taste of the age. The enterprise, therefore, is highly laudable which has presented us with the labours of Owen and Baxter and Bates and Flavel and Charnock and Howe, in an elegant and convenient form, and divested of that uncouth and peculiar orthography which characterizes the ancient folios.

The writings of the last mentioned theologian have been less perused by the majority of Christian readers than many other contemporary works; not so much from any want of interest in the subjects which he treats, still less from any defect in his matter or style, as from the more subtle and philosophical nature of his reasoning. The principal performances of Howe must ever continue to be most prized by men accustomed to

patient reflection, and by such he will be considered inferior to none of his age. We do not find in him that laboured and prolonged discussion of the doctrines of grace, and those searching investigations of Christian experience, which abound in Owen; nor the pungent, convictive, and almost irresistible appeals to the conscience which appear in Baxter; nor the silver current of figured language and brilliant thought of Bates; nor the melting, persuasive, descriptive eloquence of Flavel—at once plain and florid; but there is in Howe a majestic strength, a grave and stately bearing of mind, which looks down on the quaint antitheses and foreign images of his contemporaries; a philosophical view of all subjects, which reminds us of the ancient converts from Platonism; a power of demonstration, adroitness of invention, ingenuity of ratiocination, and native, easy grace of eloquence which are found in a similar, but inferior form in the discourses of More and Barrow.

John Howe was born May 17, 1630, at Loughborough, in the county of Leicester. His father was an exemplary clergyman of the Church of England, who was driven from his native country in consequence of the disposition which he manifested to befriend the Puritans. His academical education was received at Christ College, Cambridge, where he enjoyed the friendship and instructions of the celebrated Cudworth and Henry More. This intimacy is supposed to account for the strong tincture of refined Platonism which appears in his later writings. After having taken his bachelor's degree at Cambridge, he removed to Oxford and was admitted to the same at that seat of learning, Jan. 18, 1649. When, in 1652, he took his second degree in the arts, he is said to have gone through a course of philosophy, become acquainted with ancient ethics, scholastic theology, and the systems of the Reformers, and above all to have applied to the Holy Scriptures themselves, and thence deduced a system which no one ever ventured to say was founded on any human authority.

Mr. Howe was ordained, soon after, by Mr. Charles Herle, at Winwick in Lancashire. "He would often say," says Dr. Calamy "that this Mr. Herle was a primitive Bishop; and the assistants in his several chapels were his clergy; and they joining in laying on hands upon him, he thought few in modern times had so truly primitive an ordination as he." He became the pastor of a church in Great Torrington, Devonshire, as the successor of the pious and noted independent Lewis Stukely. The ordinary labours of a minister in those days

were such as would alarm both pastor and people at present, however we may be disposed to glory in our increase of zeal. The statement of one of his biographers, in speaking of the manner in which he was accustomed to observe their very frequent fasts, will illustrate this remark: "Mr. Howe told me, it was upon those occasions his common way to begin about nine in the morning, with a prayer, for about a quarter of an hour, in which he begged a blessing upon the work of the day; he afterwards read and expounded a chapter or psalm, in which he spent about three quarters; then prayed for about an hour, preached for another hour, and prayed for about half an hour. After this, he retired, and took some little refreshment for about a quarter of an hour or more, (the people singing all the while) and then came again into the pulpit, and prayed for another hour, and gave them another sermon of about an hour's length; and so concluded the service of the day, at about four of the clock in the evening, with about half an hour or more in prayer."

At a certain time after the year 1654, a remarkable change took place in the circumstances of our author. Being detained by business in the metropolis, he was on the Lord's day sitting among the congregation at Whitehall Chapel, when the eagle eye of Oliver Cromwell alighted on him; and he received a message immediately after service, summoning him to an interview with this extraordinary man. Cromwell requested him to preach on the next Lord's day, and overruling the various and sincere excuses of Mr. Howe, actually wrote a letter to the people of his charge, accounting for their pastor's absence. The result of the whole was, that he was constrained to become the domestic chaplain of the Protector, in which office there is every reason to believe that he was faithful and conscientious. A remark of Cromwell is recorded, which shows at once the readiness of Mr. Howe to assist those who were in distress, and his exemption from all designs of self-aggrandizement. "You have obtained many favours for others," said the Lord Protector, "but I wonder when the time is to come, that you will move for any thing for yourself, or your family." The faithfulness of the Christian preacher was, however, not altogether promotive of his advancement as a court favourite. On a certain occasion he boldly inveighed against a doctrine which Cromwell maintained, with regard to special impressions on the mind that certain particular requests in prayer will be answered—declaring this "particular

faith, in prayer" to be unfounded in Scripture—and from that moment he ceased to be noticed with any cordiality.

Upon the restoration of the Stuarts, he returned to his former charge at Torrington; whence he was in 1660 summoned to answer to a charge of seditious and treasonable preaching. From this difficulty, he was, however, speedily delivered.

The year 1662 was signalized by the *Act of Uniformity*, which took place August 24. On that day Mr. Howe, with a decision which was characteristic, took a solemn and affectionate leave of his charge. Although one of the most liberal of the Non-conformists, and by no means disposed to pare to the quick the ceremonial excrescences of the establishment, he found the terms of conformity altogether intolerable. At the same time many of his brethren, who had been accustomed to admit far less latitude in externals, bowed their necks to the yoke. No man ever acted more thoroughly upon the golden maxim of Augustine, *In necessariis unitas, in non necessariis libertas, in omnibus charitas*. His language upon this subject is always the same. He was for the union and communion of all visible Christians; and for making nothing necessary to Christian communion, but what Christ hath made necessary, or what is indeed necessary to one's being a Christian. And he maintained "that such a union must be effected, not by mere human endeavour, but by an Almighty Spirit poured forth, which" he adds "after we have suffered a while shall *Kαταπείσας*, put us into joint, and make every joint know its place in the body, 1 Pet. 5, 10. Shall conquer private interests and inclinations, and overawe men's hearts, by the authority of the divine law, which now, how express soever it is, little availeth against such prepossessions. Till then, Christianity will be among us a languishing, withering thing. When the season comes of such an effusion of the Spirit from on high, there will be no parties. And amidst the wilderness desolation that cannot but be, till that season comes, it matters little, and signifies to me scarce one straw what party of us is uppermost."

This pious and laborious man could not entirely neglect the gift that was in him, and accordingly preached at the houses of his friends in Devonshire, and was soon followed by a citation from the bishop's court. He pursued a manly course, and placed himself in the way of the prelate, who received him with much courtesy, as an old acquaintance, and pressed him to state his objections to conformity. Mr. Howe, though

no less a lover of peace than Archbishop Leighton, was more a lover of order, and could not, like the latter, submit to the indignity of abdicating his own ministerial character. He stated to the bishop that he could never consent to re-ordination. "Why, pray, sir," said the bishop to him, "what hurt is there in being twice ordained?" "Hurt! my lord," replied Mr. Howe, "the thought is shocking; it hurts my understanding; it is an absurdity. For nothing can have two beginnings. I am sure," said he, "I am a minister of Christ, and am ready to debate that matter with your Lordship, if you please, and I can't begin again to be a minister." His Lordship knew his man, and was discreetly pleased to drop the subject.

In 1665 Mr. Howe, Dr. Bates, and others, incurred the heavy censure of the more rigid non-conformists, by taking the oath that it was not lawful, upon any pretence whatever, to take arms against the king. His first publication was the sermon entitled, "On Man's creation in a holy, but mutable state." In 1671 he accepted an invitation to Ireland, where he became the chaplain of lord Massarene, in the parish of Antrim. Here he published a discourse which, for originality of thought and ingenuity of reasoning, is inferior to no production of his pen—"The vanity of man as mortal." The proposition which the preacher unfolds is this, "that the short time of man on earth, limited by a certain unavoidable death, carries with it that aspect and appearance, as if God had made all men in vain; if we consider it by itself, without respect to a future state." Ps. lxxxix. 47, 48. It would be difficult to select from the relics of that age, a more noble specimen of exalted pulpit eloquence. The author here leads us into depths where all is new and awakening, and the veins of rich and brilliant thought which are laid open, reveal masses of weighty truth, which the reader is ready to imagine have lain hitherto unexplored. Howe was possessed of a satiric faculty, which sometimes enlivens his most elaborate discussions. The poignant remarks which follow, may serve as a specimen of the manner in which he castigates the irreligion and debauchery of the age.

"Can we, in sober reason, think we were made only for such ends as the most only pursue?—Would not men be ashamed to profess such a belief, or to have it written in their foreheads, these are the only ends they are capable of? Then might one read—such a man born to put others in mind of his predecessor's name, and only lest such a family should want an heir. Such a one to consume such an estate, and de-

vour the provenue of so many farms and manors. Such a one to fill so many bags and coffers to sustain the riot of him that succeeds. Some created to see and make sport, to run after hawks and dogs, or spend the time which their weariness redeems from converse with brutes, in making themselves such, by drinking away the little wit and reason they have left; mixing with this genteel exercise, their impure and scurrilous drolleries, that they may befriend one another with the kind occasion of proving themselves to be yet of the human race, by this only demonstration remaining to them, that they can *laugh*.—Others made to blaspheme their Maker, to rend the sacred name of God, and make proof of their high valour and the gallantry of their brave spirits, by bidding a defiance to heaven, and proclaiming their heroic contempt of the Deity and of all religion—the ancient religious sentiments of all former ages, are dreams and follies to their admired new light. Their wise and rare discoveries, that they and all things came by chance; that this world hath no owner or Lord, are reason enough with them, to mock at the eternal Being, and attempt to jeer religion out of the world, and all other men out of their reason and wits—as they have themselves.”

But how strikingly does the preacher change his key, when he speaks of the indifference with which the man of God looks upon the transient trifles of this world! The passage which we subjoin, it would be difficult to surpass by any thing of its kind:

“He hath still the image before his eye, of this world vanishing and passing away; of the other, with the everlasting affairs and concerns of it, even now ready to take place, and fill up all the stage. He can represent to himself the vision—not from a melancholic fancy or crazed brain, but a rational faith, and a sober, well-instructed mind—of the world dissolving, monarchies and kingdoms breaking up, thrones tumbling, crowns and sceptres lying as neglected things. He hath a telescope through which he can behold the glorious appearance of the Supreme Judge; the solemn state of his majestic person; the splendid pomp of his magnificent and vastly numerous retinue; the obsequious throng of glorious celestial creatures, doing homage to their eternal king; the swift flight of his royal guards, sent forth to the four winds to gather the elect, and covering the face of the heavens with their spreading wings. The universal, silent attention of all to that loud-sounding trumpet that shakes the pillars of the world, pierces the inward caverns of the earth, and resounds from every part of the encircling heavens; the many myriads of joyful expectants arising, changing, putting on glory, taking wing, and tending upwards, to join themselves to the triumphant heavenly host; the judgment set; the books opened; the frightful amazed looks of surprised wretches, the equal administration of the final judgment; the adjudication of all to their eternal states; the heavens rolled up as a scroll; the earth and all things therein consumed and burnt up.”

The treatise “Of delighting in God,” which is so well known, and has been so frequently published in a separate form, appeared first in the year 1674. In the year following he returned to London, and took charge of a congregation there. It was at this period that he gave to the world the first

part of his great work, *The Living Temple*, in which he brings all the resources of his strong and fruitful mind to bear upon the controversy with the atheists of the Epicurean school.

In the year 1680, Mr. Howe was drawn into a controversy with the celebrated Stillingfleet, who, like many other attendants on courts, found his former opinions concerning dissent, not a little inconvenient, and amidst the glare of noble society received a singular illumination on the point of non-conformity. During the excitement produced by the expectation of a Popish succession to the throne, he preached and published a sermon entitled, *The Mischiefs of Separation*; in which, notwithstanding his well known arguments on the other side, he represented the dissenters as schismatical, seditious, and dangerous men. This discourse was answered by Owen, Baxter, and Howe; and the letter of the last of these was so remarkable for its mildness, that the Dean himself, acknowledged in a subsequent publication, that "he discourses gravely and piously, without bitterness or rancour, or any sharp reflections, and sometimes with a great mixture of kindness towards him, for which and his prayers, he heartily thanks him." Yet there is no want of boldness in the argument, nor the slightest disposition manifested by the author to make undue concessions. Dr. Stillingfleet, in order to forestall any reproaches on account of what he had formerly written, acknowledges that there were some things in his *Irenicum* which evinced youthful inexperience. To which Howe replies—"this retraction, however, cannot make that which was true before become false. The reason of things is sullen, and will not alter to serve men's conveniences:"—"let him answer his own reasons. To say the truth, the gravity and seriousness wherewith that book was written, appears to have so little of the *youth* in it, in comparison of the jocularity and sportful humour of some of his latter writings, when he hath been discussing the most weighty and important cases of conscience, that it seems as a prodigy in nature, and that he began his life at the wrong end; that he was old in his youth, and reserved his puerility to his more grown age."

For a number of years subsequent to this, the persecution of the non-conformists was most violent, and Mr. Howe, who tenderly felt all that regarded them, as his own personal interest, used his pen and his influence to save them from internal animosities, and the virulent attacks of their enemies. A number of excellent sermons comprised in these volumes were

published during this period. Strange as it might appear to an unprejudiced lover of religious freedom, there are many in our own land, who accuse the dissenters of unprovoked, and therefore, schismatical separation from the Church of England. It is hard to conceive by what means intelligent men can so blind their eyes to the facts in which all histories of those times concur. True, they went out from a Church which desired them to remain,—and this is the sum of the argument against them: but the conditions upon which they might have adhered to the hierarchy were such as were intolerable to their consciences. They went out indeed; but it was as the Israelites went out from Egypt. Among other tyrannical acts, they were prosecuted, not only for attending their own *conventicles*, but for absenting themselves from the sacrament of the Church. A letter written in the year 1684, by Howe, to the Bishop of Lincoln, contains a warm and triumphant defence of his brethren. Among other things he says:

“I think that few metaphysical questions are disputed with nicer subtlety, than the matter of the *ceremonies* has been by Archbishop Whitgift, Cartwright, Hooker, Parker, Dr. Burgess, Dr. Ames, Gillespy, Jeanes, Calderwood, Dr. Owen, Baxter, &c. Now is it impossible that a sincere and sober Christian may, with an honest heart, have so weak intellectuals, as not to be able to understand all the punctilios upon which a right judgment of such a matter may depend? If your Lordship were the *Paterfamilias* to a numerous family of children and servants, among whom one or other very dutiful child takes offence, not at the sort of food you have thought fit should be provided, but somewhat in the sauce or way of dressing, which thereupon he forbears; you try all the means which your paternal wisdom and severity thinks fit, to overcome that aversion, but in vain; would you finally famish this child, rather than yield to his inclination in so small a thing?—I cannot but be well persuaded, not only of the mere sincerity, but eminent sanctity of divers, who would sooner die at a stake, than I or any man can prevail on them to *kneel* before the consecrated elements at the Lord's table. Would your Lordship necessitate such *perdere substantiam propter accidentia*? What if there be considerable numbers of such in your Lordship's vastly numerous flock; will it be comfortable to you, when an account is demanded of your Lordship by the great Shepherd and Bishop of souls concerning them, only to be able to say:—Though Lord I did believe the provisions of thine house purchased for them, necessary, and highly useful for their salvation, I drove them away as dogs and swine from thy table, and stirred up such other agents as I could influence against them, by which means I reduced many of them to beggary, ruined many families, banished them into strange countries, where they might (for me) serve other Gods; and this, not for disobeying any immediate ordinance or law of thine, but because, for fear of offending thee, they did not in every thing comport with mine own appointments, or which I was directed to urge and impose upon them?”

As the prospects of the Dissenters became daily more and more gloomy, Mr. Howe accepted, in 1685, an invitation from lord Wharton to accompany him in his travels upon the continent. After a tour of some months, he took up his residence at Utrecht, where he regularly preached to the English refugees, and communicated theological instruction to a number of youth. Upon King James' Declaration for liberty of Conscience, in 1687, he was recalled to his former charge in London, where, in 1688, had the satisfaction of addressing William III. in the name of the Dissenting ministers; and in 1689 the still higher satisfaction of witnessing the successful attempt to free the non-conformists, by the "Act for exempting their Majestys' Protestant subjects, dissenting from the Church of England from the penalties of certain laws." Still he was not satisfied that all evils would be done away by the mere enactment of laws for toleration. On the one hand, the dissenters in their exultation at the results of the "glorious revolution," were naturally in danger of acquiring an arrogant and even intolerant spirit. On the other, the High Church party, of which Sacheverel was in some sort the organ, greatly regretted the grant of immunities to the non-conformists, and alleged "that this toleration granted by law, was unreasonable, and the allowance of it unwarrantable." In order to promote harmony and peace, Mr. Howe issued from the press a letter of "Humble requests both to Conformists and Dissenters, touching their temper and behaviour towards each other, upon the lately passed indulgence;" in which, with truly Christian meekness and in the spirit of a peace-maker, he earnestly deprecates all magnifying of their differences, harsh and uncharitable judgments, pharisaical arrogance and controversial acrimony.

No attempts, however, of the friends of peace could repress that overheated zeal which had been too long fostered among the dissenters; and the very means used for uniting the various parties, proved in the end the occasion of discord. One of the most desirable changes was, that the Congregationalists and the Presbyterians might drop their disputes, and coalesce upon that wide field of doctrine which they occupied in common. To further a pacification of this kind, *Heads of Agreement* were drawn up, and extensively adopted; and, with every indication of harmony, the united brethren exchanged professions of good-will, and joined weekly in religious services. This took place in the year 1691. Scarcely, however, had these tokens of reconciliation been manifested, when a painful

separation took place, upon grounds chiefly doctrinal; and their joint assemblies were dissolved. Mutual charges were heard, of Antinomianism on the one hand, and Arminianism on the other, and the gentle voice of peace was drowned amidst the clamours of vehement debate. The lesson which is taught by such ruptures, is as plain as it is important, and may be enforced by an extract from the life of our Author:

“Several papers were hereupon drawn up and subscribed, in order to an accommodation. There was a first, a second, and a third paper of this sort; and these very papers created new altercations and debates, that were carried on with no small heat and pettishness; and a number that stood by, could hardly tell what it was they contended about. Several new creeds were framed, and still objected against by some or other, either as too large or too strait; too full or too empty. The world was wearied out with pamphlets and creed-making, and the Bishop of Worcester and Dr. Edwards were appealed to, and gave their judgment; and yet the jealousies that were on foot were so strong, that they did not of a long time abate or decrease.”

An anecdote is quoted from Stillingfleet, which is applicable, not only to this controversy, but to many which have been agitated in the Reformed Church. “There is,” says he, “a remarkable story in the History of the Synod of Dort, which may not be improper in this place. There were, in one of the universities of that country, two professors, both very warm and extremely zealous for that which they accounted the most orthodox doctrine; but it happened that one of them accused the other before the synod, for no fewer than fifty errors, tending to Socinianism, Pelagianism, &c.; and wonderful heat there was on both sides. At last, a committee was appointed to examine this dreadful charge; and, upon examination, they found no ground for the charge of Socinianism, or any other heresy, but only that he had affected too much the use of ambiguous and scholastic terms, and endeavoured to bring in the way of the schoolmen in his writings; and, therefore, the synod dismissed him with that prudent advice, ‘rather to keep to the language of the Scripture, than of the schools.’”

It was at this juncture, that Mr. Howe published two discourses on the “Carnality of Christian Contention.” In the preface to these discourses, no less than in the sermons themselves, there is displayed that body of pacific principles, upon which the whole conduct of this eminent servant of God was a

living commentary. At this day, when the attempt is made, in various parts of our land, to erect terms of communion unknown in any previous age, and to exclude from the pale of the visible church, all who do not adopt pledges or resolutions which are deduced from the Scripture only by tedious inference, it may not be inappropriate to quote the following pointed remarks from these discourses :

“ Christianity itself should measure the communion of Christians, as such; and visible Christianity their visible communion. Christianity must be estimated principally by its end; which refers not to this world, but to the world to come, and a happy state there.—If any society of men, professedly Christian, make limits of their communion, admitting those that Christ excludes, and excluding those whom he would admit, they break Christ's constitution, and set up another.—If they be little things only that we add; the less they are, the greater the sin, to make them necessary, and hang so great things upon them; break the church's peace and unity by them, and of them to make a new gospel, new terms of life and death, and a new way to heaven! And is in effect to say, if you will not take Christianity with these additions of ours, you shall not be Christians; you shall have no Christian ordinances, no Christian worship.”

All exhortations, however, prove fruitless with those who are led away by a zeal which attains its height prior to consideration, and which cannot be repressed by any subsequent representations. At such a time, those who plead for moderation and peace, are stigmatized as lukewarm and suspicious brethren, who have not yet arrived at sufficient warmth of temperature to be capable of just impressions. The attempts at visible union ceased with the year 1694, and some time elapsed before any thing like cordiality was restored.

About this time, Mr. Howe published a treatise, entitled, “A Calm and Sober Inquiry concerning the possibility of a Trinity in the Godhead,” which, with the pamphlets to which it gave rise, occasioned great excitement and warm disputation: Of this bold and intricate treatise, very different estimates have been formed. Here, as on other points, the author with his characteristic independence, forsook the beaten track, advanced original speculations, and used terms which seemed to some sober believers to be unguarded and dangerous. Yet many were convinced that while the difficulties of this mysterious subject were not relieved by his philosophical researches, he was still consistent with himself and with the catholic doctrine. Mr. Howe is not the first instance of a man remarkable for charity and liberality, who has, nevertheless, been often drawn into controversy. Indeed, it was this very temper which

generally led him to take the field. At the commencement of the eighteenth century, it became a question, "whether they that could at all and in any case worship God with the Church of England, should not be obliged to do it for a constancy, or else be incapacitated from holding any place either of profit or trust?" The pen of Howe was, therefore, demanded in the defence of the dissenters against their oppressors, and likewise of the occasional conformists against the attacks of their more unrelenting brethren. This occasional communion, however, is generally thought to have injured the cause of dissent, and was undoubtedly misinterpreted in a gross manner by the party in power; although it had its origin in a spirit of concession and charity.

During the remaining years of Mr. Howe's life, his principal publications were sermons, some of which were commemorative of his pious brethren departed. Such are his funeral discourses on occasion of the death of Dr. Bates, Mr. Baxter, and Mr. Mead. One great labour of his life was completed in the year 1702, when he published the second part of the *Living Temple*; a work no less remarkable for its profundity and force of argument, than astonishing as the production of a septuagenarian. And we take this occasion to offer a few remarks upon these volumes, containing as they do the sober and well digested conclusions of many thoughtful years.

The *Living Temple* is intended as an expanded view of the precious truth, that the good man is the temple of God; and this is, in the first part, defended against the objections of Epicurean atheists. The two great truths involved in this discussion, are, first, that there is a God; and secondly, "that he is conversable with men." And in treating of these the author expatiates over the whole domain of natural religion, establishing very much in the same manner as Dr. Henry More, the being and attributes of God, from the light of nature. The argument is extended through a number of chapters, and we can only give such an outline as may furnish materials for a comparison with those of other celebrated theologians.

1. Something there is which has been from all eternity, necessarily, and of itself, without dependence upon any thing else. Otherwise nothing could ever have come into being. That something has ever been of itself is plain; for if we say that all things that are, or ever have been, without exception, were from another, we contradict ourselves; since *besides* all things that are, or ever have been, there is not another from

whom they could be. Now, that which exists eternally of itself, exists *necessarily*; is of so excellent a nature, as that it could never be out of being. It depends upon no one's choice or power, whether that which is of itself shall be, or shall not be. 2. Whatsoever is not necessarily and of itself, is from and by that which is necessarily and of itself, as the first Author and Cause thereof. 3. Neither this visible world, nor any thing of it, is necessarily or of itself, without depending upon any thing else; and was therefore created, and made by some more excellent Being, that was so, and is quite distinct and diverse from it. In proof of this, it is observed, that whatever exists necessarily and independently must have *at once* all that can be predicated of it; for whence can any addition or change supervene? Now this world is constantly changing and imperfect, and, therefore, had a Maker distinct from itself. It is self-evident that independent and necessary Being is more excellent than all others, and, therefore, this visible world has a Maker more excellent than itself. 4. The things which are plainly not independent but created or deduced, manifest the excellence of their Maker's power, wisdom, and goodness. The greatness of his works shows his mighty power; their nature, exactness, and order, his admirable wisdom; and his own self-sufficiency, and independency on the things made, show his rich and vast goodness in making them.

Such is a faint outline of the principal argument, but to acquire any adequate notion of the close and logical reasoning, the varied illustration, and the bold originality of the author, the reader must be referred to the work itself. Having arrived at the idea of a necessary and eternal Being, it is shown at great length and with singular cogency, that we cannot but attribute to him all perfection. "When we turn our inquiry and contemplation more entirely upon the cause, and bethink ourselves, how came he to exist and be what he is,—finding this cannot be refunded upon any *superior cause*, and our utmost inquiry can admit of no other result but this, that *he is of himself what he is*,—we will surely say then, *he is all in all*. And that perfection, which before we judged vastly great, we will now conclude altogether absolute, and such beyond which no greater can be thought."

The second part of the *Living Temple*, which was published nearly forty years after the first, commences with a laborious and very ingenious refutation of Spinozism, in which the Pantheism of that remarkable man is examined, article by article,

and shown to be self-contradictory, unintelligible, and absurd. The author then proceeds to what may be considered the most important, as it is certainly the most interesting part of his subject, viz. to prove the possibility of a friendly intercourse between God and man; to show that this intercourse, once begun, has been interrupted, and that man has been justly forsaken; and to explain the glorious method of restitution through a Redeemer.

The following description of the human temple of God, in its present ruined state, may be taken as a specimen of the author's happy style, and as a remarkable instance of vigour in a writer of three score years and ten.

"The stately ruins are visible to every eye, that bear in their front, (yet extant,) this doleful inscription: *HERE GOD ONCE DWELT*. Enough appears of the admirable frame and structure of the soul of man, to show the Divine Presence did sometime reside in it; more than enough of vicious deformity, to proclaim he is now retired and gone. The lamps are extinct, the altar overturned; the light and love are now vanished; which did the one shine, with so heavenly brightness, the other burns with so pious fervour. The golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness. The sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous hellish vapour; and here is *instead of a sweet savour, a stench*.—What have not the enemies *done wickedly in the sanctuary!* How have they broken down the carved work thereof, and that too *with axes and hammers*; the noise whereof was not to be heard in building, much less in demolishing this sacred frame. Look upon the fragments of that curious sculpture, which once adorned the palace of that great King, the relics of common notions, the lively prints of some undefaced truth, the fair ideas of things, the yet legible precepts that relate to practice. Behold! with what accuracy the broken pieces show these to have been engraven by the finger of God; and how they lie torn and scattered, one in this dark corner, another in that, buried in heaps of dirt and rubbish. There is not now a system, an entire table of coherent truths to be found, or a frame of holiness, but some shivered parcels. And if any, with great toil and labour, apply themselves to draw out here one piece, and there another, and set them together, they serve rather to show how exquisite the Divine workmanship was in the original composition, than for present use, to the excellent purpose for which the whole was first designed. You come, amidst all this confusion, as into the ruined palace of some great prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery; and all lying neglected and useless amongst heaps of dirt. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you, *BEHOLD THE DESOLATION*, all things rude and waste. So that, should there be any pretence to the Divine Presence, it might be said, *If God be here, why is it thus?* The faded glory, the darkness, the disorder, the impurity, the decayed state, in all respects, of this temple, too plainly show the great Inhabitant is gone."

The departure of this aged servant of God was now approaching, and in the expectation of death, he exemplified what he had published as his last work "Christian patience in view of future blessedness." With every expression of joy in the hope of being taken to rest, he expired upon the second of April, 1705.

"In person," says his biographer, "he was very tall and exceedingly graceful. He had a good presence, and a piercing, but pleasant eye; and in his looks and carriage there was an indication of something truly great and venerable." Accustomed as he was to the society of the first men of his age, he was, although a Puritan, mild and courteous, "and never could be of the mind of those who reckon religion and piety inconsistent with good breeding." His deportment is represented as having been far removed from any thing like servility to those in power, or harshness to such as were his inferiors. That vivacity and wit of which his written works afford specimens, made his conversation universally agreeable, and at the same time afforded him frequent opportunities of conveying wholesome reproof. As an instance of this we may quote an anecdote, which, though after told, deserves to be repeated in this connexion. Being present on a certain occasion with a number of fashionable persons, he observed with pain, that one of the company, in expatiating upon the excellencies of Charles the First, mingled with his discourse many profane expressions. When Mr. Howe found an opportunity of speaking, he remarked to the gentleman, that he had omitted one very admirable trait of the prince whom he extolled; and upon being pressed to explain himself, he at length told him that it was this: that he was never heard to swear an oath in common conversation. The gentleman who had offended, seriously promised to avoid the sin in time to come.

The Rev. Mr. Spademan, who preached his funeral sermon, and who was familiarly acquainted with his character, and well fitted to estimate it, represents him as one "who had received from the Father of lights, so great a variety, both of natural and Christian perfections, that he was not only a shining light and ornament of his age, but an inviting example of universal goodness." He had received "an uncommon skill in the word of righteousness, and had peculiar advantages for understanding the oracles of God; a large fund of natural endowments, improved by superadded preparatives unto the study of the Scriptures; a rich treasure of human learning, particularly a

thorough knowledge of Pagan theology, by which he was enabled to descry the shortness and mistakes of human reason, which faculty he well understood to use in subordination unto Christian faith, whose mystery he was able to free from the objection of cavillers. He took care to wash the vessel, that it might be receptive of divine communications. And to these he added unwearied diligence, humility, and prayer, which was the delight and solace of his whole life."

Even from the slender account which we have given of his life, the reader will perceive that he was pacific and liberal in his feelings, and that he laboured for the peace as well as the purity of the Church. In this particular he has been well compared to the "moderate Reformer," Martin Bucer. The most bitter high churchmen acknowledged, that he was "a person of neat and polite parts, and moderate and calm in the smaller matters that were under debate between the Church and his party."* Most earnestly did he strive, throughout his whole life, to prevent the admission of any terms of communion which were not, as such, founded "in plain reason or express revelation."

As a preacher, it was generally granted that he stood in the first rank. He was master of a copious flow of language as well as thought, which exempted him from slavery to written notes; and a large proportion of his published discourses were committed to writing, not *before*, but *after* their delivery. As a writer, he is remarkably free from the attachment to vulgar and excessive comparisons, quaint aphorisms and epigrammatic turns, which blemished the great majority of the Puritan writers. The use which he makes of similitudes is very sparing, and then only when they are forced upon him; and his figures of this kind are strikingly apt and illustrative. This cultivated taste seems to have led him, not so much like Bates, to adorn his style with ornaments free from the reigning defects, as to avoid every thing of the kind. It is not a richly figured manner which suits the higher kinds of eloquence, and the reader of his works is not permitted to pause for the examination of sparkling beauties, but hurried onward by the majestic and accumulating torrent of irresistible argument. The more recondite parts of his writings require, sometimes, very patient and deliberate examination; and the use of long periods, with frequent parenthesis, give an air of awkwardness, which is

* Wood. Athen. Oxon. II. 1014.

at first repulsive, to many passages. Yet, in his more practical treatises, no man can be more plain or perspicuous. And in all his works, the thought will amply repay us for the attention which we may bestow.

The masculine vigour of style, the copiousness of argument without repetition, and the exalted piety which characterize these volumes, render them worthy of the perusal of every clergyman. Living as Howe did, at a time when great stress was laid upon the distinctive tenets of Calvinism, it is remarkable that his works contain very little discussion of these doctrines. He has been charged with defection from the truth upon these particular points; but as far as we are able to gather, there is no real divergence from the standards of the reformed Church. He was indeed accustomed to explain the truths of Scripture in a way which was all his own; to reject terms which he thought exceptionable, and to frame new ones; but his originality was far remote from that unholy spirit of speculation which would sacrifice truth, for the sake of striking out new paths, and would forsake every tried way, in order to assert a manly independence on prescribed forms.

These volumes contain a Christian library of rich instruction in practical and experimental religion. Feeling that important truth which is expressed in our formularies, "that truth is in order to goodness, and the great touchstone of truth its tendency to promote holiness,"—it would seem that Howe was never willing to take a merely speculative view of Christian doctrine. His most able and lucid expositions of contested truths are mingled with application to the heart; and leaving the debates of the schools, he often rises to tracts of heavenly contemplation; so that the influence upon the reader's affections bears a due proportion to his mental illumination. The treatises on *Self-dedication*, *Delighting in God*, and the *Blessedness of the Righteous*, are marked with a deep insight into the workings of the heart, and an elevation of true piety, which are characteristic of the age of Baxter, and Owen, and Flavel.

Again we say, it is a happy token for England and America, that the works of the Puritans are coming into favour. It is the height of folly to turn our backs upon all the Christian researches and improvements of those holy men. Our own age, rich as it is in sermons on special occasions, controversial pamphlets, essays on speculative theology, and defences of the out-works of Christianity, is barren in extended treatises which

enter into the minute particulars, and traverse the whole field of vital piety. To convince any impartial man of this, let him be invited to compare volume with volume in any great public library, of the books of the 17th and 19th centuries, respectively. Where we have a tract our fathers had a treatise; where we have an essay in twelves, they had a folio, upon practical and constitutional theology. It is common to attribute this to the *cacoethes scribendi* then prevalent, and the passion for ponderous tomes. We are told that the extent of these works is occasioned by repetition, tedious diffuseness, and unmeaning verbiage. Far from this—it owes its origin to the able and profound discussion of a thousand points, which are at this day left absolutely untouched. The private Christian—to give an instance in one department—is now left to struggle with his own temptations, and resolve, as he may, [his own cases of conscience. In that day, eminent theologians spent years in digesting and elucidating the various points of casuistry which occurred or might occur during their ministry—witness a whole folio of Baxter, upon this single subject. We have, it is true, many able essays upon practical subjects, in an easy and popular style; which may be perused in a day, and which, as far as they go, are highly useful, by such writers as James, and Douglas, and Hall; but who can point to such books as Howe on the *Blessedness of the Righteous*, Baxter's *Saint's Rest*, Owen on *Spiritual Mindedness*, Flavel's *Fountain of Life*, and Bates on *Spiritual Perfection*?

If any are so grossly ignorant as to charge the great non-conformist divines with a want of learning, we can only raise our hands, and remand them to the study of Church history. We have no fear of contradiction when we say, that for acquaintance with classical antiquity, with the theology of preceding ages, including that which may be called patristical, and (new as it may be to some who have been taught to believe that the principles of interpretation have been revealed only in Germany) with the original languages of the Scripture—their leading men may rank with any whom the world has ever seen.

There is, at this day, a morbid dread of whatever is ancient in theology; as if each race of men was to receive some new inspiration with regard to divine truth. Because a path has been long trodden, it must for *that very reason* be forsaken; and if any man is so blinded by the dust of antiquity as to prefer the theology of the reformers, he is forthwith pitied as a slave of

authority, who has not sufficient ingenuity or daring to frame a creed for himself. Nay, the venerable persons of whom we have been speaking are set aside as men whose souls were fettered with prejudice, and who, destitute of all adventurous originality, tamely followed their predecessors. Such a conclusion as this betrays a strange misconception of the age of the Puritans. It was a period when the very watchword was *The Bible is the Religion of Protestants*; in which authority in matters of faith was indignantly cast off as a galling yoke, and trampled under foot, while independence of thought so far prevailed as in too many instances to result in the wildest excesses.

It was an age in which every layman was bold in the investigation and discussion of Scriptural doctrine, and in which scarcely two eminent theologians were found to symbolize upon all points. True, they did, in a remarkable manner, concur in the great, distinguishing tenets of our Church; but what does this evince? Not, surely, that those who framed our formularies slavishly cast themselves into a given mould; but that there must be some wonderful power in the arguments for a system which could thus unite so many of the most independent, learned, and pious men. And what, we would ask, could we expect the result to be, supposing that system to be demonstrably true? Are the evidences of truth so rare or so abstruse, that the very coincidence and harmony of men upon the presentation of them, furnish suspicion of want of reflection, or even of collusion? In opposition to all this, we avow, that the fact of such unanimity is to us, *ex facie*, the ground of a strong presumption in their favour: just as the concurrence of the Westminster Assembly of Divines (men, who, with a few trifling exceptions, had all received episcopal ordination) in the platform of Church Government which we have received from them, is to every impartial mind a cogent argument for the soundness of these conclusions.

Perhaps it may not be out of place to add, that the interpretation of the Scriptures was pursued with a degree of zeal, learning, and pious caution, which have been surpassed in no other age or country. It cannot be denied, that the modern exegesis was not yet revealed; and in saying this, we do, in the estimation of many, pronounce sentence of condemnation upon the Puritans. We scarcely know whether to be more provoked or amused, when men who can, with difficulty, read a paragraph of the Hebrew Bible, with all the aid of the recent apparatus, gravely sit in judgment upon scholars like those whom

we have named. There are certain theologians who banish from their libraries, with great contempt, the labours of Poole and Owen, and Ainsworth, and Meade, and Henry; while they cannot too highly laud Rosenmüller, and Paulus, and Ammon, and Kuinoel, and Eichhorn, and De Wette. Should any one suggest a doubt as to the wisdom of communing with men who are Pelagian, Arian, Socinian, or Deistical, he is contemptuously smiled upon, as far behind the age, and uninitiated into the mysterious art of transmuting poison into nourishment, in a word, a slave to old and exploded systems. Until within a few years, interpreters of the Scriptures, like all other men, were judged by their fruits; but now, it has been discovered, that, although the *results* at which German critics arrive, are false and often impious, the *principles* which they teach are the only safe and true ones. Upon the same grounds an astronomer must prefer an instrument which, at every celestial observation, conducts him to false conclusions, but which is new and glittering, to the old, and perhaps, rusty sextant of his father, which never yet betrayed him into error. To speak plainly and soberly, we deprecate the indiscriminate introduction of the modern Socinianism of Germany. Let us gladly avail ourselves of the philology, especially the lexicography and the mere criticism of their scholars; their archaeological, geographical, and historical labour; but let us not blindly accustom our minds even to *contemplate* with calmness and complacency, enormous errors, dangerous to the souls of men, and abominable in the sight of God. Let us select and use such of their productions as contain the results of philological research, but let us not vainly expect in the *commentaries* or extended expositions of neologists, to find any substitute for the pious labours of our forefathers. Happy should we be to see our youth, and especially, candidates for the holy ministry, turning from these dangerous pursuits, to the wholesome instructions of the seventeenth century.

ART. III.—WHAT CONSTITUTES A CALL TO THE GOSPEL MINISTRY?

THIS question has often perplexed and distressed candid and pious minds. Many a man has anxiously examined the interrogatory in its direct application to himself, without being able

for a long time, and perhaps never with entire satisfaction, to answer it. The question recurs again and again, how shall I ascertain whether I have been called, or am called to devote myself to the work of the gospel ministry?

In itself the question is one of very grave importance, and to many persons of absorbing interest. The subject is worthy of careful discussion, as it respects the peace and duty of individuals, the interests of the church and the souls of men. The practical answer to this inquiry, whether right or wrong, has a controlling influence over the subsequent life and efforts of many men. There can be no doubt that many wrong decisions have been made on this subject, which have brought feeble, uneducated, imprudent, or ungodly men into the ministry, to provoke the anger of God against themselves, and to be a curse to others. Nor can it be doubted, that by wrong decisions of this question, many have been kept back from entering the ministry, to their own spiritual injury and great loss to the church. If the inquiry had been rightly pursued and decided in all cases, there would have been no ungodly or incompetent ministers in the church: nor would there have been any lack of faithful, well qualified ministers and missionaries in the field of labour. It is, therefore, a subject which should be better understood by the church, and especially by her sons, on whom are soon to devolve all the responsibilities and labours of her ministry. At this time, when there is really a very great deficiency of ministers, and candidates for the ministry, and when the cause of education is beginning to assume its appropriate place among the benevolent exertions of the church, there seems to be especial necessity for the discussion of this subject. It is a discussion seldom heard from the pulpit or the press, in the judicatory of the church, or in the parlours of Christian families. Hence, when the question presses upon the conscience of a pious youth, he is perplexed, knows not how to decide it, and in many instances postpones it until he is obliged by the delay to decide in the negative, perhaps much to his own discomfort, and the loss of the church. In other cases, the question is decided in the affirmative by the fond wishes of parents or friends, who have never weighed the subject, and much injury is done, both to the youth, and the church of the living God. These suggestions are sufficient to show the importance of the question and of an enlightened discussion, which shall bring the subject distinctly before the members of the church.

In answer to the inquiry it should be observed, that in its particular application to any individual, its practical solution must be made by himself. Great mischief has been the result of deciding this question by proxy. No one, except himself, can certainly know his views, feelings, and many circumstances, which must be known in order to form an enlightened decision. Principles, however, may be stated, connexions and relations of facts described, and circumstances detailed, which are applicable to almost all cases, and the abstract question so decided, that an honest discriminating mind may be essentially aided in the inquiry; and directed to an enlightened and correct decision in his own case. Such is the object of this article.

It is a first principle in the discussion of this subject, not in any case to be invaded, that a call to the gospel ministry is from God. He, who instituted the office, provides, qualifies, and calls the man to fill it, and perform its functions. It is God's sovereign right to call whom he pleases to his work and special service. This is illustrated in the priesthood under the Old Testament dispensation. No man took this office upon himself, but he who was called of God, as was Aaron, that is, by special appointment and direction of God. This will be very evident to all those who may consult the provisions of the Mosaic statutes. (See Exod. xxviii. 1. Lev. viii. 2. Num. xvi. 5—48.—xvii. 3—11.) Both the fact and the sovereignty of God's providence are justly illustrated in the New Testament institution and history of the ministerial office. Although there is no priesthood in the Christian dispensation, nor family succession in office, there is a ministry to be fulfilled only at the call of him who instituted the same. Accordingly, Christ called twelve disciples, mostly fishermen of Galilee, qualified and commissioned them to preach the gospel to every creature. He called also to the apostleship the persecuting Saul of Tarsus, together with all the first preachers of the gospel whose names are recorded in the early history of the dispensation. All those were specially and also miraculously called. We are not, however, to infer from those facts, that miraculous interpositions were always to be continued in the church for the purpose of supplying her with a regularly called ministry. But we are to infer that He, who first called men to this office, will continue to call and qualify men for this same trust. Scarcely any branch of the church has been so corrupted as to deny this doctrine; and it may

safely be concluded that whenever this doctrine is denied by any community, it has ceased to be a branch of the church of Jesus Christ.

The practical question now to be solved is, how shall we ascertain whom God calls, and how he calls them to the work of the ministry? This is to be solved by facts and principles developed in the ordinary providence of God's dispensations. There may, however, be some extraordinary cases of exception. God can convert persecutors into friends, as the case of Paul instances. But extraordinary cases require extraordinary evidence, and come not within the general rules of judgment. The object is the same in all cases, the care is the same in itself and the evidences are connected with the same result, viz. to ascertain the fact of the call.

The *first class* of evidences, which we mention and which are indispensable, are the *necessary qualifications* for the office. Of these some are *natural*, some *gracious* or *supernatural*, and others *acquired*.

The *first natural* qualification, which we mention, is a *good intellectual capacity*. By this we mean one which reaches mediocrity without any doubt, or rises above such an estimate. The intellect is susceptible of much improvement, but weak minds can never become strong, naturally blunted and droning powers can never become acute and active.

When the duties of the ministerial office are duly estimated, it will be readily seen that good natural talents, especially intellectual, are indispensable to their appropriate discharge. There is a constant demand for laborious mental effort. The investigation of truth; the interpretation of God's revelation, in the wide range of its doctrine, precept, and promise; and the illustration of such an extensive system in a manner profitable to others, must require a vigorous mind as well as patient and laborious application. No individual, whose capacity is below what may fairly be considered mediocrity, should ever consider himself called to the gospel ministry. It is contrary to the ordinary procedure of God's dispensations, to suppose he does not adapt his means and instruments to the ends to be accomplished by them. The harmony and order displayed throughout God's government, are connected with the principle of adapting means to the ends. It is true that means and instruments are not efficient in their agencies, but this militates not against the general law of adaptation. It is also true, that in the ministry there are some cases when an extraordinary

degree of supernatural and acquired qualifications compensate, in a great measure, under peculiar circumstances, for the lack of intellectual talent. But these facts furnish no argument to dispense with competent intellectual capacity, in all ordinary cases. God has no where taught us to disregard appropriate means, because the excellency of the power is of God and not of us. Nor are we authorized to deduce general rules from extraordinary cases—they are to be estimated by themselves; ordinary cases by ordinary rules. On this ground, it will be readily perceived, that in all ordinary cases, which comprise almost the whole that are called to the ministry, good natural talents are indispensable.

Good discretion is another important qualification of this class; by which we mean a sound judgment and a due circumspection of manners. It may be called prudence, or wisdom in avoiding errors, and in selecting means to accomplish ends which are correct and proper, including also judicious self-government. This qualification is to be estimated according to the age and circumstances of the individual, but no imprudent man can be extensively useful in the sacred office. Men will not trust him in the common concerns of life, and it is not to be supposed that God, who knows the disposition, will call him to the most important of all trusts. The directions given to Timothy and Titus enjoin these qualifications, in high and constant exercise, as indispensable.

Discretion undoubtedly admits of much improvement by knowledge and experience, but much depends on the constitution of the mind and its early habits. A mind, constitutionally imprudent and obstinately habituated to indiscretion, should consider the evidence complete for its exemption from the ministry. God does not sanction indiscretion any where, and he calls no man of incurable imprudence to this difficult work. Still we are aware that the grace of God often does much in correcting indiscreet tendencies in the natural disposition: and perhaps it may, therefore, be said, that when this is the only objection to the verity of the call, a man should commend himself to the grace of God, and seek to overcome the difficulty in his preparation for the office, and in the exercise of its functions. This may be true in its application to imprudence which arises from an ardent temperament, or even habitual carelessness, but not to that which arises from defective judgment, or a manifest want of correct discernment. Persons of the former character may sometimes be called; the latter never.

A discreet mind is so fully set forth in the qualifications described and often repeated in the New Testament, that we must believe it essential.

Good common sense is also a qualification indispensable and of immeasurable importance. This differs somewhat from discretion or prudence, although it might include the elements of a discreet mind and a judicious exercise of all the mental faculties in the ordinary concerns of life. It includes more, and intends a readiness and accuracy in discerning the relations of thoughts, feelings, and actions, by which a man acquires a correct knowledge of men and things in their character and tendencies, in judging of the proprieties of social intercourse; and a facility in accommodating himself to the circumstances, habits, and even prejudices of men. It is sometimes described by its practical result—a correct knowledge of human nature.

This qualification is illustrated in the history of the apostle Paul, and is distinctly implied in the Scriptural directions given to ministers of the gospel. Every man, who carefully reads the directions to Timothy and Titus, will perceive that what we call common sense must be involved in the character enjoined. It is also obvious that the man, whose official business it is to treat with men of diverse temperaments, knowledge, and habits, should know how to estimate character and accommodate the manner of his instructions to the widely different classes. Without this qualification, a man, with the best intentions, may not only fail of doing good, but do positive mischief. We have no doubt that this property of character may be greatly improved by observation and experience, but a great deficiency can never be supplied. It depends on a well-balanced judgment and a well-adjusted sensibility. A man may have strong intellectual power and correct moral principle, and yet be destitute of this character. The consequence will be, that such a man's conduct will be disproportioned, and his judgment can never be trusted. Any man who is naturally destitute of common sense, as now defined, will always be a novice in the world, and ought not to be in the ministry. A poet has well described this character of a well-balanced mind:

“Something there is more needful than expense,
And something previous e'en to taste—'tis sense,
Good sense, which only is the gift of heaven;
And though no science, fairly worth the seven.”

Without this qualification, a minister of the gospel cannot so manifest the truth as to "commend himself to every man's conscience in the sight of God." A large portion of those ministers, who, in our estimation, have mistaken their call, are more deficient in this respect than in any other. A vast amount of mischief has been done to the interests of the church, by the introduction of men into the sacred office, who are destitute of common sense. They may be men of piety, learning, and strong intellect, yet their influence is abridged, neutralized, or destroyed. Give us a ministry, deficient in talent, learning, and every thing else, save the fear of God, rather than in common sense. We can bear with ignorance and weakness, if need be, but with impudence, and that folly which is opposed to common sense, we cannot bear. It is like vanity, which is not often considered a vice, but is more universally detested than all the vices together.

In addition to those natural qualifications already mentioned, *good organs of speech*, and sufficient soundness of constitution to endure *laborious study and vigorous bodily effort* are necessary. By *good organs of speech*, we mean such a degree of perfection in the organs and such a command over them, that the voice may be distinct, easy, and inoffensive. We do not mean to fix a high standard of elocution, nor intimate that ministerial success depends on that excellence of speech, which consists in perfect organs and fine intonations of voice, but that a prominent, and unpleasant defect in the organs and voice disqualifies for the public preaching of the gospel. We know that some impediments in speech may be overcome by persevering effort in cultivating the art of speaking, as the history of Demosthenes and some others proves, but there are others which, either from the construction of the organs, or from want of skill in management, can never be overcome. Such persons as have unconquerable impediments in speech, should never consider themselves called to the work of the ministry. We do not rank this in importance with the other qualifications mentioned, but it is a consideration to be estimated in its place; and under certain circumstances it may be controlling. A competent readiness of speech, both in the construction and command of the organs, and in the communication of thoughts, is necessary to usefulness in a minister of the gospel.

It should be remembered, that a constitution too feeble to endure *vigorous bodily and mental effort*, cannot fulfil the

duties of the sacred office. Many seem to consider the ministry favourable to feebleness, ease, and indolence. But nothing can be more preposterous; the ministry is a laborious employment, putting in requisition more vigour of mind, more constant effort, and more resolution, than any ordinary station in human society. God does not call men to the ministry, who are, by feebleness of constitution, physically unable to perform its duties. It is, however, true, that most youth, who have sufficient health to study, may improve their vigour and firmness of constitution, under the blessing of God, by appropriate regimen and active exercise. But if a man be unfitted by feebleness for other employments, he is unfitted for the office of the holy ministry. Such, as it seems to us, are the principal *and most important* natural qualifications; but we admit, nay we insist that all these do not constitute a call to the ministry: nor is the possession of them, in the highest degree, complete evidence of the call. They are only pre-requisites, but as such are to be carefully and honestly considered in deciding the practical question.

The *supernatural or gracious* qualifications may be summarily expressed in few words; *a living, active, controlling, and consistent piety*. All this, in a much higher than the ordinary degree, is indispensable to that high and holy employment. Let us look at those characteristics a little more carefully.

The principle of grace in the heart is absolutely indispensable to the minister of Christ: for all the directions of inspiration enjoin or presuppose a pious heart. "To the wicked, God saith, what hast thou to do, to declare my statutes, or that thou shouldst take my covenant into thy mouth?" The nature of the case shows plainly that an ungodly minister can never be qualified for the godly duties of his office, but must be a curse to the church. He knows not God and obeys not his voice. An unsanctified man cannot be heartily and seriously engaged in the ministerial work. A coward might sooner be a good soldier, or a traitor be a trust-worthy officer, than an unconverted man a faithful minister. Surely God does not call to this holy office, those who are unrenewed, however learned and accomplished they may become.

But evidence of regeneration is not enough to answer the purpose in this inquiry. A man, who is to be an example to Christ's flock, must not only have grace in his heart, but such as is *living and active*. Weak graces may support a man

through an even and common course of duty; and a little strength may bear a light burden. But it is no *even* course of duty, no light burden, that rests on the minister of Jesus Christ. A man, who is to be a leader against "principalities and powers, and against spiritual wickedness in high places," must have no weak attachment to his Master, no small degree of grace, to encounter the adversary and watch against his wiles. To undertake such a work, he must possess a glowing, active piety, which will lead him humbly and constantly to rely on the promise of Christ, and the influence of the Holy Ghost; to meditate much on the instructions with which he is furnished, and live near the mercy-seat.

Moreover, his piety must be *consistent and controlling* in its influence over the feelings and passions, over the desires and volitions, over the daily habits and enterprises. In examining the case before us, a reasonable doubt of the existence of personal religion in the heart, or a wavering, unsteady, influence of religious principle, should settle the question at once in the negative. On this point, a young man cannot be too careful, or too critical in the examination. We mean not to intimate, that the faith or hope of assurance must be always ascertained before a man is authorized to believe that he is called to devote himself to the ministry. This is not to be expected; but a comfortable, abiding hope, both lively and humble, accompanied by evidences of a gracious state, which relieves the mind from perplexing doubt and distressing anxiety, should be considered indispensable. We need not, in this place, detail the evils which result from a total want of gracious qualifications, nor use arguments to prove that vital piety is necessary in a candidate for the gospel ministry; because, in our branch of the church, for the youth of which this article is particularly intended, the prevailing sentiment is strongly maintained, that piety is an essential requisite for the ministry. But it is necessary to direct the minds of our youth to the fact, that the present state of the church and the world, demands a high order of piety. The ministry to be trained up for the exigency of the present time, must be actuated by great self-denial, a burning zeal, and a firm reliance on the grace of God; all evinced by a consistent conversation, a persevering watchfulness, and fervent prayer. Something should be said to direct the attention and prayers of the church to this important subject. The church of God should be more influenced with the truth, that the spirit of serious, deep, and living piety, so in-

dispensable in the rising ministry, as well as in those already in the field of labour, is the gift of God, the fruit of the Holy Spirit. Deeply impressed with this sentiment, and the vast importance of these qualifications, the church ought to pray fervently and perseveringly for a double portion of that good Spirit, whose influence qualifies for the ministry, to rest on our youth to be called and trained for the sacred office.

The necessity of unquestioned piety for the ministry is, generally, if not universally, acknowledged in the Presbyterian church, but we think the importance of its consistent, active, and controlling character, is not sufficiently estimated. We wish to bring this thought distinctly before the praying members of the church, that they may bear it on their minds with devout earnestness when they approach the mercy-seat. We desire to bring this thought prominently before the minds of our young men, who are beginning to look towards the ministry. We wish them to understand, that all other evidences of their call to enter this office, unaccompanied by humble, fervid, and consistent piety, are of very doubtful character. If this be wanting, no matter how strongly they may feel impressed with the notion that they are called to preach the gospel, we credit them not. Men of doubtful or inconsistent piety are not called to so high a trust. Let them seek some other employment, and not impose themselves upon the church as pastors sent of God. We deprecate a cold-hearted ministry as a curse.

When we speak of those qualifications which are *acquired*, in distinction from those last mentioned, we mean those attained by human agency under the guidance and in reliance on the Spirit of God. We do not mean acquisitions of science or theological knowledge: these are necessary to the discharge of ministerial duty, but they may be attained, after the question of the call is settled, in a course of preparation, which may never be omitted. We mean *habits of self-control, diligence, and facility in acquiring knowledge*—in other words, some degree of improvement in the natural and gracious qualifications. The faculties should be so far developed, and the graces become established, that both the possessor and others may be able to judge more satisfactorily of their character, and what will be their prospects when ripened by study and experience.

Self-control, or government of the appetites, passions, and tongue, is essential to the character of him who ministers in

holy things. Those, who are to be "examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," must learn the art of self-government. They must possess the elements of such a character before they devote themselves to the sacred office, or they have not good reasons to consider themselves called of God to the work.

As for *habits of diligence and facility of acquiring knowledge*, their necessity may be readily seen. Christ has no use for idle drones, and men of sluggish minds, in this laborious service. Men, whose habits are unconquerably idle, and who will not devote their minds to the acquisition of knowledge with intensity and perseverance, may vegetate away their lives in some other pursuit; the ministry is no place for them; Christ does not call them to mope in his work. It is placing too much in jeopardy to expect that a man of idle habits and sluggish intellect, will be roused to diligence and mental energy by an introduction to the sacred office. Such an expectation is not warranted by the word of God, the nature of the case, or by experience.

We mention *facility* in acquiring knowledge in this class, because it does not always depend on the strength of intellect, and must be ascertained by sufficient experiment. There is ordinarily an opportunity for ascertaining this fact in the early stages of education. But let it be remembered that a man's mind must be disciplined to intense and accurate investigation, and a readiness in directing the attention from one subject to another. This will be readily conceded, when it is recollected that the greatest portion of a minister's time for study consists of fragments and short intervals between the active duties of pastoral labour; and if these are lost, his course will certainly be retrograde. Lost, they certainly will be, without this discipline. Its elements are diligence, facility of learning, and intensity of thought. These must be acquired to a good degree in early life, or in all ordinary cases they will not be acquired at all. Most other qualifications, that are acquired, may be assigned to a course of preparation, especially in the cases of young men. Sometimes the question is pressed upon a man's conscience after the age of twenty-five or thirty years. In all such cases the ripeness of the judgment, and the habits of mind and business will have developed the features of character; and it will then be very difficult to break up old habits and establish new ones. Of such cases we shall say something before we close this article. We now proceed with the cases of youth.

After all that we have said, the practical difficulty in deciding the question is not removed. Not one, nor all, of the qualifications mentioned, can constitute a call to the ministry, but they are prerequisites, without which no call can be proved. And we have been the more particular and prolix on this part of the inquiry, because we think it is altogether too much neglected. It is important that these qualifications should be well considered, that time and expense may be saved when young men have been led by some inexplicable impulse, to undertake the preparation for a work, to which they were never called, and for which they could never be qualified.

But how shall a young man estimate his own qualifications? We answer this question very briefly. A young man, desirous to enter the ministry, should examine his mind, disposition, habits, and gracious affections, with great care, frequency, and prayer: he should deal honestly with himself. But if, after all, he is unable to decide on all the parts of his character to his own satisfaction, let him select some pious, intelligent, and judicious friend of his acquaintance, and state the case for his counsel. Let him seek for one who will neither flatter, nor deal harshly with him; one who will be honest and faithful. The mere statement of his case to a friend may serve to satisfy him, if he should get no advice; and the observations of a judicious friend may present the main points of his character, or some relations of the inquiry in such a light as to produce entire satisfaction.

We shall now state distinctly what constitutes a call to the ministry, and intimate some of the evidences which are satisfactory in favour of its reception.

The call consists in the influence of the Holy Ghost enlightening the mind to apprehend the duty, and directing the feelings to desire and seek to be employed by Christ in the holy ministry. This is a call to the sacred office, and nothing else can be substituted in its place. It may sometimes be counterfeited, and young men may for a time be deceived, and the church may be deceived in them, but the result will undeceive both. Against such deception every possible effort should be made to guard our young men, and the church.

But the practical difficulty is not in giving an abstract definition of the call itself; it lies in ascertaining the evidence of the Spirit's influence, enlightening and directing the mind. To this point we make a few remarks. It now becomes a question of fact.

The qualifications being presupposed, without which it is needless to inquire at all, we say that the fact is to be ascertained in the same way that every other influence of the Holy Spirit is to be ascertained; by the effects produced on the mind. Miraculous interpositions, audible voices, dreams, or unaccountable visions, are not to be expected, sought, nor regarded. The dispensation and the age in which we live have no such character. Those evidences did belong to the introduction of the gospel dispensation, and were given for a special and temporary purpose. If, in our time, they are supposed to exist, and affirmed actually to have been witnessed, we more than suspect the truth of both the supposition and affirmation. Supernatural appearances, and audible voices from heaven, are imaginary, and come not from the Spirit of God. The great Head of the church has furnished his people with a perfect rule of faith and conduct in the revelation of his will, and sufficient guidance in the special, but not miraculous influence of the Holy Spirit. It is true that men may dream of facts and principles of duty in accordance with revealed truth. When a man's mind is deeply exercised from day to day, and has become familiar with the subject, but not satisfied, it is not strange, that in restless sleep, his thoughts should pursue the perplexing topic. It may sometimes happen, that the imagination, unfettered by the severities of wakeful inquiry, will form a happy combination of facts and circumstances, which may serve to extricate the subject from its difficulties. The clue being thus furnished, the mind, in the due exercise of all its wakeful energies, may come to an enlightened decision. Such things have occurred, though rarely, in the common concerns of life, and possibly they may have sometimes been connected with the solution of this question. But such things are entitled to regard, no further than they will bear the scrutiny of the most critical and devout examination. We are not prepared to say that the Holy Spirit, or those "ministering spirits, sent forth to minister to the heirs of salvation," never operate on the imagination to govern and regulate its wayward and discursive flights. But it is certainly not their ordinary method of guidance. What we mean to affirm, and earnestly to maintain, is, that impressions of the imagination cannot be trusted in this case. When, therefore, any man relies upon such supposed evidences of his call to the ministry, we are sure that he errs, if not in the result, certainly in the method

and evidence of its attainment. The principle is wrong, and the process unsatisfactory.

The great practical question must be determined according to the principles we have suggested, by the *character* of the views and feelings; the *inducements* which associate most readily and habitually with the desire; and the *circumstances* which obviously attend the case. Let all these be carefully examined.

The *character* of the *views and feelings* should be scrutinized with the utmost care, great seriousness, and earnest persevering prayer for divine direction. The test, by which they are all to be estimated, is the revealed will of God. No preconceived apprehensions of the nature, responsibility, pleasures, or privations of the ministerial office, can be admitted as the rule of estimation. The rule is prescribed in the gospel, and must not be forsaken; the whole directions relating to the subject must be consulted; the terms of the commission; the instructions, by precept and example, for its execution; and the account to be rendered.

The *views*, which are produced by the influence of God's Spirit, will accord with the inspired descriptions in the book of truth. The *feelings*, induced by the same influence, must be impressed with the sentiment of amazing importance attached to those descriptions of means in the accomplishment of God's gracious designs.

The ministry is a vastly important work, solemnly responsible, requiring laborious diligence, untiring patience, and great self-denial. The candidate must have some just views of the relations to God and to the church involved in the ministry. We do not mean to say that he must appreciate all its duties, perplexities, trials, honours, and pleasures; this cannot be without experience in the work. But he should have just views as far as they extend, and these should be somewhat more enlarged than is common to persons of his age and advantages. Looking into the instructions of the New Testament, he will perceive the relation of the office to the salvation of immortal souls: and then looking upon a world lying in wickedness, he will perceive the appropriateness and importance of the ministry as a means of bringing sinners from darkness to light, and from the power of Satan to God. He will perceive the need of many more labourers in the field, that "the harvest is plenteous, but the labourers few;" and the necessities of perishing millions will lead him to feel desirous

of being employed as an humble instrument to rescue some precious souls from the slavery of sin and Satan, and bring them to Christ.

The *feelings* must be those of commiseration for perishing sinners, great anxiety for their salvation, a tender regard for the interests of the Redeemer's kingdom, and a serious earnestness to be instrumental in promoting the glory of God. A desire to glorify God and promote the salvation of souls, must be the controlling principle and governing anxiety of his mind. The ministry must not be desired ultimately, nor principally, for the sake of gratifying friends, nor for gaining advantages of study and mental improvement; nor for the sake of ease, emolument, or respectability; nor for the sake of gratifying a taste for argument, philosophy, or eloquence; but with singleness of heart to please God. The honesty and pureness of the desire form an essential character of the feelings: let them be thoroughly examined and conscientiously estimated.

This desire for the ministry, excited by divine influence, will frequently arise and be associated with the most serious moments and duties. It will often kindle into earnestness in the exercises of devotion, in reading God's word, and in contemplating the great want of ministers in the church and missionary field. The more difficulty a man finds in settling the question of duty, and the longer he postpones the decision, the more frequently will the desire recur. And the feelings of anxiety connected with thoughts of the ministry, will be excited not only when the employment and subjects of meditation are naturally suggested, but in the bustle of business, and ordinary occupations. Sometimes, from the perplexity and obstacles attending the inquiry, there may be an effort to repress the feelings and banish the thoughts connected with this inquiry, but they will again recur, and in many cases more frequently from the effort to repress them. This is a character of the feelings and manner of their development which deserves to be well considered.

The *strength*, as well as the purity and frequency of the desires, should be particularly observed. Those, who are called by the Spirit of God, will feel neither faint nor sluggish wishes, but strong aspirations of the heart, often eager, energetic and absorbing, carrying them often before the mercy-seat to plead for direction. The desire often becomes so strong and eager, that no difficulty can discourage hope, no effort can banish the anxiety, and no object can divert the mind from its

absorbing interest in the question. This may not be the constant and uniform character of the desires, but if difficulties and doubts attend the inquiry, the strength of the anxiety will increase; and whatever may be the intervals of anxiety, the intensity of the feelings will increase at each recurrence.

Men always have some *inducements* to cherish any desire, and to seek any object or employment. In this case they should be carefully examined. The deceitfulness of the heart, even when partially sanctified, and the subtleties of the adversary will often perplex and disturb the mind: it will, therefore, be necessary to examine, most critically, all the bearings of this question. All selfish gratification, all worldly ends, and all unhallowed ambition, should be separated from the inducements to the ministry. There may, sometimes, be difficulty in ascertaining the reasons which have the strongest influence over the feelings and desires. A tempting adversary, and the unsanctified propensities of the heart, may endeavour to corrupt the desires by mingling secular, or some other improper inducements along with the glory of God, in promoting the salvation of souls. The inquiry here should be, what are the inducements which most naturally occur to the mind, and associate with the desires and feelings? Sometimes an occurrence, which has been forgotten, may have excited very early predilections for the ministry, without any hope of piety existing at the time, and without any just sense of the vast importance and responsibility involved in the work. In the course of preparation, or in the progress of business, in which such a youth may have engaged, the Holy Ghost may have renewed and sanctified his heart, and turned his anxieties into another channel, and toward a higher object, although involving the same office. Then his views and feelings will be associated with the glory of God in man's salvation; but still the accustomed worldly motives may frequently intermingle with his better inducements, and perplex his mind on the question of duty. The best remedy and preventive for such perplexities, are prayer and watchfulness against unhallowed feelings, whether arising from the cause abovementioned, or any other. It may be stated that a detection of unhallowed, ambitious feelings in the heart, is not conclusive evidence that God has not called the man to his work; but if they predominate, and form a prevailing habit of the mind, they are utterly inconsistent with the supposition of a call from God. They belong not to the class of feelings and desires induced by the Spirit of

God: they militate against the evidence of a call, so far as they become habitual and strong, or are indulged. The truth is, corruptions will occasionally mingle with the holiest duties, and the best desires of men, but they may not be allowed or cherished in any degree, nor the fact made an apology for any insincerity. Many unholy considerations often trouble the Christian, and none more than him who begins to look towards the ministry of reconciliation. All the inducements, therefore, as well as the desires, should be examined most seriously and devoutly, before the question can be answered, and the estimate fully and satisfactorily made.

Providential *circumstances* are also to be considered, and may sometimes have a controlling influence in deciding the question. Events in God's providence may change the relations and prospects of an individual so entirely as to leave no room for further inquiry. They may remove all probability of attaining the requisite qualifications; new responsibilities may be brought upon a man in some new relations, which militate altogether against preparation for the ministry. Other circumstances in providence, may be intended to try the integrity, perseverance, and energy, of those desires and feelings, which tend to the sacred office. They may seem prospectively adverse, but are calculated to develop the character and qualifications for usefulness in the sacred work.

In other cases, events occur which remove obstacles, and open the way to gratify a desire long secretly cherished, but which seemed to be forbidden by the providence of God. All providential circumstances, which have a direct bearing on the object in view, should be carefully examined, and prayerfully estimated. But ordinary events should not be made to decide questions which require so much personal examination: and it may be requisite to state the whole case to some judicious friends, for their counsel.

But let it be remembered, that the obligation is personal, and the ministry must be undertaken voluntarily, from one's own conviction of duty. The only reliance on another's advice in this case, which can be allowed, is to aid in discovering the path of duty; and God employs the sound judgment of pious friends, as well as other dispensations of his providence in leading to this discovery. But the more independently of all advice the question can be fully and satisfactorily settled, the more firm, uniform, and persevering are likely to be the efforts in attaining the desired object.

There is a class of cases of somewhat frequent occurrence, on which we proposed to make a few remarks. We mean those in which men have this question pressed upon their minds late in life; after the judgment is matured, habits are formed and arrangements of business have been made. These are often more difficult to decide than any others. But some of them are the most easy; and we have often wondered at the difficulties which press upon minds cultivated and disciplined by education, study, and professional engagements. We now allude to such as have received an early education with other views, and have been employed in the professions of law or medicine, or in the instruction of youth. Sometimes men of this description are called to engage in the ministry, and yet have great difficulty in deciding the practical question. Perhaps it is sufficient to refer their case to another class; and let them try their qualifications, the character of their feelings and desires, and their circumstances, according to the suggestions which we have already made.

But there are some, who have had less advantages in early life, whose minds are tried on this subject. From the nature and circumstances of their case, there must be more difficulty in solving the question. Perhaps there would be no difficulty in deciding on such cases, if there were not great want of ministers in actual service. Then, it is fair to conclude, the evidence of the call would be so extraordinary and distinct, that there would be no room for doubt. This conclusion is in accordance with the common procedure of God's government, in which he adapts his directions to the exigency of the times. We could not exclude all such from the sacred office, nor would we encourage them on slight grounds to seek it.

There are now situations in the Church, which are destitute of pastors, and are likely to remain destitute, in which a man of sound discretion, vigorous enterprise, ardent piety, and moderate acquirements in literature and science, might be very useful in the ministry. It is commonly easy to ascertain the character of a man's judgment, common sense, piety, and energy, at the age now supposed. But if there should be a doubt of the character after the maturity of twenty-five or thirty years, we should consider it an excluding fact. Of all these qualifications, it should be said in such a case, they must be much above mediocrity. No man should consider himself called away from the common occupations of life, at so late a period, whether from agricultural, mechanical, or mercantile pursuits,

or from the instruction of youth, unless he is acknowledged to possess some qualifications of high order, which give him influence in society, and the confidence of the Church. There is one difficulty, however, which such men should confidently examine. It is the breaking up of established habits and engaging in a new employment, amidst entirely new associations. This is never easily done. Its practicability at every age depends on the mental discipline and facility of acquiring knowledge. If, at the age now contemplated, a man's mind be not disciplined to accurate thought, and ready expression, he will find it next to impossible for him to be either comfortable or useful in the ministry. With a prospect so extremely doubtful, no one should consider himself called to undertake the duties of the sacred office.

It is sometimes said, that men of cultivated minds and taste, cannot live and be useful among rough, uncultivated, and poor people, we must, therefore, have some men of moderate acquirements, who will be satisfied with coarse fare, uncouth manners, and the privations incident to such places. But the force of this argument in its principal intention, we deny: it is used as an apology for introducing ignorance into the pulpit. It is indeed, true, that habits formed in cultivated society, and in the acquisition of a thorough education, may lead a man to desire a place congenial to his taste, especially as such places afford a more dense population, and a larger sphere of usefulness, but it is not true, that he cannot live and labour wherever his Master calls him to go. If his heart be thoroughly imbued with the love of Christ, and a desire to be instrumental in saving precious souls, he will be ready to sacrifice any worldly pleasure, and to practise any self-denial involved in a plain course of duty. The truth is, such comparisons are out of place, when used to justify the introduction of unqualified men to the ministry. There can be no apology for introducing ignorance and boorish habits into the sacred office. Piety and poverty cannot consecrate such to be instructors and examples in the Church of God.

Still we would not infer, that no man, without a thorough classical education, or the time and means of attaining it, is ever called to the gospel ministry. Men, possessing a high order of native talent, sound discriminating judgment, ardent piety, and persevering industry, may be very useful in this office, with a limited stock of learning. Some of our most useful men, in active pastoral duties, are of this description.

And more of them might be employed to great advantage in the Church. But in such cases, the evidences of the call should be clear and decisive, leaving no doubt in the mind of the individual himself: and we think, in this case, the public estimation of his character should be well considered. It is a good rule for such a man to adopt, that unless the path of duty is made very plain before him, he should remain in the employment where providence has placed him. When once a man has arranged his plan, entered upon his course of business, formed, and adjusted his habits to his employment for several years, he should have very substantial reasons for leaving a lawful employment, and undertaking so entire a change. Examples of most disastrous character are not wanting in the ministry, where the experiment has been made, with complete failure.

With these remarks, we commend this whole subject to the most careful and devout attention of all such as think of dedicating themselves to the gospel ministry. We commend it to the fervent prayers of the church; and record our earnest supplication, that the Lord would call, qualify, and send forth able and faithful ministers of the New Testament, to supply the great deficiency of spiritual labourers in his vineyard.

ART. IV.—ARABS OF THE DESERT.

Notes on the Bedouins and Wahabys, collected during his travels in the East, by the late JOHN LEWIS BURCKHARDT.
London: 1830. 4to. pp. 439.

THESE notes of the persevering Burckhardt relate chiefly to the Arabs of the desert, and furnish an account of their condition as late as 1816, soon after which the author died in Egypt, whilst contemplating the exploration of the interior of Africa. They are mere memoranda, which might have formed an appropriate appendix to his volume of travels in Arabia; but as they embody a larger number of particulars respecting these interesting Nomades, than any other traveller has been able to furnish, we shall undertake to condense them for our pages.

The volume commences with a classification of the Bedouin tribes of the Syrian desert. Of these the most powerful are the Aenezes, who live in the northern part of Arabia; generally passing the winter on a plain bordered by the Euphrates;

sometimes crossing it and encamping near Bagdad; and in the spring usually found towards the frontiers of Syria, stretching their line of tents from Aleppo to Damascus. They seldom, however, remain on the same spot a longer time than while the scanty herbage supplies pasture for their camels and flocks. The population of the northern Aenezes is estimated at about three hundred and fifty thousand, spread over an extent of forty thousand square miles. The number of tents in an encampment varies from ten to eight hundred. The tents are covered with stuff manufactured from black goat's hair, which is impervious to rain: they are divided into apartments for each sex, of which the men's may be designated as the parlour, the women's as the kitchen.

The Bedouin's summer dress consists of a cotton shirt, over which a woollen mantle, or a long cotton or silk gown, is worn. A turban, made of a square handkerchief or shawl, completes the male costume. The Aenezes never shave their hair, but suffer it to hang in tresses to the breast. They wear leathern girdles around their naked waists. In winter they put on a pelisse of sheep-skins. The females dress in cotton gowns, have large handkerchiefs around their heads, puncture their lips, cheeks, and arms, and dye them blue; they are adorned with rings in their noses and ears, and with glass or silver necklaces and bracelets.

The most usual weapon of the Arabs is the lance, which they procure from Gaza in Palestine, and from Bagdad; sabres, knives, clubs, guns and pistols are also in their armoury. Many of them have shields and steel coats of mail, with helmets.

Flour boiled with water, or camel's milk; or with butter and dates, bread, and dried wheat boiled with butter and oil, constitute their main diet. Of animals, they eat the gazelle and the jerboa; (probably the mouse of Levit. xi. 29. 1 Sam. vi. 4. Isa. lvi. 17;) on extraordinary occasions, a lamb or camel is killed. Wild asses, ostriches, and lizards, are eaten by some tribes. The stork, partridge, wild goose, and a species of eagle, are also found in the desert.

Blacksmiths and saddlers are the only mechanics among the Arabs, and their's are regarded as degrading occupations, unfit for a native. The men tan their own leather, and the women weave their cloth. Their water and milk bottles or bags, are universally made of leather. Their property consists principally in horses and camels: the wealth of individuals varying from the

abject poverty of possessing one camel, to the easy circumstances of thirty or forty, or the opulence of hundreds. The fortunes, however, of a race against whom every man's hand is raised, as well as theirs against every man, are necessarily precarious: and the invasion of a hostile tribe, an unsuccessful attack, or a midnight robbery, often reduces the most wealthy to indigence in a single hour.

"It may be almost said that the Arabs are obliged to rob and pillage. Most families of the Aenezes are unable to defray the annual expenses from the profits on their cattle, and few Arabs would sell a camel to purchase provisions; he knows, from experience, that to continue long in a state of peace, diminishes the wealth of an individual: war and plunder, therefore, become necessary. The sheikh is obliged to lead his Arabs against the enemy, if there be one; if not, it can easily be contrived to make one. But it may be truly said, that wealth alone does not give a Bedouin any importance among his people. A poor man, if he be hospitable and liberal according to his means, always killing a lamb when a stranger arrives, giving coffee to all the guests present, holding his bag of tobacco always ready to supply the pipes of his friends, and sharing whatever booty he gets among his poor relations, sacrificing his last penny to honour his guest or relieve those who want, obtains infinitely more consideration and influence among his tribe, than the miser who receives a guest with coldness, and lets his poor friends starve. As riches among this nation of robbers do not confer influence or power, so the wealthy person does not derive from them any more refined gratification than the poorest individual of the tribe may enjoy. The richest sheikh lives like the meanest of his Arabs: they both eat every day of the same dishes, and in the same quantity, and never partake of any luxury unless on the arrival of a stranger, when the host's tent is open to all his friends. They both dress in the same kind of shabby gown and *messhlakh*. The chief pleasure in which the chief may indulge, is the possession of a swift mare, and the gratification of seeing his wife and daughters better dressed than the other females of the camp."

The Arabs of Sinai are the only tribe who are not robbers by profession. An article of dress or furniture may be left without risk in the open field. Some years ago one of that race bound his own son, and precipitated him from the summit of a mountain, because he had been convicted of stealing corn from a friend.

"Bankruptcy, in the usual acceptation of the word, is unknown among the Arabs. A Bedouin either loses his property by the enemy, or he expends it in profuse hospitality. In the latter case he is praised by the whole tribe; and as the generous Arab is most frequently endued with other nomadic virtues, he seldom fails to regain, by some lucky stroke, what he had so nobly lost."

The state of science among them is very low. It is extremely rare to find an Arab who can read or write. Most of them know the names of the constellations and planets, but are not farther advanced in astronomy. Heroic and amatory poetry are in high esteem, and is often recited by their minstrels to the accompaniment of a sort of guitar. Singing constitutes a favourite amusement in their religious and other festivals, the principal of which is that on the occasion of circumcision.

Medical knowledge is rare: written charms are in principal vogue, and some few indigenous herbs are used. The small-pox makes frequent ravages, but vaccination is now adopted in Syria, and will probably soon be resorted to by the tribes of the desert. The treatment of fevers and diseases of the stomach is abandoned, if the application of red-hot wire, or heated wood is not successful. They never practise venesection; but in cases of headache draw a few drachms of blood from the forehead by incisions. A species of leprosy is still occasionally found and is deemed incurable. Some are born with the disease. The Arabs declare, that if it once commences its ravages in a family, it is never eradicated, but that it does not descend from the parent to the child, but passing the intermediate generation, attacks the grand-child. The leper is as much abhorred and avoided as he was under the Levitical law, and this share of the misfortune involves even the uninfected members of his family. Old age is rare.

The children are trained from their infancy to the independence, toil, and cunning, which will make them distinguished thieves and freebooters. The profession of robbery is considered honourable, and the term *robber* is one of the most flattering distinctions that can be conferred on their youth. They are at the same time indoctrinated in the Wahaby religion, which our author calls the Puritanism of Islam; the ceremonies of which the Bedouins strictly observe; reciting the daily prayer, and observing the fast of Ramazan with due austerity. They dare not touch swine, blood, or corpses. Each

family usually sacrifices a camel or seven sheep, for each adult person of their number who has died during the year.

With respect to the peculiarities of the creed of this new sect of Mohammedism, Burckhardt was not able to procure full information, but has collected a hundred and fifty pages of 'materials for its history.' It was introduced among the Aenezes about thirty years ago, from the Wahaby Arabs, who take their name from Abd el Wahab, who, under the impression that the true Moslem faith had become corrupted, undertook, towards the end of the last century, to restore its pristine purity. Saoud was his first convert, married his daughter, and became the political chief of the new sect. After the manner of the great Prophet, they raised an army to correct the theological errors of his backslidden disciples, and their orthodox arms spread dismay in Arabia. The aberrations charged upon Mohammedans were principally these: that they offered veneration, almost divine, to the prophet and to many saints; invoking them, and paying sacred honours at their tombs. The graves of many sheikhs had been covered with small oratories, in which the Mussulmans assembled, and at length offered sacrifices in honour of the dead, as saints. The Wahabys made these buildings the first objects of destruction in their progress, crying out whilst thus engaged, "God have mercy upon those who destroyed, and none upon those who built them!" Even the tomb of Mohammed himself, at Medina, was attacked, but its solid structure defied the efforts of the soldiers. The Wahabys charged their apostate brethren with a Pharisaic punctuality in prayer, purifications, and fastings, whilst they neglected the poor, indulged in forbidden pleasures, disregarded the administration of justice, were too lenient to infidels, indulged in inebriating drink and lewdness, and departed grossly from the pure morals required by their religion. Wahab did not pretend to add to, or alter, any of the principles of Islam, but was resolutely bent on effecting a return to the strict requisitions of the Koran and the Sunne.

Fanaticism is the same in Arabia as in America. The followers of Wahab went on in their zeal of reformation, until they found mortal heresy in the most insignificant innovations. Their zeal was directed against the smoking of tobacco, and the wearing of rich clothing: the former practice being disapproved of by the *olemas*—the "Fathers" of Moslem—and the latter contravening the sumptuary precepts of the prophet himself.

These rigorous changes, combined with the political power

by which they were promoted, were gradually successful until the Wahabys governed the greater part of Arabia. Saoud, "father of mustachios," died in middle age, in 1814. He was an excellent man for an Arab. He was kind to his family, warm and sincere in his friendships, and inexorably just as a chief; but his bigotry was so intolerant as to allow no intercourse between his sect and the heretical Mussulmans. He compelled his adherents by force to punctuality in their devotions, regularly performed the pilgrimage to Mecca, and made it a capital offence to break the fast of Ramazan. Among his judicious schemes were his efforts to diminish the frequency of divorces, and to abolish usury. His followers were distinguished by the plainness of their dress and equipage: they reject music, dancing, singing, and all kinds of games, and live with each other on terms of entire equality.

Polygamy is a privilege of the Bedouins, but few of them have more than one wife at once, though each man may divorce his wife at pleasure, and re-marry any number of times without disgracing either himself or his repudiated companion. Burckhardt saw men about forty-five years of age, who were known to have had fifty wives in this mode of succession. If a young man leaves a widow, his brother generally offers to marry her; though this is not required by law or universal custom. Notwithstanding this disorganizing facility of divorce, Arab children hold their parents in great respect, and show particular affection to their mothers.

The independence of the sons of the 'wild man' of Paran, is not controlled even by civil government. Each tribe has its chief sheikh, and every camp a sheikh, but these officers have no power over individuals, and are only selected as leaders in battle, and guides in their progresses. Their advice is respectfully received, but he does not utter a command. Private quarrels are sustained by the respective families of the hostile parties, and their dispute is settled by open violence. The Bedouin boasts that he has no master but the Lord of the Universe, and the most powerful chief would not venture to incur the retribution of the friends of the poorest of his subjects, by attempting to punish him. They have *kadis*, however, to whom they refer their great disputes, and before whom criminal offenders are brought, and mulcted in sheep or camels for their transgressions.

The law of retaliation is enjoined by the Koran, and the heir of a man unjustly slain, is allowed to put the homicide to death.

The Arabs have given a dreadful extension to this privilege, under the name of 'the blood-revenge,' by which the representatives of the deceased claim expiation from any successive generation of the murderer. Sometimes a pecuniary recompense is accepted in lieu of life, and if it is not, the slayer, with all those liable to the blood-revenge, are allowed three days and four hours to escape. Many hundred tents are often removed in consequence of a single murder, and the fugitives remain in exile for ever, if a reconciliation be not effected with the relatives of the dead. Families have thus wandered for more than fifty years, and when two generations have passed away without an acceptance of the proffered price of blood.

Burckhardt furnishes a curious account of the thievery of these tribes, which is pursued by them as a lawful vocation, and with no disgrace attached to detection, as amongst the subjects of Lycurgus. We abridge several pages on this subject.

"The Arab robs his enemies, his friends, and his neighbours, provided that they are not actually in his own tent, where their property is sacred. To rob in the camp or among friendly tribes is not reckoned creditable to a man; yet no stain remains upon him for such an action, which is, in fact, of daily occurrence. If an Arab intends to go on a predatory excursion, he takes with him a dozen friends. When they reach the camp, three of them go at midnight to the tent that is to be robbed; one excites the attention of the watch-dogs, and by flying before them withdraws them from the camp. A second advances to the camels, who are lying before the tent, cuts the strings that confine their legs, to prevent their rising, and makes as many rise as he wishes, which they always do without the least noise. He then has only to lead one, the rest follow him out of the camp. The third companion, stands in the mean time, before the tent-door, ready, with a club, to knock down any person who might come forth. Having gotten them from the camp, each seizes a tail of the strongest of the camels, which puts the animals on a gallop, and they are thus dragged to the rendezvous of the party. If the adventurous three are surrounded before they escape, the *rabiet* or first one seized is asked, (the question being usually accompanied by some blows on the head) on what business he has come; to which the common reply is, 'I came to rob, God has overthrown me.' He is then taken into a tent and beaten till he renounces his *dakheil*—that is the privilege allowed every person in danger, of touching a third person, or any thing he has about him, spitting on him,

or throwing a stone upon him, exclaiming at the same time 'I am thy protected:' which obliges this third person to defend him, which he does at all hazards. This renunciation is valid only for one day, and must be renewed every successive day. The captive is then placed in a kind of grave in the ground of the tent, as long as his body, and about two feet deep, where he is chained by his feet, his hands tied, and his hair twisted to two stakes, and fastened in the ground. Poles are then laid across, and heavy articles heaped on them, leaving him only a small space for breath. He is kept thus—sometimes six months—until his captor exacts the utmost ransom the *rabiet* can pay, which generally includes his whole property. If, however, he can contrive to spit at any one in the tent, or even receive a morsel of bread from a child, or eat part of the same date with another person, without the renunciation of *dakheil*, he is instantly released, though the patron thus made be one of his captor's household. Sometimes a female relation has been known to come secretly to the tent of the captive, with a ball of thread, tie one end to the foot of the prisoner, or throw it in his mouth, and then winding it off till she comes to another tent, awakes the owner, touching him with the thread, and telling him that it is under his protection. He is obliged to rise, follow the clew, and claim the prisoner as his *dakheil*. If any man should hurt the *dakheil* of another, his whole property would not be thought by the kadi sufficient to atone for such an offence—greater than if he had injured the protector himself."

"When the robbers believe they are likely to be detected, or from any other cause, abandon the enterprize, they enter any of the tents, awake the people in it, and declare, 'We are robbers, and wish to halt.' 'You are safe,' is the reply. A fire is immediately kindled, coffee prepared, and breakfast placed before the strangers, who are entertained as long as they choose to stay. At their departure, provision is given to them sufficient for their journey home. Should they meet on their return, a hostile party of the tribe, which they had intended to rob, their declaration, 'We have eaten salt in such or such a tent,' is a passport that ensures them a safe journey; or, at all events, the testimony of their host would release them from the hands of any Arabs, whether of his own or some friendly tribe."

Hospitality is the most sacred virtue of the desert; and it is stated, that a violation of these rites has not occurred within the memory of any living person. The life and property of a

stranger may be safely confided to an Aeneze; and however importunate the guides may be for presents, they are most punctiliously faithful to their employers. Yet, such is their inordinate love of gain, that no dependance is to be placed on their veracity in matters of merchandise; and they cheat each other at every opportunity. They are not chargeable, as a nation, with any excess of sensuality; being rather abstemious than otherwise. In his tent, the Arab is lazy and indolent, leaving his wife and daughters to perform the drudgery of the domestic concerns: but seated on his mare, no toil is too great for him. A striking characteristic of the Bedouin is his patience under poverty and suffering. He is too proud to show discontentment or to utter complaint: never begs for assistance, but strives with his utmost labour to retrieve his losses. Their belief in fate and a controlling Providence, enables them to meet every adversity, with a stoical endurance. But this resignation does not lead the Arab, as it does the Turk, to apathy; they are incited to stronger exertion by calamity, and reproach the Turks with the proverb, 'He bared his back to the musquitoes, and then exclaimed, God has decreed that I should be stung.'

We do not find many new illustrations of the natural history of the Bible in this volume. The female camel is the most valuable possession of the Arab, and next to it in estimation, is a fleet mare. With respect to the capability of camels to endure the want of water, it is said, that this faculty varies according to their different races: those from cold climates requiring drink every second day; but that all over Arabia four whole days in summer, or possibly, in some cases, five, constitute the utmost extent of time that they can endure the privation. In the winter they seldom drink, excepting when on journeys; the early succulent herbs supplying them with sufficient moisture. There is no territory, however, according to this traveller, in any route through Arabia, where wells are farther distant from each other than three and a half days journey. He never knew of water being found in the stomach of a slaughtered camel. He heard an incredible tradition of a camel travelling two hundred and fifty miles in a day, but had every reason to trust another account of a camel, which, for a wager, went a hundred and twenty-five miles in eleven hours. He says, that the natural gaits of a camel are not so swift as those of the horse: that its natural pace is an easy, gentle amble of about five miles an hour, at which rate it will continue, for many

days and nights. Messengers have thus reached Aleppo from Bagdad, a journey of twenty-five days for caravans, in seven days; and from Cairo to Mecca, a usual journey of forty-five days, in eighteen days, without changing their animals.

Locusts abound in the desert; sometimes ravaging all the vegetation, and even penetrating the dwellings, and devouring the leathern vessels. As they come invariably from the East, the Arabs suppose they are produced by the waters of the Persian Gulf. They are still used for food when boiled, salted, and dried. Mr. Madden says, they are often ground and made into bread. Burckhardt mentions, that the general impression of the abundance of horses in Arabia, is very erroneous. The breed is limited to the fertile pasture grounds, such as those in Mesopotamia, on the banks of the Euphrates, and the Syrian plains. He supposes, that the aggregate number in all Arabia, as bounded by Syria and the Euphrates, does not exceed fifty thousand.

We cannot go farther into the details furnished in the notes before us. The outlines we have given are sufficient to show, that the character of this people has not been changed in the thirty-seven centuries, which have elapsed since the angel of the Lord proclaimed to the exile-mother of their ancestor—'Behold, thou art with child, and shalt bear a son, and shalt call his name *Ishmael*, because the Lord hath heard thy affliction: and he shall be a wild man, his hand against every man, and every man's hand against him: and he shall dwell in the presence of his brethren.' The tribes of the desert are the living proofs of the faithfulness of Him who heard Abraham's prayer, and announced, 'Behold, I have blessed *Ishmael*, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.'

ARTICLE V.—MEMOIR AND SERMONS OF THE REV.
EDWARD PAYSON, D. D.

A Memoir of the Rev. Edward Payson, D. D., late Pastor of the Second Church in Portland. By Asa Cummings, Editor of the Christian Mirror. Second Edition, Boston, Crocker & Brewster. New York, J. Leavitt, 1830, 8vo. 12mo. pp. 400.

Sermons by the late Edward Payson, D. D., Portland. Shirley and Hyde, 1828, 8vo. pp. 503.

WE think that no man can rise from the perusal of the works which we have placed at the head of this article, but with deep, and in some respects, melancholy emotions. It will not be so much, that he has been conversing with a man naturally of melancholy temperament, though it will not be strange if he rises with some of the shades hovering over him, which occasionally darkened Payson's path. It may not be, that he is looking upon the only memorials that remain of a personal friend. But it will be, that this shining light, so far as the earth is concerned, is extinguished; that this burning, rapid, ethereal heaven-born spirit, that so well knew the way to the human heart, and so faithfully rebuked crime, and so victoriously raised the standard of the Messiah whenever he went forth to spiritual battles, has gone where the din of conflict is unheard. That warrior sleeps in death. He left the scene at an early age, and left it too, we fear, because he did not hear the cautious voice of prudence, till it was too late. The tongue sleeps in death, unable to speak for its master; and the eye is closed unfeared by the sinner, made speechless and dim to all human appearance, by a zeal too ardent for the frail body, and by disregarding the lessons of colder, but more useful wisdom.

These works are all that remain as memorials of this faithful and successful minister of the Gospel. To us he was personally a stranger. Yet we had heard of his name; and as a most successful and pungent preacher, his fame was known extensively in the churches of this country. As a tribute to his well earned reputation, he was invited to two of the most important stations in our land. And we doubt not, that it will be conceded that he was one of the most successful preachers that have adorned the American pulpit. We know the disadvantages under which

we attempt to form an estimate of character, when we have only the embodied form of thought; when we sit down as critics to review, with hearts cold and barren, the doings of a man of singular piety; when we have not seen the man, nor been admitted to the confidence of private friendship, nor heard his voice in the thronged assembly, nor beheld the kindling of his eye, the fervor of action, the power of the persuasion that bears men onward to the point at which it aims.

Yet we sat down not so much to look at the man, as to search for the elements of success in the gospel ministry. With that view, we have turned over the pages of these works with singular interest, and we propose to lay the results of our reflections before our readers. We wish to concentrate on our pages the rays of light, whether they glow in the North, or burn in the South, or strike upon us aslant from the regions of the setting sun, that we may hold up before the ministry now in the field, and those who are soon to enter the field, every great and illustrious example of men, who, in the religious cause have nobly toiled and died. We see already in action, many who are called to the grand work of proclaiming, like Payson, saving truth to mankind; and, an unusual portion of them men in comparatively early life; and it is with no invidious intention, that we say, we desire to see burning in their bosoms, more of the godlike spirit which animated the heart of this successful man of God. We see rising around us, many, who will soon stand as he did, the ambassadors of peace to a dying world; and we desire as much as may lie in us, by the example of such men, to impress upon them the truth, that the ministry is the grandest of all human employments; but grand only, when it concentrates to the single purpose of saving souls, every original faculty of thought, and every energy which the utmost stretch of all the powers may impart; and *most grand* when it weeps, like Payson, over dying men, and finds out the secret place of tears, and bears upon the conscience all of tenderness and awe furnished by the condition here, and the impending doom hereafter; and when, by the grace of God, it draws hosts of weeping sinners to the altars and the cross.

Of Payson as a man, we propose to say little. They who wish to know what he was, will find a most interesting portraiture in the little volume which sketches his life. We wish that our humble recommendation, would avail enough to put this biography into the hands of every minister in the land.

We do not speak of Dr. Payson as a man of splendid original endowments. Aside from what may be considered as the

moral part of his character, we do not know that he would have been particularly eminent. He possessed a sound understanding; a masculine, thorough, and what Locke calls, "large roundabout sense," a lively imagination, a memory remarkably tenacious, and a power of employing full and flowing imagery to illustrate and adorn, what he wished vividly to present. This last trait, in a special manner, we think, was much increased by his religious feelings. He was one of the instances, where the *heart* prompted the man to look at all things as fresh from the hand of God. Creation was seen to be spread out before him, to win him to ardent devotion; and as his eye rested on those works, he drew from them arguments and illustrations, to bear upon the consciences of men, and win the wandering world to God and heaven.

That Payson might not have risen to eminence in other professions, we do not deny. But we think, that neither at the bar, nor in the senate, would he ever stood as high as in the sacred ministry. It was not that his talents were, by nature, peculiarly fitted for the desk; it was, that they were devoted without reserve to the honour of God; that every attainment was consecrated; that every power of thought was directed to the great purpose of saving men from death. Religion, in his case, as it might do in every case, called up energies that would otherwise have been dormant: gave vigour to what at the bar, or in the political assembly, might have been no more than ordinary pleading, and no singularly eminent powers of debate; and urged the mind onward to new tracks of thought, and led him to task all the powers of invention to find access to the heart of man. There is, we think, no fact better established, than that piety may thus of itself urge the mind onward into otherwise unknown fields of thought; and give resurrection to powers of mind that might have otherwise slept for ever. It is to the human faculties, what the rays of a vernal sun are to the material creation. It scatters the chills of the long dreary frosts; quickens into motion the juices long congealed; dissolves the far-spreading snows; carpets the earth with living green; fills the air with perfumes, and the groves with melody; and excites into rapid and lovely being far spread wastes and solitudes that slept in the chills of death. The love of God restores the vital functions to the heart dead in sin; opens the blind eyes on the beauty of new worlds; unstops the ear to the harmony of the skies, and spreads out fields of thought, where the mind may for ever range, and the fancy expatiate in bound-

less regions. When this principle seizes upon a man devoted to the holiest work among mortals, it impels him onward to immense sacrifices to rescue the guilty; and calls up every slumbering faculty to save a world from wrath. The very occupancy of the mind with a vast theme, expands its powers. The very passage of a *large* conception, or holy purpose, through the soul, leaves a vivifying power in its track. The very *aim* to effect a gigantic undertaking, gives birth to energies not suspected of having a being; and frequently amazes the world with the display of powers that were not supposed to have had an existence.

Nor are we speaking of any unnatural, or uncommon operations of mind. We have only to cast the eye over the world, and see how the pressure of some vast thought, or the pent-up action of some quickened faculty, or some compelling and awful array of dangers, have quickened into being powers that, *but* for such compulsory process, would for ever have slumbered and have been unknown. Milton long revolved the great purpose of "writing something which the world would not willingly suffer to die." The result was, that he laid all the treasures of ancient learning under contribution, and ranged the earth and the heavens, and reared a monument in *Paradise Lost*, that shall rise with increasing majesty to the end of time. The pressure of the hosts of Xerxes almost on the single arm of Leonidas, brought forth prowess that has rendered him the model of the defenders of freedom in every clime. The snows of the Alps lying in the path of the youthful Napoleon, uncrossed by armed men, except by the daring Hannibal, were no barrier to the inventive genius of the beardless hero, when the mild skies of Italy, and the spoils of the once splendid capital of the world, were before him. Our own great chieftain in battle—he that has become the model of the world when in arms, and that has rendered dim the illustrious names of ancient defenders of freedom—fixed his eye on the independence of his country, and the pressure of the vast emergency gave firmness to his soul, and vigour to the arm nerved for war. In peace he would always have shone. But no ordinary perils of war, no love of glory, no will of a despot, could have brought forth the vast powers in battle, which are now the admiration of the world. We might look over the history of all illustrious men; we might take them one by one, and fix the eye on some single great purpose which has fired the imagination, nerved the arm, or called forth latent powers for purposes of debate,

or science, or glory. And we shall find that this is the great commanding *principle* which gives birth to these powers, and develops the otherwise latent faculties of the soul. It is this which determines the character of the man. Other circumstances might have made of the same original *stamina*, a different man; called forth different powers, or led him to wield them for different ends. In the vast abyss of *eternity*, they may yet be called forth; and we think it no improbable, or far fetched supposition, that the new circumstances of the redeemed in heaven, may give manifestation to latent energies of thought, of the possession of which, men on earth were unconscious; and one part of the eternal advance of the blessed, may be the developing of what there was not time or circumstances to call forth on the earth.

Now it is the conception of some such exclusive purpose, that we think, gives character, and success, to the more successful among the ministers of God. It is, that the mind becomes fixed on the all-absorbing themes of the profession; and that from the nature of the profession, the single purpose *must* develop whatever of eloquence, or feeling, or reasoning, or fancy, the soul may possess that can be brought to bear on the work. Napoleon was seized with the love of empire, and all the qualities of mind which he ever exhibited, can be traced to this single purpose, as if *this* was the forming hand that had shaped every power of his mind. If we could conceive this *object* to have been removed from him, and all the faculties which were developed with reference to it, all our conceptions of *individuality* in the man, would be at once annihilated. Howard was seized with a vast project of benevolence; and all we *know of him* is confined to the single project. Byron, was fired with the love of song—song of a singularly dark and misanthropic hue; and to conceive this peculiar aim of this gifted bard, stricken out, annihilates all that we know of Byron. Ledyard, early fixed his mind on schemes of hazard, and travel; and we cease to have any idea of the *man*, when we forget his descending the Connecticut river in a canoe; his encountering alone the snows of Siberia; and braving, for an object equally valueless to himself, the sands of the Equator. Now who can maintain, that had there been in some of these instances, a reversal of the project or designs of this life, there would not also have been a different development of powers? Or, rather, who will maintain that any thing like these peculiar faculties would have been developed, if *some other* great principle had

seized upon the mind? Say, that Napoleon, or Howard, or Ledyard, had possessed only the common purposes of the men of their rank in early life, and their names would now, with those of unnumbered millions, have been forgotten. When we speak of ministers of the gospel, with any reference to the proper effect of their great work, we instinctively look at the grasp which the great purpose of saving man, has taken on the soul, and *that* is the gauge which we have learned to apply to the success of their preaching, and to the developement of their talents. It is from this fact, that among all the great men who have made a permanent and vast impression on the world, we discern similar talent, similar spirit, and similar success. They belong to a single order; they are placed, in the classifications of men, by themselves; they have certain great features which we can contemplate as belonging to that order, and that only. The mind instinctively fixes on such men as Paul, and Luther, and Calvin, and Knox, and Edwards, and the Tennants, who seem to have been struck out in the same act of creation, by the hand of God, and placed on an elevation above all other men. To the end of time they will stand apart from the world beneath them. The single great purpose which has armed their minds, far more than any original stamina of intellect, has given all that we know of their names, and *but* for that purpose, they might have been unknown. Such a man, in his spirit at least, we think also was Payson.

Now, in contemplating such an order of men, there are certain great features which we think have been developed by the *purpose* of being faithful to God and man, in the work of the ministry. These are high endowments, which we love to contemplate more than we do the endowments of any other gifted mortals. Our chief pleasure in looking at the ministry, is, in the contemplation of this devoted class of men. We discern in them, a grand elevation of soul, a common freedom from narrow-minded prejudice, a noble and daring independence above what in other professions, and among inferior men, trammels thought; an eye steadily fixed on the great object; an indomitable resisting, and an unfailing surmounting of obstacles that lie in their path; and a steady summoning of every faculty to the great purpose of saving men. We discern there, a charity which ascends above petty differences of opinion; and which embraces all who love the Lord Jesus. Defenders of truth they were; gigantic strugglers for the freedom of the human mind; and for liberty from long and inglo-

rious thralldom; but they struggled where they expected an impression to be made, whether in victory or defeat, on millions of human spirits, and on the perpetual welfare of man. It has been with no small measure of saddening emotion, that we have compared the mighty strugglings of that devoted body of men, and their gigantic efforts for intellectual and spiritual freedom, with the contests of other theologians, defending points of truth, with equal zeal, and in fierce debate, but defending them as mere abstract matters of conflict, putting forth Herculean strength to gain the victory, but most Pygmean endeavours really to benefit mankind. Such, unhappily, we think, have been too many of the conflicts which have distracted the churches of our Lord Jesus. We regard the time as hastening on, when, in every denomination, men of this high rank, shall arm themselves for the tremendous conflicts which await the church with the dark, unfettered spirits of Atheism and Deism, of licentiousness and crime, that are marshalled for the battle, and that come up on the land to defy the armies of the living God.

Payson we esteem to have been a man of this elevated rank, if not in the first order of native endowment, of the first order, at least, in the spirit which we believe will be prevalent as we approach the long anticipated days of brightness, which await the Church even while *militant*. In presenting an outline of his memoirs we wish to set him as a man, a christian, and a pastor, before our readers, and to offer some suggestions on the secret of his success.

We would remark, then, that few men in the ministry, have been so extensively blessed as Dr. Payson. The following summary of his success during the time that he was the Pastor of the church in Portland, is given by his biographer.

"In no year of his ministry, did his church receive less than ten new members, and in only one year so small a number; while, at another time, the yearly increase was seventy-three, and in the year of his death, seventy-nine; and the average number was more than thirty-five a year during the whole of his ministry. If there were an entire suspension of divine influences at any time, it was of temporary duration. Judging from the accessions made to the church, there must have been a constant and gradual work of God. If the term of his ministry be divided into periods of five years, the number added in each period differs from that of every other period, by a comparatively small number. The difference is in favour of the first two periods, when, with fewer bodily infirmities, he ceased not daily, and from house to house, to testify repentance towards God, and faith in our Lord Jesus Christ." p. 341.

It should be remembered, that in addition to this, he was

engaged in several revivals of religion, and was the instrument of producing them in several neighbouring parishes.

Now, when we look at Dr. Payson with reference to the success with which it pleased God to crown his labours, one of the first things that strikes us, is his familiar acquaintance with the sacred Scriptures, and his profound reverence for the Book of God, above all systems of human framing, and all the speculations of men. "He did not," says his biographer, "decry systems of divinity as useless, but regarded them with watchful jealousy, and felt it unsafe to trust to them." If we were to judge of the sermons, which have been presented to the public as specimens of his manner of addressing men, we should think that few men have ever lived, who more unshrinkingly advanced what he honestly believed to be in the Bible. The impression is irresistible, that his practice was to look at the Bible with reference only to its legitimate meaning; fearlessly to form his judgment of its proper interpretation, alike unawed by the fear of sinners and the apprehension that the word of God would lead him into error; and with the full belief that any truth of the Bible, would be found secured by its great originator and locator, from contravening any other proposition of revelation. He seems to have felt it to be his duty, to separate a single portion of truth from all other truths; to give it its just point, and edge; to remove the obstructions in its way to the heart; and then to have suffered it to make its appropriate impression, with the deep conviction, that God would shield his own truth, and that one section of it *could not* be found contradictory to another. On the subject of his reverence for the sacred Scriptures, his biographer has remarked:

"Most men, however discordant their principles, profess to have derived them from the Scriptures; but with Mr. P. this was something more than pretence. The Bible was with him the subject of close, critical, persevering, and, for a time, almost exclusive attention, his reading being principally confined to such writings as would assist in its elucidation, and unfold its literal meaning. In this manner he studied the whole of the Inspired Volume, from beginning to end, so that there was not a verse on which he had not formed an opinion. This is not asserted at random. It is but a few years since, that, in conversation with a candidate for the ministry, he earnestly recommended very particular and daily attention to the study of the Scriptures, and enforced his counsel by his own experience of the advantages which would accrue from the practice. He observed that before he commenced preaching, he made it his great object to know what the Bible taught on every subject, and, with this purpose, investigated every sentence in it so far as to be able to give an answer to every man who should ask a reason for it." p. 39.

And in his diary

"I have long been in a lethargy, but I trust God is now bringing me out of it. Find great and unusual sweetness in the Bible, of late, for which I have long been praying; and likewise a deeper sense of the importance of time, another blessing for which I have long been seeking. The enemy, taking advantage of my great weakness, threw me into a most sinful frame of mind; but on application to him who stills the waves, the tumult of my mind was stilled, and there was a great calm.

"Was assisted in prayer through the day. My heart seemed ready to break with its longings after holiness. Found unusual sweetness in reading the Scriptures." p. 121.

Our object, is rather to exhibit Payson as a *Pastor* than as a private christian. But the two things are so inseparably blended, that it is proper to remark here, that he was by nature, endowed with singular sensibility, that he was deeply susceptible of the tender and thrilling emotions of the soul; that his whole temperament was one eminently ardent; and that as a result, in his *religious* feeling he was subject to alternate depressions and elevations. His mind was seldom borne calmly and coolly onward to an object. He grasped it at once, with every faculty; put forth all his powers; and often exhausted himself in the effort, and sunk into something like despondency. As the result of a mind so finely strung, he was subject to seasons of deep and most painful depression. Many of his expressions in his diary remind us of the overwhelming emotions of Brainard. And connected with this, we may here add, that his dying raptures, have probably been unequalled by the anticipated joys of heaven enjoyed by any saint, for centuries in the church. It would be useless to speculate on the value of a temperament like his, compared with the more staid and plodding intellects and hearts that labour long and patiently before they see the result of their labours. This we may say, that in the case of Payson, it is all that we have to contemplate of the man. Never did he utter a more certain truth, than when he said he lived "*extempore*." His powers kindled and burnt with intense radiance; all his faculties were urged onward to the object immediately in view; and when that object was accomplished or removed, the same intensity was turned inward and preyed upon the singularly sensitive nervous frame. In him we find a most striking individuality. He is placed beyond limitation in his movements; nor should we consider a structure of mind that could imitate him, an eminently happy endowment. Yet there are some things remotely allied to this sensitive and even melancholy temperament, that had so direct a bearing on his ministerial success

and character, that it is our duty to present them to our readers.

This sensitiveness and ardour, was connected with a deep and most affecting view of the dreadful enormity of sin. From the following expressions in his diary, we believe that few men have ever felt so much of the sense of the awful depravity of the human heart.

"June 16. Had no heart to confess my sins; could find no words which would do any thing towards it. Saw no hope—scarcely any possibility of being either happy or useful. Tried all day to study, but could neither write nor read, and was completely discouraged. It seemed as if I must give up preaching.

"June 17. Had some life this morning, but was harrassed with wandering thoughts. Seemed to myself more vile than any other creature existing. Expected an occasion for a funeral sermon, yet could effect nothing. Seldom, if ever spent a more painful day. Was ready to say, What profit shall we have, if we pray unto him; for I prayed once and again, but found no relief. In the evening, felt a little better, but then was ready to sink, and seemed fit for nothing but to be fuel for God's wrath."

"June 19. Suffered more of hell to day then ever I did in my life. O such torment! I wanted but little of being distracted. I could neither read, nor write, nor pray, nor sit still." p. 87.

"June 22. Very unusual degrees of fervor this morning. Very unwell all day, and did little in my study. In the evening was overwhelmed with a sense of my own unworthiness. O how wretchedly my life passes away!" p. 88.

"July 20. Overwhelmed, sunk, discouraged with a sense of sin. All efforts seemed to be in vain. Discoveries of my vileness, instead of humbling me, as might be expected, only excited discouragement and unbelief; while the manifestations of God's love only make me proud and careless, my wretched soul cleaves to the dust."

"July 22. O, what an inconcievable abyss of corruption is my heart. What an amazing degree of pride and vanity, of selfishness and envy, does it contain." p. 91.

Again:

"I would not part with the privilege of preaching Christ crucified to perishing sinners, and of administering to the consolation of God's afflicted people, to be made monarch of the world. But O the agonies, the unutterable, inconceivable agonies, which must be endured by those who attempt, with such a heart as mine, to perform this work. I shudder with horror, to think of the scenes through which I have been obliged to pass, and shrink back from those through which I must yet pass, before I reach the rest prepared for the people of God. It is, however, some comfort, that the time, when I shall quit this scene of trial, cannot be far distant. Nature cannot long hold out under what I endure; and I trust that, ere many years, I shall be safe in the grave, where the wicked cease from troubling, and the weary are at rest. If, meanwhile, I may be preserved from insanity, and from wounding the cause of Christ, by falling into open wickedness, it is all I ask for, and perhaps more than I have any reason to expect. It is a dreadful thought

that no Christian on earth, however holy, humble, and watchful he may at present be, has any security against falling into open sin before he dies. As to resolving that we will not thus fall, it avails nothing. As well might a stone resolve not to fall, when the power which upheld it is removed." p. 166, 167.

Yet from these states of deep depression, the transition was often sudden to the highest exercise of the Christian life. Immediately after such views respecting his own state, we find him giving utterance to his feelings in the following language:

"June 25. Thinking it would be more convenient to keep my weekly fast on this day, sought the divine presence and blessing. Felt some warm affections towards my Saviour at first, but afterwards could neither realize my wants, nor pray to have them removed. Continued in this frame till towards night, and was then favoured with a deep sense of my utter vileness. Was also enabled to plead, even with agony of soul, to be freed from the power of a selfish nature. Could not think of being any longer subject to it.

"June 26. Much favoured. Felt insatiable desires after holiness, and that I might spend every moment of future life to the divine glory." p. 88.

"July 1. Much sweetness in prayer this morning. Felt broken and contrite for sin. P. M. Was greatly sunk and depressed. Seemed to be a poor, miserable, useless wretch. Went and poured forth my sorrows at the feet of my compassionate Saviour, and found relief. O how gracious is our God.

"Never before felt so much of the spirit of the gospel. Felt like a pure flame of love towards God and man. Self seemed to be almost swallowed up. Felt willing to go any where, or be any thing, by which God could be glorified, and sinners saved. Felt my hopes of being useful in the world strengthened. O how lovely, how kind, how condescendingly gracious did my God appear. Gave myself up to him without reserve, and took him for my only portion. Blessed be his name for this season." p. 89.

"Aug. 15. Rose in a sweet, tranquil, thankful frame, blessing God for the storm of yesterday, and the calm to day. O, how great is his wisdom, how great is his goodness! Had faith and freedom in prayer. Yesterday, I thought God himself could hardly carry me through. But to-day—O how changed!"

Yet even these emotions were often, not of long continuance.

"It is not," says his biographer, "without a degree of shrinking, that we follow him in his sudden transition from scenes like these into the very depths of distress—awaking the following morning, 'weak, dejected, melancholy, regarding himself as useless in the world, born only to sin, and abase the mercies of his Saviour and God, to disgrace the religion which he preached, and bring dishonour on the blessed name by which he was called;' in a word, 'oppressed with a load of guilt, so that he did not dare to retire to his chamber till driven thither, and even there, while prostrate in the dust, could hardly refrain, in the bitterness of his soul, from praying to be released from the body.'" p. 90.

In these deep views of his own vileness; in his communion with God in secret; and in his rich and full experience of the

peaceful, calm, and triumphant emotions, that result from such troubled elements, he was fitted for no small part of his ministerial work. The ocean never appears more grand and sublime, than when it is subsiding from the heavings of the storm. The landscape never smiles more serenely, than when the clouds have passed away from the darkened sky, the thunders have ceased to roll, or roll only in distant and subdued murmurs, divested of the terror of their crash, and the lightnings dimly play on the departing shower, and a full orb'd sun smiles on hills and vales, and decks the eastern cloud with the ancient pledge of God that seed time and harvest should not cease. So the calm of the soul; the peace of religion; the joys of anticipated heaven, are never so lively as when dark waters and thick clouds of the skies have passed away, and all the serenity, and safety, and sunshine of the departing shower, visit the soul. Such was the experience of Payson; and hence he was equalled by few, in administering consolations to those who trod like him, these dark and lonely vales, and heard the muttering thunders with which he was so familiar, in the stormy sky. His own sense of the reason why his trials and conflicts were permitted, are thus expressed in a letter to his sister:

"We go on here pretty much as usual. Satan is extremely busy with Christians, and a large proportion of our church have been, and still are, exercised with the most dreadful and distressing temptations. I now understand the reason of my dreadful trials at Marlborough. Had it not been for them, I should have been still more unfit for my present situation, than I am at present. Often should I be utterly at a loss, what to say or think, had not a wise and gracious Master foreseen what I should need, and taken measures accordingly.

"He has been pleased, of late, to bless my endeavours to comfort his tempted and distressed people with wonderful success. I often stand astonished at it myself, and seem to look upon it as a greater honour and favour, than even to be owned in the conversion of sinners. If I can be permitted to do this, I seem willing to stay and suffer every thing which he sees fit to lay upon me. But I tremble at what may be the consequence. Those who find my endeavours blessed to comfort them, of course, grow more and more affectionate; and I fear lest they prove guilty of creative idolatry, and thus provoke God to wither their gourd. I have warned them of the danger of this in private, and have, at last, openly preached against it; but God does not seem to bless it to their conviction, and, I fear, we shall both smart for it. He is a jealous God, and if his people put a servant in his place, wo be to the poor creature who is thus set up against him. Pray for me, therefore, and pray for my people. When I ask them to pray for me, they only smile, and reply, that I need not *their* prayers. In short, we are all young here, and have little experience; and if God does not prevent, we shall rush into all manner of extravagance." pp. 164, 165.

It was in these seasons of deep conflicts, and these returning periods of peace and joy, that he learned the nature of prayer, and caught the spirit of devotion, that rendered him so eminent in this part of the services of the sanctuary. We attribute no small part of his success as a minister, to his singularly fervent devotions, and to the impression left on all men, that *such* a man must be—

“Much impressed
“As conscious of his awful charge.”

On this subject, his biographer has recorded these impressive and highly instructive remarks:

“The solemnity and unction of his social prayers, the earnestness and variety of argument with which he pleaded at the throne of grace; his unyielding importunity for the blessings which he sought, roused attention, and drew forth the confession, that ‘the Spirit of the holy God was within him.’ ‘God *must* help him, or he could never pray so,’ said an observing man, who had previously professed no regard for religion. p. 94.

“‘You would greatly oblige me by loaning me a copy of your prayer to-day,’ said a distinguished lady to Dr. Payson, as he was retiring from the house of worship on a memorable occasion. She was surprised on being told that it had vanished with the breath which gave it utterance. This lady was not an attendant on his ministry, but had come, at this time, with the expectation of seeing La Fayette in the assembly, and in common with many others, was filled with admiration of the intercessory part of the exercises, as differing from all she had ever heard, in richness and appropriateness of matter, as well as in fervor of utterance. Few, it is believed, ever heard him, for the first time, even in the family, or on the most common occasions, without experiencing kindred emotions. The wonder too, was enhanced, rather than diminished, by every repetition of the exercise. To those whose devotions he led for twenty years in the sanctuary, in the conference room, by the sick bed, at festivals, and funerals, every prayer seemed to have all the freshness of originality. His resources for this duty appeared to be absolutely inexhaustible. There was something in his prayers, powerful to arrest and fix attention; something which seized and absorbed the faculties of the soul, and separated it, for the time being, at least, from its connexions with ‘this present evil world.’ The full, deep, reverent, flexible, suppliant tones of his voice, as far removed from the cant of the fanatic, as they were from the levity of the witling, contributed something to the effect of his public devotions.” p. 187.

“‘God is in heaven, and we upon earth,’ was the great truth which stood forth with distinguished prominence in his invocations, confessions, pleadings, intercessions, and ascriptions. ‘God is in this place,’ was a truth not less vividly impressed on the minds of his auditors, when he poured out his soul in prayer. They saw, they felt, that he pleaded with a *present* God. His prayers conformed with singular felicity, to his own definition of the exercise, which makes it ‘a kind of devout poetry, the whole subject matter of which is furnished by the heart; and the understanding is only allowed to shape and arrange the effusions of the heart in the manner best adapted to honour the Being to whom prayer is ad-

dressed, and to excite and direct the devotional feelings of his worshippers."

"But a thousand forms, of his prayers even, could never teach another to pray like him. He neither found for himself, nor could he mark out for others, a 'royal road' to the throne of grace; and the 'gift of prayer,' for which he was so eminent, was not attained without corresponding efforts on his part. It was by his daily *retired* practice, that he became so skilful and prevailing a pleader with his God. There can be no doubt on this point. His journal, through several successive years, records repeated seasons of prayer for almost every day, together with the state of his affections, and the exercise or want of those graces which constitute the 'spirit of supplication.' It requires much of a devotional spirit, even to read these perpetually recurring descriptions of his 'wrestling in prayer,' of his 'near access to the mercy-seat,' as well as of those difficulties which sometimes barred his approach; for, to an undevout mind, they would present nothing but a wearisome, disgusting, endless monotony. When the inventive character of his mind is considered, its exquisite delight in every thing that was original, these records exhibit the most infallible evidence of his love for devotion. His continuing *instant in prayer*, be his circumstances what they might, is the most noticeable fact in his history, and points out the duty of all who would rival his eminency. There is no magic about it. 'The arrow that would pierce the clouds must go from the nerved arm and the bent bow,' But if prayer, to be successful, must be ardent, so must it be not fitful, but habitual." p. 188.

We might detain our readers here, if our space would permit, by exhibiting Dr. Payson as a man singularly devoted to God in his family; eminently bearing the Spirit of Jesus into all his social intercourse; making it a fixed resolution, that his intercourse with his people should be strictly religious; devoting much time to fasting and prayer; and seizing upon all the circumstances of affliction in his own history, and among his people, to advance his personal piety, and to promote the cause of God. On all these points, however, we are compelled to refer only to the interesting Memoirs which we have placed at the head of this article.

Dr. Payson was eminently distinguished as a warm friend of revivals of religion. In these scenes are seen most of the man, the Christian, the Pastor. And as it is with special reference to that subject, that we have wished to present him to the ministers of the gospel who may peruse our pages, we deem it proper, to exhibit somewhat more at length, his feelings in regard to revivals, and the means which he used to promote them. Here, however, as his biography is little more than an account of his toils to promote the work of God, we must, of course, extract but a small part of what *might* be presented.

The *desire* for a revival of religion, was one of the most

deep-wrought, ever-active feelings in the life of this holy ambassador for God. It seemed to pervade his whole life; to originate all his plans; to keep in lively exercise all his inventive powers; and, in fact, so all-pervading was this feeling, that we rise from perusing his memoirs with the feeling, that the most that we *know* of Dr. Payson, is, that he lived, toiled, prayed, and died, for revivals of religion. As expressive of his *desires* on this subject, we present the following extracts from his diary and letters.

"Never felt more gratitude, more humility, more love to God, and benevolence to man, than at this time. Indulged some hopes that God would pour out his Spirit, but hardly expected it. Saw that all the mercies I received, were bestowed for the sake of my Lord Jesus alone; and that in myself, I was far more deserving of hell than all that happiness. Could not praise God as I wished, but my soul panted, and almost fainted with ardour of desire to glorify him, and be wholly devoted to his service." p. 101.

"Sept. 27.—Sab. Was favoured with great and unusual assistance, both parts of the day, and the people were remarkably serious and attentive. Came home overwhelmed with a sense of the astonishing goodness of God. Felt grateful, humble, and contrite, and was enabled to ascribe all the glory to God. In the evening, was favoured with great faith and fervency in prayer. It seemed as if God would deny me nothing, and I wrestled for multitudes of souls, and could not help hoping there would be some revival here.

"Sept. 28.—Found that my labours have not been altogether without effect. Was favoured with the greatest degree of freedom and fervency in interceding for others. I seemed to travail in birth with poor sinners, and could not help hoping that God is about to do something for his glory and the good of souls.

"Sept. 29.—Was considerably affected with a view of the awful condition of sinners, and was favoured with some freedom in praying for them. I know not what to think, but at present there seem to be some indications in Providence, that this is to be my station in the vineyard. I desire to bless God that he scarcely suffers me either to hope or fear the event, but to feel resigned to whatever he may appoint.

"Sept. 30.—Felt much of a dependent, confiding, child-like spirit. God is doing great things for me. I never enjoyed such a season before, as I have for these three days past. My heart overflows with love and thankfulness to God, and pity for poor sinners." p. 105.

"Jan. 2, 1809.—Rose very early, and enjoyed a sweet season in secret prayer. Spent the day in visiting. In the evening felt the worth of souls lie with peculiar weight on my mind, and was enabled to wrestle fervently for divine influence.

"Jan. 3.—Was favoured this morning with such a view of the worth of souls, that I could not rest at home, but went out to visit my people, and stir up the members of the church to pray for divine influences. Never felt such love for the people of God, as this day. Seemed willing to wash their feet, or perform the lowest offices, because they belonged to Christ. Longed, all day, to do something for the glory of God, and the conversion of sinners. Wished for health, that I might employ my time for God."

"Jan. 7.—During the past week, the word of the Lord has been like a fire shut up in my bones. I long to preach, but cannot. O that I may be patient and resigned." p. 142, 143.

"I do not think you understand my feelings about a revival. Unless I am very much deceived, I have no controversy with God respecting it. But ought a minister to feel easy while his people are perishing, and Christians are dishonouring their Master? Did not Paul feel great heaviness, and continual sorrow of heart, for his countrymen? All the joy and gratitude he felt, in view of what God had done for him and by him, could not remove that sorrow. And the prophet would weep day and night for the daughter of his people. Instead of feeling less, it seems to me that I ought to feel more, and to have no rest. But I do not murmur at God's dealings. I only wonder that he ever did any thing for me or by me, and that he has not long since, cast me out of his vineyard.

"Our unconverted friends should feel that our whole deportment, and even our very silence, declares that we earnestly seek their salvation." p. 242.

"Dec. 16.—Since the last date, I have passed through a greater variety of scenes and circumstances than in almost any period of equal length in my whole life, and have experienced severer sufferings, conflicts, and disappointments. Some time in February, I began to hope for a revival; and after much prayer for direction, and, as I thought, with confidence in God, I took some extraordinary, and perhaps imprudent, measures to hasten it. But the event did not answer my expectations at all; and, in consequence, I was thrown into a most violent commotion, and was tempted to think God unkind and unfaithful. For some weeks, I could not think of my disappointment with submission. There were many aggravating circumstances attending it, which rendered it incomparably the severest disappointment, and, of course, the most trying temptation, I had ever met with. It injured my health to such a degree, that I was obliged to spend the summer in journeying to recover my health. This, however, did not avail, and I returned worse than I went away, and plunged in the depths of discouragement. Was obliged, sorely against my will, to give up my evening lectures, and to preach old sermons. After a while, however, my health began to return, though very slowly. God was pleased to revisit me, and to raise me up out of the horrible pit and miry clay, in which I had so long lain; and my gratitude for this mercy far exceeded all I felt at my first conversion. Sin never appeared so odious, nor Christ so precious, before. Soon after this, my hopes of a revival began to return. About a month since, very favourable appearances were seen, and my endeavours to arouse the church seemed to be remarkably blessed. My whole soul was gradually wrought up to the highest pitch of eager expectation and desire; I had great assistance in observing a day of fasting and prayer; the annual thanksgiving was blessed in a very remarkable and surprising manner, both to myself and the church. From these and many other circumstances, I was led to expect, very confidently, that the next Sabbath, which was our communion, would be a glorious day, and that Christ would then come to convert the church a second time, and prepare them for a great revival: I had great freedom in prayer, both on Saturday night and Sabbath morning; and, after resigning professedly, the whole matter to God, and telling him that, if he should disappoint us, it would be all right, I went to meeting. But what a disappointment awaited me! I was more straitened than for a year before; it was a very dull day, both to myself and the church; all my hopes seemed dashed to the ground at once, and

I returned home in an agony not to be described. Instead of vanquishing Satan, I was completely foiled and led captive by him; all my hopes of a revival seemed blasted, and I expected nothing but a repetition of the same conflicts and sufferings which I had endured after my disappointment last spring, and which I dreaded a thousand times worse than death. Hence, my mind was exceedingly embittered. But, though the storm was sudden and violent, it was short. My insulted, abused Master pitied and prayed for me, that my faith might not fail; and, therefore, after Satan had been permitted to sift me as wheat, I was delivered out of his power; and, strange as it even now appears to me, repentance and pardon were given me, and I was taken, with greater kindness than ever, to the bosom of that Saviour whom I had so insulted. Nor was this all; the trial was beneficial to me. It showed me the selfishness of my prayers for a revival, and my self-deception in thinking I was willing to be disappointed, if God pleased. It convinced me that I was not yet prepared for such a blessing, and that much more wisdom and grace were necessary to enable me to conduct a revival properly, than I had ever imagined before. On the whole, though the past year has been one of peculiar trial and suffering, I have reason to hope it has not been unprofitable, and that I have not suffered so many things altogether in vain. I have seen more of myself and of Christ than I ever saw before; and can, at times, feel more of the frame described in Ezekiel xvi. 63, than I ever expected to feel a year since. The gospel way of salvation appears much more glorious and precious, and sin much more hateful. I can see, supposing a revival is to come, that it was a great mercy to have it so long delayed. My hopes, that it will yet come, are perhaps as strong as ever, but my mind is on the rack of suspense, and I can scarcely support the conflict of mingled anxieties, desires and expectations. Meanwhile, appearances are every week more favourable, the heavens are covered with clouds, and some drops have already fallen. Such are the circumstances in which I commence the ninth year of my ministry; and, surely, never did my situation call more loudly for fasting and prayer than now." p. 312, 313, 314.

"Was exceedingly distressed, but felt no disposition to murmur, or be impatient. Withdrew to my chamber, to weep and pray. It seemed clear, that I was the great obstacle to a revival. I have not "rendered again according to the benefit done unto me, but my heart has been lifted up; therefore is there wrath upon my people." Threw myself in the dust at God's feet. Derived some comfort from often repeating these words, 'I will be gracious to whom I will be gracious.' It seemed sweet, as well as reasonable, that God should be a sovereign, and do what he will with his own."

So great was his anxiety on this subject, that he regarded it—and we doubt not justly—as one of the things which preyed upon his health, and hastened him to the grave.

"In one conversation he dwelt particularly on the causes which had operated to undermine and destroy his health. Among them was his great and increasing anxiety for a general and powerful revival of religion among his people; his incessant labours to secure so great a blessing, and the repeated disappointments he had experienced from year to year. We would seem, said Dr. Payson, to be on the eve of an extensive revival, and his hopes would be correspondently raised; and then the favourable appearances would vanish away. Under the powerful excitement

of hope, and under the succeeding depression arising from disappointment, my strength failed, and I sunk rapidly under my labours." p. 340, 341.

In his ardent desires for a revival of religion, Dr. P. adopted some measures which, in other hands, at least, are of doubtful propriety, and which he himself afterward so esteemed. The following scene occurred at the commencement of a revival.

"We have a great revival commencing. We have been expecting it some time; and, a few weeks since, at the close of a suitable sermon, I informed the congregation that I believed God was about to bless us, and told them that the quarterly fast of the church was at hand, and that, if they would consent to unite with the church in the fast, we would meet in the meeting-house, instead of the conference room, where we usually assemble on such occasions. At the same time, I invited those who were willing to meet the church to signify it by rising. About two-thirds of the congregation instantly rose. It was a most solemn scene. The church, to whom the measure was altogether unexpected, were almost overwhelmed with various emotions, and scarcely knew whether to be glad or sorry, to hope or fear. You may well suppose that the interval between the Sabbath and the fast was a trying season to me. I felt that I had completely committed myself—that my all was at stake—that, if a blessing did not attend the measure, every mouth would be open to condemn it; and it seemed as if I could hardly survive a disappointment. I should not have taken such a step, had I not believed that I had sufficient reason for trusting that God would bear me out in it; and I thought if he did not bear me out, I never should again know what to expect—never should feel confidence to pray. I expected severe trials, but had few fears, of the event. The trials came, but they did not come in the way that I expected, and therefore I was surprised and overcome by them. The day of the fast was the most dreadful day of my life—the day on which I had most dreadful proofs of more than diabolical depravity of heart. The meeting-house was full, but things did not go on in the manner I had hoped and expected. I thought all was lost; and I now wonder that I lived through it—that a broken heart, as Mr. Newton says, disappointed pride and madness are called, was not the consequence. For some days, I saw and heard nothing encouraging, and my distress was unabated; but at the next inquiry meeting, I found more than sixty inquirers. This number, within a week, was considerably increased, and eight or ten have obtained comfort. The prospect is now more encouraging than it has been since my settlement."

Another plan for promoting the work of God, is thus described:

"As to my desires for a revival, I have not, and never had, the least doubt that they are exceedingly corrupt and sinful. A thousand wrong motives have conspired to excite them. Still I do not believe that my desires were ever half so strong as they ought to be; nor do I see how a minister can help being in a 'constant fever,' in such a town as this, where his Master is dishonoured, and souls are destroyed in so many ways. You can scarcely conceive how many things occur almost daily, to distress and crush me. All these are nothing, when my Master is

with me; but, when he is absent, I am of all men most miserable. But now he is with me, and I am happy.

"We have just set up a meeting on a new plan. Notes, to this effect, are put into a box at the door:—'A member of this Church desires prayers for the conversion of a husband, a child, a parent,' &c. as the case may be. These notes are then read, and prayers are offered. We have had but one meeting; the evening was rainy, but nearly forty notes were given in, and it was the most solemn meeting we have had for a long time. Among the notes were two from persons who think they were deceived when they made a profession of religion, desiring prayers that they may be truly converted. The Church has also had a day of thanksgiving, lately, to acknowledge what God has done for us, and it was a comfortable season. These things give me some encouragement; but we have been so often disappointed, that I scarcely dare to hope." p. 213.

Whatever may be thought of these plans, yet they show the character of the man.

"And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way."

His own judgment of these measures has been expressed in the letter which we have placed on page 236.

We would most gladly record on our pages, the account of the exit from the world of this eminently holy man, and successful preacher of the gospel. But the scene is incapable of being presented in an abridged form, and we have not room to exhibit the account entire. We can only say, that they who have a desire to see what religion *can* produce in the agonies of a long and painful disease; how the triumphs of faith may sink the agonies of death into forgetfulness; how it can raise a departing soul above all the fears of dying, the pangs of departing from beloved friends; and disarm death of its chills, and almost wrest the barb from the hand of this fixed, dark, and slow-moving monarch; how it can open the eyes upon the cloudless glories of an eternal world, will find few such exhibitions of its power, as he may see in the dying moments of Payson. We give a single extract as illustrative of feelings which almost make us forget that the spirit which gave utterance to them was a mortal united to our flesh, and an inhabitant of our world. It is from a letter which he dictated to his sister a little time before his departure.

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing sepa-

rates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a single worm. A single heart and a single tongue, seem altogether inadequate to my wants; I want a whole heart for every separate emotion, and a whole tongue to express that emotion." pp. 355, 356.

In this spirit died that eminently holy man, and successful preacher of the gospel. We are not, we think, expressing a sentiment contrary to the Bible, when we say to all ministers of the Son of God, that *such* a death was the appropriate and regular close of a life of eminent devotedness to God; of his long anxieties and toils for revivals of religion; of his single-hearted devotedness to one Great Master; and of his unshrinking fidelity to the souls of men. We ask, is it improper to say, that a *like* triumphant exit from this world of crimes, and from beneath this broad shadow of death that stretches over all lands, may not be the inheritance of *every man* that, like Payson, pants for God, like the the hunted deer for the water brook; and lives, and moves, and has his being, only to honour God's holy Son in the redemption of men? O how many thorns might be plucked from dying pillows by Payson's living, indomitable, fidelity! How bright a sun might there shed his beams, if it had been suffered to shine with a steady radiance on the *living* as well as the *dying* man of God, if its pure and holy lustre were sought by the ministry as intensely in health, as in sickness, in the toils of a profession that knows no indulgence to be given to the flesh, as well as in the dark moments, when the hand of God presses us onward to judgment.

That this holy man had no faults, we certainly are not disposed to aver. We reckon among his *leading* errors, his disregard for his health; his want of regularity in the duties of his office—more especially in his studies; his labouring, when by all the rules of prudence, he should have been recruiting his exhausted frame; and as a consequence, the fact, that he thus, as *we* think, has abridged, by many years, a life which otherwise might have continued still to urge forward, among men, the work of redemption; and extinguished a light, which might have shed its beams still farther upon "a darkened world."

As our object is chiefly to exhibit Dr. Payson as a minister of the gospel, we shall present to our readers an analysis of one

of his sermons, as an instance of his fidelity in addressing the souls of men. It is the sermon entitled, "The difficulty of escaping the damnation of hell." The exordium is in the following words:

"My hearers, I am not without apprehensions, that the passage, which I have chosen for the subject of this discourse, will sound harshly in your ears; and that its first effect will be to excite in many breasts, feelings by no means favourable to the reception of truth. But it is a passage which was uttered by the compassionate Saviour of sinners; and I cannot, I dare not, pretend to be more merciful than he; I dare not suffer either a false tenderness, or a fear of giving offence, to prevent me from calling your attention to his words,—words, which, if properly regarded, cannot fail to produce the most salutary effects. The words, to which I refer, are recorded in Mat. xxxiii. 33.—'How can ye escape the damnation of hell?'"

After presenting the occasion on which the words were uttered, he states the object of the discourse to be, to produce a conviction in the minds of his hearers, that their situation was exceedingly dangerous; that the obstacles which opposed their salvation were exceedingly great and numerous; and that the improbability of their escaping the wrath to come, was by no means small.

The first argument which he uses, is, that his hearers were even then under condemnation. He observes—

"It is necessary that you should be roused from that careless, secure state, in which all men naturally live; that you should see religion to be all-important, and thus be led to attend to it with earnestness. To use the language of inspiration, you must be awakened; for with respect to your spiritual and eternal interests, you are asleep. Now, it is evident, that no man will attend seriously to religion, unless he sees it to be an object of importance. No man will exert himself to escape a danger, which he does not perceive, no man will think seriously of flying from the wrath to come, until he sees that he is exposed to this wrath. And it is equally evident, that no man, who, in a spiritual sense, is asleep, will see that he is exposed to this wrath, until he is roused from his slumbers, until he becomes awake to eternal realities." p. 288.

He then adds:

"The speaker has been labouring for many years to effect this object, by every means in his power, but with how little success, you well know. Nay, more, God has long been using means to rouse you. He has called to you, 'Awake, thou that sleepest; rise up, ye that are at ease; be troubled, ye careless ones; wo to them that are at ease in Zion.' He has enforced attention to these calls by the dispensations of his providence. He has sent mercies and afflictions. Many of you he has visited with sickness, and thus brought you near to the eternal world; and he has caused all of you to witness, in repeated instances, the death of friends and acquaintances. But all in vain. You still slumber on, and dream of worldly objects, while death is daily approaching to hurry you to the bar of God. You still feel a strong unwillingness to have your false peace

disturbed, and to commence a religious life. To every messenger of God, to every friendly monitor you reply, I pray thee have me excused. A little more sleep, a little more slumber, a little more folding of the hands to sleep." pp. 289, 290.

He proceeds to say, that "it is necessary, not only that you should be roused to think seriously of religion, but that you should be induced to pursue it with constancy and perseverance." On this topic, after a brief illustration, he adds:

"Here again, we may appeal to your own observation and experience. Many of you have, at different times, been roused from your natural state of careless security. You have been made to see that religion is important. You have felt something of the powers of the world to come, and resolved to attend to your eternal interests. But no sooner were these impressions made, than they began to be effaced; in a few days, or at most, in a few weeks, they were entirely gone, and your slumbers became more profound than before. Similar effects of this propensity to lose serious impressions you have often witnessed in others. How many in this assembly have you seen attending to religion, for a while, with earnestness, and then again treating it with entire neglect." pp. 291, 292.

Another difficulty, he adds, is that of obtaining a deep and thorough conviction of sin.

"How difficult," says he, "it is, for instance, to convince a consumptive man of his danger. How difficult to make men sensible of their own faults, or to make fond and injudicious parents see the faults of their children. But there is no truth more disagreeable to men, no one, therefore, of which they are so unwilling to be convinced, as that which asserts their exceeding sinfulness. To see their sins is mortifying, is painful, is alarming. They will, therefore, shut their eyes against the sight as long as possible. Many sins they will deny themselves to be guilty of; what they cannot deny, they will extenuate, and for those which they cannot extenuate, they will make a thousand excuses. If the fallacy of one excuse is shown, they will fly to another, and from that to a third, and fourth; and when all their pleas and excuses are answered, they will return and urge them all a second time, with as much confidence as at first." pp. 293, 294.

Again; men are blind to their own lives. The most abandoned men are entirely blind to their own vices.

"You know," says he, "the Scriptures assert, in the most unequivocal terms, that the hearts of men are full of evil, that they are desperately wicked, that they are enmity against God; yet these assertions do not convince you that your hearts are thus sinful. What will ever convince you of it? God will give you no new revelation of the fact, and his ministers can say nothing more than you have already heard, hundreds of times. And yet you must be convinced of it, or your condemnation is certain. Here then is another, and apparently an insuperable obstacle which opposes your escape, and which renders it exceedingly improbable, that you ever will escape final condemnation." pp. 295, 296.

But still, he adds, if all these difficulties were removed, there are obstacles no less insurmountable to oppose the salvation of

sinner. There is the propensity to rely on our own righteousness. There is the propensity to suppose the mere *subsiding* of anxious emotion, to be religion. There is a readiness to obtain *relief*, however it may be proposed. There is, therefore, a gradual sinking down into indifference, mistaken at first for religion, but which terminates in the conviction of all others, and at last, of the individual himself, that he was deceived.

To all this, is to be added the fact, that there is "a sinful, hard, unbelieving heart, which is full of enmity against God, and of opposition to his truth; and which will never believe, or submit to God, until its enmity and opposition are taken away." Hence, when the sinner is awakened, there arises a conflict between him and God; a long, deep, and deadly struggle, between man and his Maker; a terrible and obstinate resistance to the Holy Ghost, in which God often forsakes the man, and gives him a disastrous victory. This state is thus described:

"I have seen them in this state for several days, unutterably distressed by a sense and fear of God's wrath, while their understandings and consciences waged an ineffectual war with their obdurate hearts, and made vain attempts to subdue them. At length their hearts gained a fatal victory; their conviction of the truth was banished, the voice of conscience was silenced, and they returned to their former courses, and their last state became sevenfold worse than the first. The same obstacle, my careless hearers, will oppose your salvation with a strength and violence, of which you can, at present, form no conception. Terrible proofs of its power I have often witnessed when attending the sinner's dying bed. I have seen them, when they knew that their disease was mortal, and that they had but a few days to live, fully convinced that hell would be their portion, unless they repented—agonizing in view of their approaching fate; expressing, no doubt, that the Saviour was ready to receive them, if they would apply to him with sincerity, and yet, refusing to apply to him, and at last, dying in despair, rather than accept, on these terms, his offered grace. While I have been holding up to their view the power, the compassion, and love of the Saviour, his precious promises, and his readiness to receive all who come to him, they have replied, yes, it is all true, but my hard, wicked, unbelieving heart will not repent, will not believe, will not pray. I can repeat prayers with my lips, but my heart feels them not. My hearers, how great, how insuperable, must be the obstacle, which, in such circumstances as these, can prevent a sinner from accepting salvation on the terms of the gospel. Whether you now believe it or not, O sinner, the same obstacle opposes your salvation, and you will one day be convinced of it." pp. 300, 301.

Having thus stated the difficulties in the way of the sinners conversion, he closes the sermon by a pungent and tender appeal to those whom he had been addressing. From this part of the discourse, we make the following extracts:

"And now my careless hearers, would it answer any purpose, I could sit down and weep in anguish over the picture I have drawn, or rather, which the pencil of inspired truth has drawn of your situation. To see immortal souls thus situated, to see their way to life thus blocked up by their own folly and sinfulness, to see so many powerful causes thus combining to thrust them down to endless, remediless ruin, is a sight, over which even angels might weep; nay, more, it is a sight, over which the Lord of angels has wept with unavailing compassion.

"O then, believe not your own deceitful hearts; but believe the angels, believe the Scriptures, believe God, believe the Saviour, when he tells you, that strait is the gate, and narrow the way, which leadeth unto life, and that few there be, who find it. If you will not believe all these witnesses, if you refuse to pay any attention to this warning, it will furnish another proof of the greatness of those obstacles, which oppose your salvation, and of the improbability of your escape. I have no hope of ever being able to set before you truths more alarming, more adapted to rouse you from your slumbers than those which have now been exhibited. The word of God contains nothing more alarming, and did you really believe it, the archangel's trumpet would not rouse you more effectually than these truths. And shall they not rouse you? Will you still sit unconcerned on the verge of the abyss, with the wrath of God abiding on you, while you are so far from safety, while so long and difficult a journey is before you, while precipitous mountains rise, and deep gulfs sink, and powerful enemies lie in ambush, and numberless snares are spread between you and heaven? Will you sit thus, and lose the precious hours, while the night of death is approaching, while the shadows of evening are already stealing upon some of you, and while none of you are sure of a week or a day? O ye gay, thoughtless triflers! is this a situation for carelessness and gaiety? O ye, who are labouring to be rich! is this the place, in which you would lay up treasure? O ye immortal spirits! condemned already, and hastening to hear the confirmation of your sentence at the tribunal of God, can you find nothing more important than the trifles which now engross your attention? If you have not cast off all regard to God's word, if you are not infidels in theory, as well as in practice, you cannot, methinks, contemplate with perfect indifference, the view which has been given of your situation." pp. 303, 304.

"Do any reply, the difficulties to be surmounted are so great, and the probability of our surmounting them so small, that we have no courage to make the attempt. It will, therefore, be best to give ourselves no concern respecting it, but to enjoy life while we can. And do you thus talk of enjoyment in such a situation, and while exposed to such a fate as this? Well may we say of such enjoyment, it is madness. It is far more irrational and preposterous than the mirth of criminals, confined in a dungeon, and doomed to die, who attempt to drown their fears by noise and intoxication. There is no necessity for your adopting this desperate resolution. Though your destruction is probable, it is not yet certain, and nothing but your own folly can make it so. It would indeed be certain, the obstacles before you would be insurmountable, were there not an Almighty, Sovereign Helper, who can assist you to overcome them, and who is ready to afford you assistance. While, therefore, you justly despair of saving yourselves, go to him, and implore his help. Go, and tell him, that you have ruined yourselves by disobeying him; that you have raised impassable mountains between yourselves and heaven; that you do not deserve his assistance; that you are justly condemned already,

and merit nothing but eternal condemnation. This, however, which is the only safe course, I fear your sinful hearts will not consent to pursue. I fear, that, however you may now feel, you will dismiss your serious thoughts, and banish the subject from your minds, almost as soon as you leave this house. This I cannot prevent. My arm is too weak to draw you out of that fatal current, which is rapidly sweeping you away to destruction. I can only sit on the bank and weep as I contemplate the increasing strength of the current, and breathe out, in agony, cries to that God, who alone can rescue you from its power, and prevent it from hurrying you into that bottomless gulf in which it terminates. And come, you my Christian hearers; come all, who have been rescued from this fatal current; all, who can feel compassion for the perishing immortals, come, and assist in crying to him for help. That you may be excited to this, look at the scene before you. Look around, and see how many of your children, acquaintance and friends, are swept away towards perdition, while they sleep and know it not, and no voice, but that of God, can rouse them. Do you know whither they are hastening? Do you know what hell is? Do you consider how improbable it is, that they will escape its condemnation? Do you consider, that, unless grace prevents, they will, in a few years, be lifting up their eyes in torment and despair? Surely, if you know and consider these things, one universal cry of, 'God have mercy upon them,' will burst from every Christian heart." pp. 305, 306, 307.

ART. VI.—REVIEW OF THE PEOPLE'S RIGHT
DEFENDED.

The People's Right Defended: being an Examination of the Romish Principle of withholding the Scriptures from the Laity. Together with a Discussion of some other points in the Romish Controversy. By "Wickliffe." To which is appended a Discourse on Transubstantiation, by the Right Rev. John Tillotson, D. D. Lord Archbishop of Canterbury. Philadelphia: Printed by W. F. Geddes, 1831, 12mo. pp. 228.

WE are not among the number of those who consider all opposition to the progress of Popery, in the United States, as either imprudent or unnecessary. That it is a system of deplorable error, we have no doubt. That it is as insidious as it is otherwise corrupt, we are very sure. That it is singularly adapted to captivate depraved human nature, cannot be questioned. That some Protestants have already been led astray by its plausible delusions, we have the best reason for believing; and that many more will be in danger of similar seduction, we cannot but fear. If, then, we are commanded to "contend earnestly for the faith once delivered to the saints;"

if it be the duty of the friends of truth to put the people on their guard against prevalent and popular errors, and if this duty can in no way be so well fulfilled as by preparing new manuals of instruction, when needed—manuals adapted to the exigencies and taste of the times; then we ought to rejoice when such works make their appearance. They can scarcely fail of exerting a useful influence, proportioned to the extent of their circulation.

It seems to be one of the principles of the Divine government that truth shall, for the most part, be propagated by conflict and discussion. The advocates of error are permitted to rise up, to scatter their poison, and to seduce many unwary souls. This rouses the friends of truth, who, perhaps, had sunk down into supineness and negligence. But awakened and excited by the trumpets of the hostile embattled hosts, they gird on their armour, and take the field of controversy. In this way, the truths called in question are examined, explained, elucidated, impressed on the public mind, and more firmly established than ever. Who can doubt that, in this manner, the Pelagian controversy was over-ruled for the illustration, defence, and extension of the doctrines of grace? And who is not prepared to admit, that, in a thousand cases, since that time, by the "running to and fro" of zealous polemics, even of angry polemics, "knowledge has been increased," and truth brought forth to light with new splendour? Who is not familiar with the fact, that, after a long stagnation of the elements, even a furious tempest becomes useful in restoring action and salubrity to the atmosphere?

There is a peculiar state of things among us, with regard to the Popish controversy. It has been long out of date in this country. Multitudes of very good people have been in the habit of feeling as if the whole subject, though deeply interesting in other lands, and in former times, had become, on this side of the Atlantic, in a great measure obsolete, and, therefore, not deserving any particular attention. They have felt as if the number of Romanists in our country was so small; their influence so inconsiderable; the popular sentiment so adverse to their superstitions and claims; a competent amount of light with regard to these claims so generally diffused, that the whole subject might be very safely dismissed from their attention. The consequence is, that a degree of apathy in reference to this matter prevails, which certainly bodes no good to the great interests of truth and righteous-

ness. Meanwhile, the advocates of Romanism, more, however, from importation than conversion, are growing in numbers in almost every part of the United States; and are manifesting a very marked increase of confidence and of zeal. When their preachers have an opportunity of speaking in the presence of Protestants, they seldom fail to gloss over all the principal errors imputed to them with a degree of art and plausibility which would seem to render all opposition unnecessary, and even uncandid. They make no scruple of positively denying the serious charges brought against them, founded on the acts of the council of *Trent*, and the works of their own *Bellarmino*; and endeavouring to persuade their credulous hearers that these charges have never had any other origin than ignorance or malice. Many believe their representations, and wonder why it is that Protestants are so much *prejudiced* against the Romanists. From this state of mind, the transition is easy to an adoption of their splendidly dazzling and plausible system, and a union with their body.

We verily think, then, that the religious public of our country, ought to be instructed and warned on this subject; and that he is really a benefactor to the church of God, who conveys this instruction and warning in a clear, forcible and judicious manner. This, in our opinion, has been done by "*Wickliffe*," in the publication before us. He wisely judged it best not to attempt an exposure of *all* the corrupt tenets and practices of Romanism; which could not have been done without swelling his work from a convenient manual to several *octavos*, or a ponderous *quarto*. He has made the withholding the Scriptures from the laity the prominent object of animadversion, as the title of the book indicates. But he has not confined his attention to this object. "Some other points in the Romish controversy" have been brought profitably under review. And the whole forms a volume well adapted to engage and reward the attention of those into whose hands it may come.

The substance of this volume was originally published, in numbers, in the "*Southern Religious Telegraph*," a respectable weekly paper, edited at Richmond, Virginia. Those numbers we read, in their original form, and thought them well adapted to be useful. We are glad that the public voice has called for their collection, enlargement, and republication. We hope the book will be read by many who stand in need of

the instruction which it gives, and that it will do much good many days hence.

The Introduction and Appendix are the principal things which have been added to the original work. The former is well adapted to answer its purpose. It is enriched with some luminous and powerful remarks, from the pen of the Rev. Dr. Green, extracted from his Review of the well-known publication of the Rev. J. Blanco White; and very ably showing the seasonableness, and great importance of enlightened and judicious publications on the subject of Romanism.

The body of the work contains nine chapters. In the first the *Supremacy of the Pope* is examined in an able and satisfactory manner. The following is a specimen of the author's reasoning and style, in treating this radical claim of the Romanists:—

The supremacy of the Pope is argued from his being the successor of Peter. Here two difficulties present themselves, the one is—that there is no good evidence that Peter ever was at Rome. It certainly does not appear from scripture; indeed, there is nothing in scripture which would lead to such a supposition. Paul wrote one Epistle to Rome, and five from Rome, yet he makes no mention of Peter being there, and in his Epistle to the Col. iv. 11, after naming several, adds “these only are my fellow workers, unto the kingdom of God, which have been a comfort unto me.” Peter was not at Rome when Paul said “at my first answer no man stood with me, but all men forsook me.” He was not there just before Paul's death, who writes to Timothy that all the brethren did salute him, and naming many of them he omits Peter. There is no evidence from scripture that he ever was at Rome; and it is far from being probable, that he would have visited heathen Rome and have said nothing about it, and have given no account of his labours there; and as the evidence of scripture is negatively against his being there, the burden of proof is upon the shoulders of those who assert the fact. But admitting he was there, still there is no good evidence of his ever having been Bishop of Rome. Here then you will perceive, are two points to be *proved*. It is not enough that it be shown that he was there, but it must be incontestibly *proved* that he was *Bishop of Rome*.

The only shadow of proof is that from Eusebius, who states that he presided at Rome twenty-five years. But Eusebius professedly gives the whole of his statement on the authority of Irenæus, who flourished in the second century. It is ultimately from Irenæus that we learn any thing of the early history of the Roman See, and he gives no such statement that Peter ever was Bishop of Rome, or that he handed down his divine prerogative (whatever that might be) to his successors in that diocese. On the contrary, he tells us that the two apostles, Peter and Paul, jointly founded the church at Rome; and, when thus founded, they *jointly* delivered the Episcopate of it to Linus. “*Fuadentes igitur et instrucentes beati Apostoli (Petrus et Paulus) Ecclesiam (Romanam), Lino episcopatum administrandæ ecclesiæ tradiderunt. Succedit autem ei Anacletus, etc.*” Peter and Paul are certainly represented here as both and equally engaged in the performance of certain acts, viz: found-

ing a church and delivering the episcopate of it to another, and if so, they did it *jointly*. The word *jointly*, therefore, as used in the free translation given above, does not refer to the manner in which the authority passed from them to Linus; but to the manner in which the Apostles acted in delivering that authority; namely, they did not deliver it *singly*, but *jointly*, for surely the conjunction which connects Paul with Peter in the performance of this work, is a copulative, and expresses a joint action. Faber says that, with respect to either of the two co-founders ever having been Bishop of Rome, Irenæus is totally silent: And he understands Irenæus as saying that these Apostles acted in this matter in virtue of their *joint* authority. pp. 19, 20, 21.

The second chapter discusses the Papal claim, that salvation is confined to those who are in communion with the Bishop of Rome. This chapter is the shortest and least satisfactory in the volume. It contains enough, however, to convince every impartial reader, that the claim which it exposes is really made, notwithstanding every insidious protestation to the contrary; and that it is equally presumptuous and unscriptural. Indeed, the respectable author might have said, and proved, that those denominations of professed Christians who are most exclusive and confident in confining salvation to such as are within their own pale, are precisely those, all the world over, in whose communion, in the estimation of all serious Christians, it is peculiarly hazardous to men's eternal interests to be found.

The *third* and *fourth* chapters are employed in exhibiting the *fact*, that the Church of Rome prohibits the reading the Scriptures by the Laity. This charge against the Romanists is well stated, and ably supported; and the various subterfuges to which individual writers or preachers, among them, have resorted to gloss it over, and try to make it appear a false allegation, faithfully exposed. The following extract is to the point, and decisive.

That what we have stated to be a principle of the Romish Church, we shall now endeavour to make appear from their own words. The decrees of the Councils, especially of that of Trent, every priest on his admission to holy orders, binds himself to believe and defend. Now, what says the infallible church on the subject before us? The fourth rule of the *index libr. prohib.* made in pursuance of the order of the Council of Trent, and published by Pius IV., runs thus: "Since it is manifest by experience, that if the Holy Bible be promiscuously permitted in the vulgar tongue, by reason of the rashness of men, more loss than profit will thence arise. In this matter let the judgment of the Bishop or Inquisition be stood to, that with the advice of the parish priest or confessor, they may grant the reading of the Bible in the vulgar tongue, translated by Catholic authors, to such as they shall understand, can receive no hurt by such reading, but increase of faith and piety; which faculty let them have in writing. But he that without such faculty shall presume

to read, or to have the Bible, he may not receive absolution of his sins, except he first deliver up his Bible to the ordinary." Here we have the church's own words; we care not what a Romish priest may say on this subject. We have the words of the church, and we can judge of their meaning as well as he can, though he denies it, yet these very words of the church contradict him.

Monsieur de Maire, Counsellor, Almoner, and Preacher, to the King of France, in a book published by authority, says: "this rule is founded in ecclesiastical right, and no man can transgress it, without contradicting that obedience which he owes to the church and the Holy See, from which it hath received its confirmation. For as much as this rule was not made but in prosecution of the decree of the Council of Trent, &c. no man can deny but that it has been approved by the Holy See, and authorized by the bulls of Pius IV. and Clement VIII, who, after they had viewed and diligently examined it, published it to the world, with order that it should be obeyed." "If there be any thing," continues de Maire, "that can hinder this rule from having the force of a law, it must be either, because it has not been published, or, being published, has not been received, but neither the one nor the other can be said, since it is evident that this is the old quarrel we have with our heretics; this is that which our church has always been upbraided with by the enemies of the faith; this is that which is the subject of their most outrageous calumnies; this is that which has been acknowledged by all wise men; that which has been earnestly maintained by all the defenders of Catholic truth; that which no person is ignorant of; that which the whole world publishes; there being no point of belief more common, nor more general among the faithful, than this of the *prohibition to read the Bible without permission*: and this belief (says he), so common, is a certain proof, not only of the publication, but of the reception of this rule." This prohibition, then, to read the Bible without permission, is in force now. It is an infallible decree, and must for ever be in force: who has repealed it? what council of equal authority has set it aside? The Spanish Expurgatory Index goes still farther. It prohibits the Bible in the vulgar tongue, not only printed, but in MS. without any provision for permission. pp. 41, 2, 3.

THE PROPRIETY OF WITHHOLDING THE SCRIPTURES, is the subject of the *fifth* and *sixth* chapters. Here, again, "Wickliffe" has done himself honour by the clear and forcible manner in which he has conducted his argument. The following brief specimens will serve to show the general character of this part of the work.

In the New Testament, Christians are exhorted to let the words of Christ dwell in them richly, and in all wisdom. We are commanded to search the Scriptures. Timothy, from a child, had known the Holy Scriptures. It is required that the commandment be made known to all nations for the obedience of faith. And in looking over our Saviour's discourses as recorded by the Evangelists, we find a constant reference to scripture in this form, "ye have read" so and so, "have ye not read?" and the like. After reading these passages, can any one believe that the scriptures were not read by the people? Josephus, the learned Jewish historian, speaking of the ignorance of some people of their laws, says, "but for our people, if any body do but ask any one of them about

our laws, he will more readily tell them all, than he will tell his own name, and this in consequence of our having learned them immediately as soon as ever we became sensible of any thing, and of our having them, as it were, engraven on our souls." In Acts xvii. 11, we are told that the Bereans were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *searched the scriptures daily*, whether those things were so. Here we see that the Bereans not only received the word from the Apostles as they preached it, but they searched the scriptures for themselves, and for what? to yield an implicit and blind belief in what was taught them? No, but to see whether or not, it was according to scripture. The great force and excellency of the apostle's preaching was, that it condemned the Jews out of their own scriptures. He referred them constantly to the law and to the testimony, and thus showed from their own scriptures that Jesus was the Christ. The comment of the Rhemish translators on this passage is strangely absurd, as we have before seen; they say that this text is used by heretics (Protestants), to prove that the hearers must try and judge by the scriptures, whether their teachers and preachers doctrine be true, which they think were the most foolish doctrine in the world. They contend that the people did not read the scriptures to dispute with the apostle, and to try and judge of his doctrine. Now, if this be not a flat contradiction of the text, it is not good English. The apostle says they searched whether what he taught was true or not: the Romanists say *they did no such thing: whom shall we believe?*

There is a text which papists frequently adduce to show that the scriptures should not be read by all, which proves directly the contrary. This may seem strange, but it is true. The text is 2 Peter, 3. 16. "In which are some things hard to be understood, which they that are *unlearned and unstable* wrest, as they do also the other scriptures, unto their own destruction." Here the papist triumphantly asserts, that the apostle discountenances the reading of the scriptures by the unlearned and unstable; but does not this text manifestly prove that in those days they did read them? How else could they possibly have wrested them to their destruction? Could they do it without ever having read them? And, besides, does the apostle, on this account, or because there were many things hard to be understood, say one word discountenancing the reading of the scriptures? No, neither of these reasons induced him to hint such an idea: and yet these reasons operate very powerfully with papists in not only *hinting*, but also *decreeing*, the prohibition of the practice. In the verse preceding, the apostle says that "his beloved brother Paul, according to the wisdom given unto him, hath written unto you:" then he states that many things he said were hard to be understood, and that the unlearned, &c. wrested them to their destruction; and in the succeeding verse, still addressing those to whom he said Paul had written, he says, "*ye*, therefore, beloved, *seeing ye know these things before*, beware lest *ye*, also, being led away with the error of the wicked, fall from your own steadfastness." Now here is an important thing to be noticed. It is plain that those to whom Paul had written, are here warned by the example of those who had wrested the scriptures to their own destruction, and are cautioned against doing the same thing. Now, to whom was Paul's epistle, here spoken of, addressed? to the *clergy*? Then *they* are placed upon a level with the people, and cautioned, as equally liable to be so led away by the wicked as to wrest the scriptures to their own destruction, (which I verily believe they often do.) They should be withheld, therefore, from the *clergy*, for the same

reason they are now withheld from the *people*! But will papists admit that their *clergy* are thus warned by the example of the unlearned and unstable? If not, it must be the *people* that are thus cautioned and exhorted to take warning by the example just stated. If so, two inferences follow, both equally destructive to the papal cause: the first is, that, as those cautioned are the same as those to whom Paul addressed his epistle here spoken of, they must also have been the *people*; and, if so, what right have the clergy to withhold from them what Paul expressly addressed to them? The next inference is, that the *people*, thus cautioned, *must have had the scriptures*, and must have been in the *habit of reading them*, else what meaning is there in the caution to *beware*, and to take warning by the example of the unlearned? If the scriptures had been withheld from them as they are now from the people, they would have needed no such caution, neither would the unlearned and unstable have had an opportunity of wresting them to their destruction. So much for that famous passage, so confidently relied on by papists in support of their prohibition. pp. 64, 5, 6, 7.

A little further on, the following apposite and pointed passages occur.

The Bishops assembled at Bononia advised Julius III. not to permit a mortal to read more of the gospel than is contained in the mass, and that he labour with all his might that as little as possible be read in the cities under his dominion: And they assigned this reason, "that, as long as the people were satisfied with that little, affairs succeeded according to his (the Pope's) wish, but the contrary, when men began to read more. "In brief," continue the Bishops, "this is the book which hath raised the tempests and storms with which we are tossed, and the truth is, if any man shall diligently consider that book, and shall take a view of those things which are done in our churches, he will see that there is a vast disagreement between them, and that our doctrine is not only altogether different from that, but which is more, is often contrary to it." Of this same opinion was Peter Sutor, the Carthusian doctor; "since many things" says he, "are delivered to be observed, which are not expressly [*taught*] in the Holy Scriptures, will not the *unlearned*, observing these things, be ready to murmur, complaining that so great burdens are laid upon them, by which their gospel liberty is sorely abridged! And will they *not be easily withdrawn* from observing the constitutions of the (Romish) church, when they shall see that they are *not contained in the law of Christ*?" This same Peter Sutor says, "the translating of the scriptures into the vulgar tongue is a rash, useless, and dangerous thing," and gives this reason for it, that "the people will be apt to murmur when they see things required as from the apostles, *which they can not find a word of in scripture*."

Andradius, who was the interpreter of the Council of Trent, speaking of the prohibition by the Synod of Tholouse, says, the taking of it away would be destructive to faith. We are now able to understand Bellarmine when he says, "the people would not only receive no benefit, but would also receive *hurt* by the scriptures." We confess that we are unable to answer the objection now under consideration. It is, we admit, strictly true, that the general reading of the scriptures would induce many, very many, to leave the communion of the Romish church, and would prevent any from ever joining it. But for all that, we cannot think that the scriptures should be withheld from the common people;

for the fault belongs not to the scriptures, but to the Romish church. Two cannot walk together except they be agreed. Now, the Pope and the Bible have long been at variance, and I think they will never be reconciled; and this is confessed by the Bishops of Bononia, abovementioned, in their advice to Julius III. They say, "But to confess the truth, (which must be kept as a secret) in the time of the apostles, and for some years after the apostles, there was no mention of the papacy, or the cardinalship, much less were these their doctrines, their laws, their customs, no, nor the empire over the nations that we now obtain. But all ministers of all churches (of the Roman no less than of others) did voluntarily obey kings and princes and magistrates." And a little further on, they say, "certainly we scarce retain in our churches so much as a shadow of the doctrine and discipline which flourished in the times of the apostles, but have brought in another quite different from it." These confessions of the Bononia Bishops were intended only for the Pope's ear, but were afterwards divulged to the world by a distinguished Bishop of that church, who was sent a short time before by the Pope as his legate to reduce the heretics in Germany.

We shall conclude this chapter with the following extract from a sermon, by the Rev. Mr. Fowler, of England, on 1 Thess. v. 27, which represents the opposition of the Church of Rome to Christ in a very striking light. "The Lord Jesus Christ commands the people to search the scriptures, the Pope commands not. Christ commands them to search Moses and the prophets, the Old Testament; the Pope forbids them to search either Old or New. Christ says, "in them ye think ye have eternal life;" the Pope says there is more danger of eternal death. Christ gives this reason, they testify of me; the Pope saith no, they are very dark and obscure, very short and defective, therefore no competent witness. Christ saith, let my word dwell in you richly; the Pope saith no, not dwell, not even in your houses. Christ saith teaching and admonishing one another; the Pope saith brabbling and perverting one another. Christ saith whatever you do in word or deed, do it according to my word; the Pope saith, do my word: observe our decrees, or else I will burn you. Christ commands, in my text, that this epistle be read; the Pope commands the contrary. Christ saith, to all the brethren; the Pope saith no, not to any lord, duke, or prince. (Franciscus Encanas, a learned Spaniard, was near being put to death for presenting the New Testament to the Emperor, Charles V.) Christ saith, I charge you to read; the Pope saith, I charge you not to read. Christ saith, I charge you under my curse; the Pope saith, I charge you not to do it under the curse of the church. Christ saith I charge you under the pain of hell fire; the Pope saith, I charge you do not, under the pain of hell and the stake too." pp. 95, 6, 7, 8.

The seventh and eighth chapters are on the INFALLIBILITY of the Church of Rome. This part of the discussion is, we think, one of the best portions of the volume. The following passages are spirited and conclusive.

There is another difficulty connected with the claim to infallibility, which has never yet been fairly and openly met, and one which we call upon papists to clear up. A church that is infallible must be unchangeable. Now the difficulty lies here; as the doctrine and spirit of the church of Rome is unchangeable, they must admit that the doctrine and spirit of the church in the dark ages (the ninth, tenth, and eleventh centu-

ries), is the doctrine and spirit of the church *now*, and was the doctrine and spirit of the *apostolic church*. They must admit that what the church now is in Spain and South America, and what it ever has been in Italy, is not only the same as in the days of the apostles, but also the same as she now is in this country. Are the advocates of infallibility prepared to admit this? But we will not stop here. An infallible church is bound, and if consistent, is willing to sanction and make herself now responsible for all her regularly authorised acts and decrees, from the earliest periods of her existence to the present time.—They are bound to say that when the council of Constance condemned to the stake John Huss and Jerome of Prague, they did what the apostles would have done in similar circumstances: and what a Romish council would now do in similar circumstances: They must make the act their own, or else they must condemn it, and say they did wrong. Let them publicly and formally condemn that act of the council of Constance, and all the decrees of condemnation to the stake, of all the councils; or their silence must be construed into a sanction of such conduct, and of the principles which prompted it. Here, then, they are in this dilemma: either they must sanction and confirm these decrees, or else give up her claim to infallibility. Bellarmine, who is of the highest authority in the church of Rome, says that “heretics ought to be exterminated root and branch from the earth; but where the number of papists is so small that they cannot safely attempt it, there they are to be quiet,” and on this principle the church has acted. Look at their treatment of the poor, unoffending, and pious Waldenses; look at the massacre in Paris in the time of Gregory 13th. Look at the horrible and bloody persecution which followed the revocation of the Edict of Nantz. Look at the Inquisition and all its tortures. Read the narrations of Romish cruelty in Limborch’s history; narrations that chill the blood and sicken the heart of him who can feel a pang of sympathy for the sorrows and woes of others. Look at all these, and ask the church to sanction them; call upon papists to confirm or condemn them; bring them to the point; let the church acknowledge she did wrong; let her condemn these transactions, and we will no longer make use of them as arguments against her infallibility, for then none will be needed. Is the church prepared *now* to sanction and mother all the abominations, and corruptions, and superstitions, and massacres; which she once sanctioned? If so, let her do it; if not, where is her infallibility? pp. 102, 3.

If we were Papists, we should certainly feel no small difficulty in meeting the following appeal.

We remarked, in the former part of this discussion, that it was demonstrably impossible for the Romish Church to make out her claim to infallibility from the scriptures. When the church is asked, how is it known that you are infallible? her reply is, the scriptures say so: but how am I to know that your interpretation of scripture is correct, seeing there are so many learned and good men of quite a different opinion? The answer is, that the interpretation of the church is infallible. Here then, we see the scriptures prove the church, and the church proves the meaning of the scriptures; which is reasoning in a circle. So, also, when they are asked, how do you know infallibly that the scriptures are from God? They reply, that the infallible church says so; which is the circle again. This circle argument is an old one, but it is none the worse for that: for if it has stood so long unanswered, it has a far better claim to infallibility than the Romish Church. The only way in which most

of the Romish writers attempt to answer this argument, is to throw it upon private reason, and then stand upon the broad ground of Deism. A learned Archbishop of our country, (Carroll's Address to Rom. Cath. in America), however, attempts to answer it in another way; but, in getting out of one circle he falls into another. His argument is, that the Catholic church has ever, from the days of the apostles, down to the present time, decided on matters of controversy, and exercised the right of excommunicating; and the exercise of such prerogative, unless the church was infallible, would be vain and nugatory: therefore, *the church is infallible!!* Now, in the first place, the learned Archbishop very illogically argues from matter of fact to matter of right; that because the church did so and so, therefore she had the right to do it. But, in the next place, even this does not mend the matter, for he proves she is infallible because she always exercised the right of deciding controversies, and excommunicating; and then turns about and proves that she possessed that right because she is infallible; "for," says he, "the exercise of such prerogative, without she was infallible, would be vain and nugatory." He then triumphantly, though, I think, very *unseasonably*, asks, "where now is the circle of false reasoning?" Had I been at his elbow, I might have replied, "there it is, just warm from your own pen." He then boastingly adds, "Is not infallibility first demonstrated from other considerations, before it is demonstrated from scripture?" Here then we see, that in supporting this claim, the ground of scripture is entirely abandoned. The claim must be first established from *other considerations* before scripture is resorted to: Scripture is but secondary evidence, and may be cited merely to confirm other testimony! Now, then, we see how it is they get out of the circle: they break through and plunge into another. We charge them with proving infallibility from scripture, and scripture from infallibility. But they say, no: we do not prove infallibility from scripture, but "from other considerations," after which we infallibly pronounce on scripture; then, and not till then, is it infallible proof of our infallibility. Such reasoning as this, shows that they have been whirled round in this circle, till their heads have become dizzy. pp. 121. 2, 3.

The *ninth* chapter is on the doctrine of TRANSUBSTANTIATION, in which the usual arguments against that doctrine are well stated, and in which its absurd, contradictory, and unscriptural character, is sufficiently established.

The author has annexed to this volume "A Discourse against Transubstantiation," by Archbishop TILLOTSON. This is generally considered as one of the best pieces that ever proceeded from the pen of that justly celebrated man. "Wickliffe" has rendered a good service to the cause of truth by thus contributing to its popular circulation.

On the whole, we can cordially recommend this volume to the attention of our readers. They will be well rewarded for its purchase and perusal. The author has drawn his materials from some of the best sources; but he is more than a mere compiler. He has thought and spoken for himself; and has proved himself a well informed and able advocate of the truth.

The style of the work is, in a few cases, faulty, and typographical imperfections occur more frequently than we could wish: but, amidst so much general excellence, we feel no disposition to descend to verbal criticism. We have no doubt that our vigorous youthful champion will improve every successive edition of his work; and we hope, for the sake of that holy cause which he espouses, that the public favour will call for a number of them.

Having paid our cordial respects to this volume, and given a brief view of its contents and its merits, we feel inclined to take this opportunity of expressing a thought or two on what appear to us the best means of resisting Papal claims and influence.

We have no doubt that, among these means, the circulation of *good books*, is demanded and important. The Romanists circulate *their books*. They must be met in a corresponding manner. And an instructive Manual, such as that before us, or a pointed, judicious Tract, may find its way to persons and places from which the living teacher would be excluded. No plan, therefore, we think, ought to be adopted which should supersede the use, and the constant use, of such books as tend to bring instruction and conviction on the points in controversy between the Protestants and Papists.

We are free to confess, however, that our principal reliance, under the Divine blessing, is on other means, which, unless we are deceived, the holy Providence of God is directing and guiding to the most salutary results. When, therefore, we have heard alarming apprehensions expressed of the growing strength and influence of the Papacy in the United States, and still more alarming predictions of what they will probably realize in future; we have not been able to make the views of these gloomy prophets our own. When we see the Bible sent to every part of our beloved country; finding its way to every hamlet and hovel; and the Sabbath-school and Tract systems, scattering their benign influences from Maine to Louisiana, and from the Atlantic to Missouri;—we cannot believe that, amidst such light, the darkness and thralldom of Romanism are about to settle extensively over this land. Our main hope, then, under God, is in a continuance and extension of these noble efforts. The Bible and Romanism cannot live together. As well might light and darkness, Christ and Belial try to maintain fellowship. Put a Bible in every family; establish an efficient Sabbath-school in every neighbourhood in the United

States in which there are children enough to form it; in every one of them let Biblical instruction, in all its simplicity and richness, be constantly imparted; and teach all the rising generation, from their mother's lap, that the BIBLE, the BIBLE, is the only infallible rule of faith and practice; the common legacy of all Christians; the common charter of our hopes; and the best pledge and safeguard of our rights, civil and religious. Let our whole population be brought, as far as possible, under the power of such instruction, and Romanists will be able to prevail but little with their blinding and perverting arts. The man, then, who contributes to the circulation of the Bible, to the enlightened and faithful instruction of the rising generation, and to the diffusion, in every form, of simple, pure, scriptural truth, contributes just so much to resist the progress of Romanism.

It were greatly to be wished, in the mean time, that Protestants, of all denominations, were more aware than we fear they are, of the insidious plans of Romanists, and more careful to guard against their success. Among other artifices, of which they will understand and calculate the influence, they are fond of establishing *seminaries* in every part of the country, and of inviting all denominations, either gratuitously, or on very easy terms, to come in and partake of their advantages. And this is generally done under a solemn pledge, that no efforts whatever, will be made to detach any who may become their pupils, from the religious principles and connexions of their parents. It is not many weeks since we saw a public notification, from a body of Papists in the city of Philadelphia, announcing to the community, that they were about to erect a large and commodious place of worship, in a growing part of the city; and that, with this new erection, there would be connected two *seminaries*, one, probably, for male, and the other for female children, INTO WHICH ALL DENOMINATIONS OF CHRISTIANS WOULD BE FREELY ADMITTED. And, although we do not remember to have seen in the annunciation of this plan, any *pledge* of the kind just alluded to, yet we suppose that such a pledge is either to be considered as understood, or will hereafter be given. On the faith of such plausible statements, it is not improbable that Protestants may be called upon to subscribe towards the erection of their new place of worship, and may actually do so, under the impression that they are promoting a project truly catholic, liberal and benevolent in its whole design; and may afterwards think it right to send their children to these sem-

inaries. Now it is against such delusive impressions, that we wish Protestants to be upon their guard. It is certain that pledges of total non-interference with the religious principles and connexions of children committed for education to the care of Papists, however absolute and solemn, are seldom, nay almost never redeemed. Of the truth of this assertion, it has fallen to our lot not only to *hear*, but to *know* of the most flagrant and distressing examples. Indeed it is due to candour, and to the veracity of those who make them, to say, that it is almost impossible they should be really and *bona fide* redeemed. The spirit of the Papacy is a spirit of *proselytism* to the very core. The whole tendency of its rites is to dazzle and to allure. It cannot be expected, or even requested, of the conductors of such seminaries as we have alluded to, that they should hide from the eyes of their pupils the rites and ceremonies of their own worship. Yet it is almost impossible that they should be witnessed, from day to day, for a long time together, without mischief. The instructors, indeed, may so far keep their promise, as never to say a word to their pupils which, if heard even by their parents themselves, could be construed into a direct violation of their engagement. But they can, systematically, pursue a course of treatment peculiarly affectionate and attractive toward those whom they wish to win. They can flatter, cajole, and draw them, in ten thousand nameless and covert ways. They can manage so as to present some of their most peculiar rites and practices under very alluring aspects. They can contrive to give hints, innuendoes, and various practical suggestions, in favour of what they wish to impress, not only without words, but perhaps more powerfully without than with them. Of these artifices, pious, simple-hearted Protestants are not sufficiently aware; but Jesuits, and those who have imbibed Jesuitical maxims and principles, which, without injustice may be said essentially to belong to the general system of Romanism,—understand them perfectly.

We have no desire to hold up to unmerited odium any portion of our fellow-citizens. Romanists have the same perfect right with others to hold and propagate, by all fair means, their theological opinions. And all others have an equal right to understand, appreciate, expose to public view, and resist, by fair means, the progress of those opinions, so far as they think them wrong; and especially when they see, or think they see, anything insidious or deceptive in the method employed to propagate them. We take no liberties with our Popish neighbours, which we are

not perfectly willing they should take with us. It is for "the faith once delivered to the saints" that we feel bound to contend. It is for the eternal well-being of immortal souls, that we consider it our duty to plead and provide, as far as in us lies; to keep back no known truth; and to conceal no known danger. In regard to such great and vital interests, we cannot, knowingly, admit of either compromise or accommodation.

ART. VII.—THE ANNUNCIATION OF MESSIAH TO OUR FIRST PARENTS.

*From the German of Hengstenberg.**

If we take up the predictions of Messiah, as they lie before us in the book of Genesis, and attend to those revelations of the future which, during the period of the history here comprised, were granted in moments of high inspiration to certain individuals, *for themselves*; (John 8: 56.) we shall observe in them a remarkable gradation towards greater definiteness and clearness.

The first promise of Messiah which occurs after the fall, is also the most indefinite. Over against the dreadful threatening, stands the rich and consolatory promise, that the dominion of sin, and the evils consequent upon it, should not be everlasting, but that the posterity of the woman should one day conquer the fearful conqueror. All except the *event* itself is here left undetermined; the kind or manner of the victory is not revealed—whether it is to be gained by means of an entire and highly gifted race of the woman's posterity, or by a single individual.

When Noah and his three sons are left after the destruction of the whole sinful world, the general promise is again more

* *Christologie des Alten Testaments und Commentar ueber die Messianischen Weissagungen der Propheten.* "The doctrine of the Old Testament concerning Christ, including a Commentary upon those passages of the Prophets, which refer to the Messiah. By E. W. Hengstenberg D. D. Ordinary Professor of Theology in the University of Berlin." 8vo. 1829, 1830. Berlin.—Without intending to subscribe to every sentiment of this work, or even of this extract, we are desirous to afford a specimen of interpretation and theology, which may attract attention to this learned and valuable production. It may be doubted whether any man in Germany approaches more nearly to the orthodoxy of the Reformation, than Professor Hengstenberg. We have, for the sake of compression, omitted a few paragraphs of the original.

closely defined, by the declaration that redemption is to come through the offspring of one of them, namely Shem.

Prophecy becomes more definite when the Lord begins to prepare for the appearance of the redemption, by separating from the corrupt mass, first a single man, Abraham, that he may be the depository of his revelations; and then by separating those individuals, whom, of his own free purpose, he would not make partakers of this honour, he defines to which of his descendants this, with all accompanying blessings, shall pass. From the posterity of Shem, God selects, first the family of Abraham, then the family of Isaac, lastly the family of Jacob, and from him causes the redemption to proceed. Yet even these intimations, determinate as they are when compared with those of an earlier date, are very indefinite, if viewed in connexion with those which followed, and with the accomplishment. They declare the benefit, indeed, but not its author: and it remained still uncertain whether salvation should be diffused over all people, by means of a single individual descended from the patriarch, or by an entire nation of the same descent. The precise manner in which this blessing should be communicated, was likewise left in obscurity.

This obscurity is in a manner cleared away by means of the last prediction of the Messiah in the book of Genesis, chap. 49, v. 20. From what had preceded, it was natural to expect that it should be defined which of Jacob's twelve sons should enjoy the felicity of being a source of blessedness to the whole earth. It was not to be supposed that Jacob, who had just before his death transferred to his sons by prophetic inspiration the promises made to his fathers and himself, should pass over the most important portion of these promises. But here the expectation of the Messiah receives from the transfer of the promise to Judah, not only the limit which was looked for, but an unexpected clearness and definiteness. Here, for the first time, the *person* of the Messiah is presented to our view. Here the nature of his kingdom is so far defined, that he is represented as the author of quiet and peace, who shall unite all the nations of the earth under his gentle sceptre. After these preliminary remarks, we proceed to the exposition of particular passages.

The first Promise, or PROTEVANGELIUM. As it was the fall of man which rendered a Messiah necessary, so it was immediately after that event, that the first obscure intimation of the blessing was given. It is contained in the sentence pro-

nounced upon the tempter, Gen. iii. 14, 15. We can have no just insight into the sense of this, until we have inquired who the tempter was.

It is, in the first place, undoubtedly true, that a real serpent was an actor in the temptation, and consequently the opinion must be rejected, that the serpent is introduced, merely as a symbolical representation of the evil principle.* If we adopt this opinion, we must, in order to be consistent, yield to the allegorical interpretation of the whole passage. For unity of interpretation should prevail in a closely connected discourse, and we must not in such a case pursue, first the allegorical or symbolical, and then the strict or literal method of exposition. Against the allegorical interpretation of the whole, many arguments may be urged; as the close connexion with what follows, where we have the history of the same pair who are actors here;—the geographical description of Paradise, which is quite minute;—the fact, that the condition of mankind which in this place is represented as a punishment, is their *actual* condition now;—the absence of any token, whence it might appear that the author was about to give an allegory, and not a history;—the passages of the New Testament in which the account of the fall is treated as properly historical, see 2 Cor. xi. 3. 1 Tim. ii. 13. Rom. v. 12. ;—the perplexity, uncertainty and arbitrariness of the allegorical expositors, when they undertake to represent the *truth* thus adumbrated; which, however, in case the author intended an allegory, should be so plain that it could not be misinterpreted.†

The actual presence of a real serpent further appears, not only from the remark chap. iii. 1. *Now the serpent was more subtle than any beast of the field*,—but likewise from the threatening of punishment, which must necessarily have proximate reference to the animal. And these reasons also go to oppose the supposition of others, that Satan had taken only the outward appearance of a serpent.

While however it is certain that the object which met the eye of Eve was a serpent, it is no less certain that this was not the independent tempter, but rather the mere tool of the evil spirit

* This is defended with much ingenuity by Cramer. *Nebenarbeiten zur theologischen Literatur* St. 2.

† See Zacharia bibl. Theol. II. p. 229. *Lüderwald*, die Allegorische Erklärung der 3 ersten cap. Mosis, insonderheit des Sündenfalls in ihrem Grunde vorgestellt. 1781.

whom Eve did not know.* For this, the following reasons may be given.

(1) Though the writer intentionally relates the history, just as it was handed down by the first pair, who could judge only by what was visible, and though he intimates by no word the unseen cause of the temptation; yet the whole character of the narrative evinces an intention to conduct the reflecting reader to this very end. For there were solid reasons for restricting the great multitude to the outward appearance, and for explaining nothing of its cause, as the knowledge of this readily admitted of becoming a source of corrupting superstition, such as was widely diffused among other Eastern nations. It is here to be specially remarked, that the serpent speaks, and exhibits in general all the marks of a reasonable creature. Nor need we suppose that this was a matter of any astonishment to Eve. So limited was her knowledge of the nature of animals, the characteristic differences between them and mankind, and the faculties confined on them by God, that the serpent's speaking produced, at most, only a dark impression concerning the co-operation of some higher and invisible power, the existence of which she did not as yet distinctly recognise. But what reflecting reader of later times can avoid the perception of this invisible power, when he is not only convinced that the things spoken cannot be attributed to an ordinary serpent, but sees it to be probable that the author of all evil, of whom he learns something elsewhere, was not inactive in the first introduction of evil upon earth? The attempt has been made by *Le Clerc*, *Eichhorn*, *Döderlein*, *Dathe* and *Less*, after the example of *Abarbanel*, and especially by *Gabler*,† to show that the narrative of Eve's discourse with the serpent, must be explained by means of a well known Orientalism; agreeably to which, external objects and even inanimate things which occasion reflections in us, are personified and represented as speaking. The serpent, say they, by the harmless use of the fruit, had occasioned in the mind of Eve, various thoughts and doubts respecting the prohibition, and the rising doubt and desire, agreeably to the genius of the East, are here clothed in the garb of a conversation with Eve. Even *Hahn* has strangely

* Among recent scholars, this has been admitted by *Rosenmüller* *Comm.* I. p. 109. *Schott*, *Theol. dogm.* p. 128. ed. 2. *Hahn*, *Dogmatik*, p. 345.

† *Eichhorn's Urgeschichte* II. 1. p. 154 ff.

declared himself, of late, favourable to this supposition, and has endeavoured to establish it as the result of a grammatical and historical exegesis. The hypothesis, however, labours under this difficulty, that it transfers to a historical narrative that which is proper to poetry only. It rests on grounds entirely arbitrary; for, in opposition to all rules of sound interpretation, it takes one part of the account literally, and the other figuratively. It is supported by no analogous case in the writings of the Old Testament; for even in the history of Balaam, there is nothing opposed to the literal exposition, which is advocated even by *Herder*.^{*} Its sole foundation is this, that it is unreasonable to understand literally the dialogue between Eve and the Serpent; a ground which vanishes of itself upon the admitted co-operation of the evil spirit. Against this hypothesis, it has been justly remarked by *Storr*: "*Haec opinio a natura rerum priscaeque vetustatis simplicitate sic abhorret, ut tam artificiosae affectatum tumorem narrationi vetustae tribuere nequeamus, nisi indubiis auctoritatibus coacti, quas vero penitus desideramus.*"[†] In addition to this, there is much which points to an invisible seducer, concealed behind that which was visible; as, for instance, the words chap. iii. 1. premised in a remarkable manner to excite attention—*now the serpent was more subtle than any beast of the field*; also the peculiar character of the curse, in which a higher reference to an unseen tempter, glimmers through the notice of what was visible.

(2) The tradition concerning the fall, as contained in the religious books of Persia, favours the same conclusion. According to the *Zendavesta*, P. I. pp. 84, 85. the first men, *Mesha* and *Meshianeh*, were by God created pure and good, and destined to happiness, under the condition of humility, obedience to the law, and purity of thought, speech and behaviour; but were betrayed, caused to fall from God and made wretched, through the use of fruit, by *Ahriman* "that cruel one, who from the beginning meditated only treachery." In the *Zendavesta* III. p. 62. *Ahriman* springs from heaven to earth, in the form of a serpent; and another noted evil spirit is called the *Serpent Dew*. P. II. p. 217.[‡]

(3) Among the Jews also, there is a tradition that Satan was actively concerned in the seduction of our first parents.

^{*} Briefe das Studium der Theologie betreffend. Th. 1. p. 26. ff.

[†] De Protevangelio opuscul. t. II. p. 422.

[‡] See *Rhode*, die heilige Sage d. Zendvolkes. p. 392.

"Through the envy of Satap," we read in Wisd. ii. 24, "came death into the world." In later Jewish writings, Sammael, the leader of the fallen spirits, is called נחש הקדמני, *the old serpent*, and sometimes simply נחש; because he tempted Eve under the form of a serpent. See the passages cited by *Eisenmenger*, Entdeck, Judenth. I. p. 822.

(4) It is from the testimony of the New Testament, however, that we arrive at absolute certainty, as to the participation of Satan in the seduction of our first parents. In Rev. xii. 9. the leader of evil spirits is called ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, (נחש קדמני) ὁ καλούμενος διαβόλος. So likewise chap. xx. 2. It is true that in 2 Cor. xi. 3, Paul omits the invisible cause of the temptation, as is done in the narrative itself, and speaks only of the visible: ὡς ὁ ὄφις ἔβαν ἐξηπάτησεν ἐν τῇ παρουσίᾳ. But that he was not ignorant of the former, appears from Rom. xvi. 20, ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν σατάναν ὑπο τοὺς πόδας ὑμῶν ἐν ταχέι, where no one can mistake the allusion to Gen. iii. 15. Finally, Christ himself, John viii. 44, calls Satan ἀνδραποκτόνον ἀπ' ἀρχῆς, with reference to his having by sin brought death into the world. That this is truly the reference, we must conclude with most of the ancient interpreters, namely *Origen*, *Chrysostom*, *Augustine* and *Theophylact*, as well as most of the moderns, as for instance *Kuinoel* and *Tholuck*; although the opinion, first advanced by *Cyril* of Alexandria, that the allusion is rather to the murder of Cain, has been acutely maintained by *Nitzsch*,* and has been preferred by *Lücke*. Our reasons are the following. The parallel passages already cited from the Apocalypse and from Jewish writings, show that ἀπ' ἀρχῆς must be taken in the strictest sense; this reference of ἀνδραποκτόνος is also justified by the passage Wisd. ii. 24, above cited, and by the quotations of *Tholuck* from the book *Sohar Chadash*, where the ungodly are called "the children of the old serpent, who slew Adam and all his posterity." But above all, Jesus could not expect his words to be referred by his hearers to any thing else than the moral—and indirectly physical—murder, which Satan committed upon the first man; for the participation of Satan in this event was the prevalent belief of the people, while his influence on Cain, of which there is no intimation in the Mosaic account, cannot be considered so universally received, as that Christ

* Abhand. über den Menschenmörder von Anfang in der theol. Zeitsch. v. de Wette, Schleiermacher u. Lücke III. p. 52. ff.

should in such general and indefinite terms refer to it. The appeal is indeed made to 1 John iii. 12, to show that Cain's crime is attributed to Satan; but even if this should be the case, not only is the reference to this event explicit in the text, but its derivation is founded in the preceding part of the passage. And lastly, this is to be referred to the fall of man, because the murder committed by Satan is placed in the closest connexion with his falsehood; and it is the latter, which was influential in the fall.

Before proceeding further to avail ourselves of these results, we must revert to the arguments which have been opposed to the co-operation of Satan in the defection of man. These have been most fully advanced by *Eichhorn* and *Gabler*; whose labours have been used by *Dathe*, *Kuinoel*, *Jahn*, and more recently *Baumgarten-Crusius*.*

Their chief arguments are those which follow; and their want of cogency may at once be seen from the positive proofs already advanced.

(1) "The author calls the serpent, even in reference to the account of the fall, the most subtle of beasts; had he thought of a supernatural cause, he would not have added this particular, as the devil might have used the most stupid animal just as well." We reply, that the writer describes the event, as it appeared to our first parents; since they were ignorant of the invisible cause, they must have formed a high estimate of the serpent's subtlety. This is here designedly expressed by *Moses*, to lead the penetrating reader to the correct solution of the problem.

(2) "The devil could not speak by means of a serpent, since the serpent is wholly destitute of vocal organs."—We answer with *Calvin*: "Si incredibile videtur locutus esse Deo jubente bestias, unde homini sermo, nisi quia ejus linguam Deus formavit? Editas sine lingua in aere fuisse voces ad illustrandam Christi gloriam, Evangelium prædicat; minus hoc rationi probabile, quam ex brutorum animalium ore elici sermonem. Quid igitur hic impiorum petulantia insectatione dignum inveniet?" The illusion of speech issuing from the mouth of a serpent, is quite as comprehensible as the operation of the soul on the body, and other things of the kind.

* *Eichhorn*, *Urgeschichte* Th. III. p. 114. ff. *Gabler*, *Urg.* Th. II. p. 137. ff. *Dathe* *On Pentateuch*. *Kuinoel* *Mess.* Weiss. p. 2. *Jahn* *Vaticinia Messiana* II. p. 216. 222. & *Supp.* to *Theol. works*. *Baumgarten-Crusius* *Grundsätze der bibl. Dogm.* p. 348.

(3) "How does it comport with the goodness and wisdom of God, to suffer a powerful spirit, to seduce our first parents to defection? Did God indeed foresee the fall, which was the inevitable consequence of this permission, and still permit the diabolical illusion? Who can here vindicate the ways of God?" The force of this argument would at once be removed, if we were to oppose to it no more than the words of *Calvin*: "*Utinam se a Deo judicari potius homines, quam sibi in eum iudicium sacrilega temeritate sumerent! Verum hæc carnis arrogantia est, examini suo Deum subicere.*" For as soon as it appears, upon sufficient evidence, that God has done any certain act, this conclusion is not to be annulled by the consideration that we are unable to justify His mode of action, by our short-sighted reason.*

(4) "The curse falls upon the head of a mere animal."—In the first instance it must necessarily pass upon the serpent, for man as yet knew no other author of the seduction, and the consequence was, that it gave them a horror of sin, by the punishment of the known author of sin. We do not hereby exclude the double sense of the words; the admission of which is justified, as soon as we learn from other sources, that Satan had an agency in the temptation.

(5) "It could not have been the idea of the author, that an evil spirit had any agency in the temptation of our first parents; for no trace of an evil spirit is found in all the Old Testament, previously to the Babylonish captivity. The notion was then borrowed from the Chaldeans, and in imitation of them, he was then made to act the part of tempter to the first human pair."—That the doctrine concerning Satan prevailed *before* the captivity, is evinced, first, by the ancient book of Job, which very few at the present day venture to refer to any period later than the Exile. It is true, *Baumgarten-Crusius* (bibl. Theol. p. 295) following *Herder*, *Eichhorn*, *Ilgen* and *Jahn*, has very recently endeavoured to establish the position that the Satan of the book of Job, is not the Satan of the later Old Testament books; but rather a good and pure angel, who had the office of an accuser, prosecutor or informer. He appeals to the fact that the author even numbers him among the sons of God and the conside-

* The theological discussion of this intricate question, which may well be called the *crux theologorum*, occupies several additional paragraphs of the original. These are omitted, as containing a hypothesis not relevant to the general subject, and much at variance with the views of most theologians in this country. [*Ed. Bib. Ref.*]

ration that it is unjust to transfer to the person the odiousness of the office. Not to say, however, that the new derivation of the word *שטן*, upon which it is attempted to rest this hypothesis, does not admit of grammatical justification, (See Gesenius' *Lehrgeb.* p. 495) the position is altogether untenable. Although the author makes Satan appear before the throne of God, it is by a poetical license. This was no more his serious belief, than it was his serious belief that Jehovah, whose omnipotence and omniscience he so gloriously celebrates, was under the necessity of subjecting a man to trial by means of Satan, in order to ascertain the disinterestedness of his virtue. When it is said that Satan appeared amongst the angels before God, we cannot thence infer, as has been done, that the writer himself numbered him amongst good angels. Moreover, even in this situation he does not deny his own nature, in any particular—jealousy, malice, or envy.* Nor is the doctrine concerning evil spirits wanting in the Pentateuch, as has recently been acknowledged by *Schott*, epit. theol. dogm. p. 113.

The opinion of those who suppose Azazel (to whom the goat is sent out into the wilderness, Lev. xvi. 8.) to be Satan, is accordant with the connexion.† In imitation of *Deyling*,‡ it has been objected by *Baumgarten-Crusius*,§ that an offering to the evil spirit is altogether repugnant to the universal doctrine of the Mosaic religion, as well as to the import of this expiatory rite. But it is here falsely assumed that one of the goats was offered to Azazel. So far as it was considered a sacrifice, it was, like all others, offered to Jehovah: see verse 10. The *sending forth* was merely a symbolical action. By this act they abjured the kingdom of darkness, and its prince, and, so to speak, sent back to him those sins to which he had tempted, and by which he had endeavoured to gain possession of the nation or of individuals. They symbolically declared the truth, that he who receives expiation from God, is free from the power of the evil one. This interpretation must commend itself as just, to every impartial reader of the entire passage. It is, for instance, supported by the opposition between *לִיהוָה* and *לְעִזָּאזֵל*, verse 8, and by the tradition of

* See *Gesenius*, *Storr* opuscc. ii. p. 426. *Staeudlin*, Beitr. z. Phil. u. Geschicht. der Relig. u. Sittenlehr. ii. p. 151. ff.

† See *Spencer* leg. rit. l. iii. diss. 8. cap. 1. § 2. *Gesenius' Lexicon*. *Rosenmüller* in loc. *Winer's Lexicon*.

‡ *Observationes sacræ*. i. p. 51.

§ *Grundzuge*, p. 294.

the later Jews, among whom Azazel is a name of Sammael. See passages cited by *Spencer, Rosenmüller, Winer, etc. ut supra.*

The passage Deut. xxxii. 17, is more doubtful. The word **דִּימָיוֹן** which there occurs, is rendered by the LXX. *δαίμονια*, and by the Vulgate, *daemonia*. The opinion that it indicates invisible evil spirits, is supported by a comparison of the Syriac **ܐܬܪܐ ܕܝܡܝܐ** "evil demon."

It is undoubtedly true, that Moses touches but seldom upon the doctrine of the kingdom of darkness, and, even when he does so, clothes the subject in an obscurity which is impenetrable, except by the more discerning. For this, however, as we have already observed, he had solid reasons. He pursued a like course with regard to other doctrines, as for instance, that of immortality, of which he gives only brief intimations; yet sufficient for those to whom the truth could be profitable. The derivation of this doctrine among the Hebrews from Chaldaea, is opposed, not only by the passages above cited, but by the fact that the Ahriman of the Persians and the Satan of the Jews, are entirely different beings. The Persian Ahriman is the original evil principle, co-eternal with the good, and if not equal in might, so nearly approaching it, as to be able to wage with the other a long and difficult warfare. The Satan of the Hebrews, on the other hand, is wholly subjected to Jehovah, and cannot dare, without divine permission, to injure any one, or tempt any one to sin.

Having thus satisfactorily proved, first, that a real serpent was present in the temptation; and, secondly, that it served as the mere instrument of Satan, the true seducer; we are thence under the necessity of admitting a double sense in the curse of the tempter. This must, in the first instance, fall upon the instrument; it would otherwise have been altogether unintelligible to the first pair, and, for the time, useless. It must, in its principal import, refer to the genuine tempter, for it was he alone who had actually done that which merited the punishment and curse. Upon this principle, let us now attempt the interpretation of the passage: *Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life.*

So far as this sentence applies to the serpent, there are two different opinions with regard to it. Some suppose that a change took place in the nature of the serpent, after the fall;

others, that it continued to have exactly the same nature as before; but that after the fall, that was a punishment, which before the fall was a natural property. The latter opinion is defended with much ingenuity by *Calvin*. "Nihil erit absurdi, si fateamur pristinæ conditioni iterum addici serpentem, cui naturaliter jam subjectus erat, ac si dictum esset: tu ausus es, miserum et putidum animal, in hominem insurgere, quem præfeceram totius mundi dominio! quasi vero tuum esset, quum terræ esses affixus in cælum penetrare. Ergo unde emergere tentasti, jam te retraho, ut sorte tuo contentus esse discas, nec amplius insolescas in hominis contumeliam." But we must, nevertheless, declare ourselves to be of the former opinion, because, as *Le Clerc* and *Rosenmüller* have justly remarked, it is far more accordant with the text; and, indeed, no one would ever have thought of any other interpretation, who had not received a bias from doctrinal prepossession. The difficulty which has led to the second interpretation is imaginary. It is consistent with what we might expect, and with the usual methods of Satan, that he should choose a pleasing and attractive instrument of seduction. According to the views of the writer, the fall not only overturned the whole nature of man, but diffused its influence through all the creation, covering it with a curse, Gen. iii. 17; and since before the fall, the whole animal creation bore the image of man's innocence and happiness, and the law of mutual hostility had not yet pervaded its ranks,* how can we find any difficulty in supposing that the instrument of the temptation endured the consequences of the fall in a peculiar degree?

And thus, in these words, it is made the destination of the serpent, to represent the abominable nature of sin, by that horrid form, which, with all that is evil and odious, was superinduced by the fall; to be, in a manner, also the visible representative as well of the kingdom of darkness, as the head of this kingdom, by whom it was used as an instrument.

But we are here met by the objection, that the curse pronounced on the serpent was unreasonable, as the poor creature

* See ch. 1, 30. It has been well shown by *Krummacher*, to be impossible that the whole animal world should have proceeded from the hand of the Creator in its present condition. *Paragraphen*. p. 63. In opposition, however, to Scripture, imperfection and evil are now attributed to the intractable nature of matter, at the creation: and thus a Dualism is established.

had no knowledge of its being abused by a higher power.* We need not seek a new reply to this, as that which was long since given by Calvin, is satisfactory. "Si cui absurdum videtur poenam de bruto animali exigi alienæ fraudis, in promptu est solutio: quum esset in hominis gratiam creatus, non temere maledici, ex quo versus est in ejus perniciem. Hac ultione probare Deus voluit, quanti æstimet hominis salutem; quemadmodum si pater gladium, quo filius occisus fuerit, execrationi habeat." The punishment of the serpent is no more unjust, than the miserable condition into which the whole creation is brought by the fall, Rom. viii. 20; or than the Mosaic ordinance by which a beast, in a certain case, was to be burned with the human transgressor; nor than the offering of animals, as sacrifices for sin.

If we now refer this verse to the spiritual author of the temptation, we have, after setting aside what pertains to the mere instrument, the following idea: The most extreme contempt, disgrace and debasement shall be inflicted on thee. *Calmet* observes on the passage: "Cet ennemi du genre humain rampe en quelle sorte sur le ventre par la confusion et l'opprobre, où il est réduit." It was the expectation of Satan that he should advance his kingdom and authority by the temptation of man; but the occurrence had a different aspect in the sight of God, who viewed the fall in connexion with the plan of salvation. The eating of dust or ashes, occurs elsewhere, as expressive of the deepest abasement and grief.

VERSE 15. *And I will put enmity between thee and the woman, and between thy seed and her seed. It shall smite thy head, and thou shalt smite his heel.†*

With application to the serpent, the sense is—Thy offspring shall inflict on that of the woman, wounds which are curable; the seed of the woman shall inflict incurable wounds on thine. A serpent is killed when its head is crushed, while injuries upon other parts of its body are not fatal; on the other hand, there is no part in which a man can be bitten by a snake with greater impunity than the heel.‡

* See *Gabler*, in *Eichhorn's Urgeschichte*. ii. 1. p. 174.

† We give to the verb שׂוּך, the signification *to smite, to strike*, as in *Gabler* (ut suprà.) II. 1. p. 190. *Jahn*, &c. This rendering has an advantage, as it may be admitted in both clauses, and is likewise applicable to the two passages, Job ix. 17, & Ps. cxxxix. 11. where the word occurs again. According to any other interpretation, different meanings must be given to the word.

‡ It was long since remarked by Calvin that the head and the heel in,

This was the only meaning of the divine sentence, which then, at least, was understood by our first parents. But even with this imperfect understanding, it must have produced, on one hand, a horror of sin, and on the other, very great consolation. They regarded the serpent as the sole author of that misery, which they then felt as a heavy burden. How consoling must it then have been to them to learn, that their conqueror, who seemed to them so dreadful, from their attributing to him the powers which operated through him, should not continually enjoy the victory, but should suffer a defeat from their offspring! Yet the annunciation must certainly have been far more rich in comfort to them or their descendants, when from the discovery of the serpent's natural powers, they were led to distinguish between the visible and the invisible cause of the temptation.

Experience attests the truth of the divine sentence, that there should be enmity between the races of mankind and the serpent. A horror of the serpent is natural to man. "Fit arcano naturæ sensu, ut ab ipsis abhorreat homo, ac quoties nobis horrorem incutit serpentum aspectus, renovatur defectionis nostræ memoria." (Calvin.)

As it regards the principal meaning of the sentence, as applied to Satan, most of the earlier Christian expositors understand directly the Messiah, by the seed of the woman which should bruise the head of the serpent's seed.* This is opposed by the consideration that we are thus constrained to understand by the seed of the woman a single individual; which is the more difficult, as it is evident that we must explain the serpent's seed of a plurality, the spiritual children of Satan, the leaders and members of the kingdom of darkness, who are in the New Testament called *οφεις*, *γεννηματα οφιδων*, and *τιμω του διαβολου*.

This difficulty may be avoided by understanding the seed of

icated a *a majus and minus*—a victory of the human race over the seed of the serpent. "Interea videmus, ut se clementer in homine castigando gerat dominus, in quem serpenti non ultra permittit, quam ut calcaneum attingat, quum illi subiciat vulnerandum serpentis caput. Nam in nominibus capitis et calcanei distinctio est inter superius et inferius." It is evident that something more is intended than the mutual antipathy between men and serpents, because in that case no special punishment would be threatened to the serpent, which nevertheless appears from the context, to have been the idea of the writer. See *Gabler zu Eichhorn's Urgesch. II. 1. p. 189.*

† So, of late, *De Bröter, Ursprung und allmähliche Entwicklung des Messianismus*, p. 26. ff.

the woman, in a general way, as her offspring. Thus interpreted, the words have this meaning: 'Thou hast indeed, now inflicted upon the woman a grievous wound, and thy associates will continue to persecute her offspring. Yet with every desire to injure, thou and thine shall be able to inflict on mankind such wounds only as may be healed; on the other hand, the offspring of the woman shall one day conquer thee, and cause thee to feel all thy impotence.'

This interpretation is found in the Jerusalem Targum, and in that of Jonathan, which explain the seed of the woman to be the Jews, who shall overcome Sammael, at the time of the Messiah. It would seem that this was the understanding of Paul, from his allusion, Rom. xvi. 20, where the promise is made to comprehend Christians in general. It has in later times, been ably defended by Calvin.* Among modern writers, it has been adopted by Herder,† Storr, in the treatise above cited, "de Protevangelio," and Krummacher, (Paragraphen, p. 100,) the last of whom thus defines the sense: "That which is divine, must gain the victory—the fall must be followed by redemption—Eden, once closed, must be opened again."

Agreeably to this interpretation, the passage is deservedly called the PROTEVANGELIUM; which name has been given to it by the Church. It is true, the future victory of the kingdom of light over that of darkness, is here foretold only in general

* "Quare sensus erit, humanum genus, quod opprimere conatus erat Satan, fore tandem superius. Interim tenendus est vincendi modus, quem scriptura describit. Filios hominum captivos sæculis omnibus duxit Satan pro sua libidine et hodie luctuosum illum triumphum continuat. Sed quia fortior emerisit e cælo, qui illum subjugaret, hinc fit, ut illi similiter tota Dei ecclesia sub capite suo magnifice insultet."

† "The serpent had injured them; it was to them an emblem of temptation, of evil, and moreover of the curse, of contempt and punishment. The reviving prospect was afforded to mankind that they—that is, the seed of the woman—should become more strong and noble than the serpent and than all evil. They should bruise his head, and his only retaliation should be a wretched attack upon the heel. In short, good should gain ascendancy over evil. Such was the prospect. This is not the place to inquire, how clear or how obscure may have been the views of our first parents upon this subject. It is enough that the most noble champion against evil, the most valiant conqueror of the serpent, who was to descend from Eve, was comprised in this prospect, and fell within it in a remarkable manner: even though at that time the truth was conveyed by a mere sketch or outline of natural imagery, the import of which was first developed in after times." Herder, *Briefe das Studium d. Theologie betreff.* ii. 225.

terms, without mention of the *person* of the Redeemer, who should lead the way in this conflict, and from whom proceeds all the strength demanded. Yet more could not be expected in these beginnings of the human race. In the kingdom of grace, as in the kingdom of nature, a gradual progress is observable. The prediction accords in many points with the tradition of other Asiatic nations who had only the darker primitive revelations; while a progressive revelation constantly added to the light of the Hebrews, and filled up with new lines the original sketch.

We shall now briefly examine the arguments which have been advanced for the existence of a primitive evangelical promise in this passage, so far as they affect our exposition. The labour of collecting them from the numerous writers by whom the *Protevangelium* has been impugned, is rendered unnecessary by the work of *Eichhorn* and *Gabler*.*

1. "Why is it that Christ and the Apostles make no use of this passage in the New Testament, when they apply so many Old Testament passages to Jesus? This would have afforded them, in a direct manner, a most important testimony. Why is there not even an allusion to it?" This is easily answered. The reason why the writers of the New Testament do not explicitly refer this prediction to Jesus, is found in the want of explicitness in the prediction itself, which refers only *implicitly* to the person of the Messiah. It was therefore natural that the New Testament writers should prefer the more numerous and determinate passages. It is not true, however, that we find no allusion to these words. See the passages already cited from the Epistle to the Romans; in which even *Rosenmüller* (on Gen. iii. 15.) recognises the allusion. Those citations from the New Testament which we have used to prove that Christ and the Apostles admitted Satan's agency in the seduction, prove satisfactorily that they also here admitted the *Protevangelium*, in our sense of the word. For no one can grant this agency of Satan, without acknowledging also the gospel promise in the text.

2. "The seed of the serpent can scarcely be understood to mean wicked men or angels; for in what sense could the latter be denominated the offspring of the devil? Wicked men are already excluded, since they belong to the posterity of Eve, to which, therefore, they cannot be set in opposition."—To

* *Urgeschichte* Th. ii. p. 292. & ii. 1. p. 197.

this we reply, that nothing is more common in the scriptures, than to transfer the relation between father and son to spiritual relations. In this very book, men of a godly spirit are called sons of God. The disciples of the prophets are denominated their sons; and the above-cited appellations of the wicked, in the New Testament, show that the reference of the term to spiritual connexion with Satan, is not unusual. Also, in the passage which has been quoted from the book Sohar, they are called "the children of the old serpent."

With regard to the second part of the argument, it is by no means sufficient to exclude wicked men from the seed of the serpent, though it is not to be restricted to these, but to comprise all Satan's progeny. As *Storr* has observed, (p. 431.) "Facile videmus etiam serpentis progeniem esse progeniem mulieris, sed indignam hoc nomine ex quo desciverit ad communem sui generis hostem."*

3. "Such a *Protevangelium* would have been altogether unintelligible to our first parents; for they as yet felt no need of a Redeemer, and had indeed no conception of his destined office."—The allegation is contrary to the narrative. That Adam and Eve were seized with a deep sense of guilt, after partaking of the fruit, appears from their shame, the common fruit of sinful desire produced by the fall, and of their accusing consciences. The same thing is apparent in their painful fear of God, with whom they had hitherto maintained affectionate communion. This sense of guilt must have been greatly augmented, when the curse of God upon the earth went into effect, and man was expelled from Paradise. He was more and more reminded of his guilt, by all nature, once subjected to him, but now rising in opposition—by his own body, already become perishable, and from the very moment of the fall, beginning to die; above all, by the tumult within his breast. But, together with this sense of guilt, there is a conviction that redemption is needed; and with the latter, a capacity for receiving the promise of an approaching victory over the kingdom of darkness. This annunciation was useful, not to Adam and Eve alone, but to all their posterity. It is from this and similar instructions communicated to our progenitors, that those reflected intimations of future deliverance and glory have proceeded, which are found among the heathen.

* See Calvin *in loc.*

ART. VIII.—THOUGHTS ON THE MENTAL AND MORAL CHARACTER OF CHRISTIAN MINISTERS.

THE mental and moral character requisite for the minister of Christ, is more elevated and perfect, than common sentiment demands among any other class of men. The objects of his profession are connected with higher results, than spring directly from any other department of human effort. He is called an ambassador. But whence does he come? From the court of Heaven he comes to a rebel province of the Most High. He proposes terms, for the restoration of this province to an allegiance no less needed by the subject, than demanded by the Sovereign. His message is ultimately to raise spirits who were created "a little lower than the angels" from the depths of moral degradation to *no less* than angelic purity. As the messenger of heaven, we expect to see in him the character of its denizens, if not of its native born subjects. As the ambassador of a foreign court, we expect in him all the accomplishments necessary to his favourable reception wherever he appears. During his residence amongst us, we look for an exhibition of the common qualities most valued by the judicious amongst men, together with the lofty virtues which flourish in full perfection in his Sovereign's court above.

But what are the elements of this almost unearthly character so justly demanded? As an intellectual qualification, the *creative* power of thought is more highly necessary in the Christian ministry than in any other practical department of life. This noblest capacity of intellect does not lie in the ability to think what never before entered the human mind, but in the ability to originate, as occasion may require, the most valuable thoughts upon any important subject of common reasoning. They may, indeed, be such as could easily be borrowed from others, or they may be such as could not readily be found in a common library, but to the individual, they are often new, and in their peculiar relations and dress, quite original. How far they are occasionally "new things under the sun," is of little consequence to our present purpose. The mind possessed of this creative power, resembles another of the same order, as does the skilful artisan his equally skilful neighbour, in the same branch of business. From similar raw materials, they produce wares similar in the general, though, not on that account, less

the original production of each. Such a mind differs from the common cultivated mind, much as the manufactory does from the shop where its products are stored, and dealt out to the customer. What we mean to assert, then, is, that the intellect of a Christian minister should be a manufactory, producing its wares from raw materials to meet any demand, and not a mere store house through which they may pass to the buyer.

But why, since the minister of Christ is not to be a teacher of new truths, does he peculiarly need the mental power in question? Will he not be more faithful as a *messenger* of God, if not tempted by conscious power to substitute human wisdom for divine truth? Why need he be more than a conduit from the fountain of the divine mind to the human receiver? This last question suggests one of the reasons for which we seek. Truth cannot pass freely from the divine mind, through that of the preacher to the hearer, unless the former makes each idea his own, and moulds its form so as to favour its communication in any given circumstances. Borrowed ideas can have no dress to fit them well, except the one in which we find them, but this may be far from the one necessary to our purpose. Our own ideas can be clothed in a great variety of dresses, as occasion may demand. Besides, the preacher, in the midst of opposers, as he always really is, will ordinarily find no adequate stimulus to efficient action, in the feeble impressions made by the conclusions of other minds. His intellectual and moral views must have the depth of self-formed conclusions, or they will often fail in the hour where decided action is most necessary. The arduous struggle for truth will be feebly maintained by those who rely upon human testimony in cases where *it* is not the *kind* of testimony that supports any conclusion.

Again: The interpretation of his message can be entrusted by the preacher to no human mind but his own. Nor will he trust his own unaided powers; but under the promised influences of the Holy Spirit, he must get his most valuable light, in all cases of great difficulty, in the interpretation of Scripture. Suppose he takes up his book of instructions from the court above. He sees great obscurity in many passages, and those too of much apparent consequence. Shall he seek relief in the judgment of others? Let him select a small number of commentators, (for he surely, ought not to follow any man implicitly) whose learning and piety are equally unquestionable, and he will often find it more difficult to decide upon the claims of jarring

opinions, than to form his own, unaided, except by the Spirit of God. The preacher, who relies mainly upon commentaries, is often reduced to the necessity of either passing by important parts of his message, or advancing the opinions of men equally fallible with himself, in the place of divine truth.

A mind that can strike out light in the darkest places, is also necessary, from the fact, that the wisest and best men disagree materially as to the best mode of delivering the message of God. True, the ministers of Christ may secure a respectable standing in the world, by falling into the most common forms of exhibiting truth, but they cannot be at all secure in this way of general success in their ministrations. The best forms for human transactions must often be reduced to their first principles, or they will pass off as mere forms. The complex idea in the minds of thousands in regard to public worship in all its parts, leaves out the first principles of the institution, and may do so for years, unless something more than unvarying forms call attention to the substance of the whole matter. To effect any thing toward the removal of this evil, there is needed independency of thought and observation, applied to the various circumstances in which the preacher may be placed. Others cannot think for him. Their advice will be as various as the circumstances in which God has been pleased to bless their labours, while still more discordant opinions may come from those, whose attachment to human wisdom has prevented their ever preaching the Gospel in those simple modes, which have always proved most effective. What then shall he do? He *must* judge for himself. If baffled in one course he must vary his mode, always taking care to keep within scriptural limits of proceeding. This is what men do in every department of life, or fail to accomplish any thing valuable. Are we told that here is no field for experiment and innovation, since God himself has prescribed the means of grace to be employed? But where is the proof that in the details of the general mode, in which we are required by our standards, to exhibit truth and seek the welfare of souls, the common forms are the most efficient that can be found? Our mode of publicly teaching divine truth is by no means the primitive mode, and may not be in all respects the best one. Much is necessarily left to the judgment of every Pastor, in the details of work as a Shepherd. The state of the human mind, though in many respects ever the same, is perpetually various in its relation to the modes of approaching it with

revealed truth. In almost every department of human science, great improvements in teaching have been recently made, and it seems by no means impossible that similar ones in the mode of teaching religious truth may, to a certain extent, yet be made. The arithmetical works of Colburn have given entirely new facilities of access to a common branch, and although an improvement to the same extent may not be possible in religious teaching, yet much may be accomplished by new modes of analyzing and illustrating moral truth. May we not suppose it possible, that amongst the causes of that mighty influence to be exercised by the scriptures, before the full day of millennial glory, will be some mode of exhibiting truth in a manner so intelligible and forcible, as at once to convince the judgment of every hearer?

Another consideration suggests itself. Impenitent sinners have defensive armour fitted to resist all common attacks. Can they be assailed at no points, when they have failed to provide for defence? Are they invulnerable, even to the "heel" itself? But none except an independent thinker, can ascertain the cases where, and the manner, in which new attacks, supposing them possible, can be made. What would a Bonaparte accomplish, unless he could make a path in places never before trodden by man? The Christian minister is not leading the armies of his king against weak and pusillanimous foes. *They* are not weak, who have held a world in bondage for almost 6000 years. In warring against such foes, weak and irresolute men, daring only to act according to the letter of their orders, as reported by others, can hold no important post. Those teachers who in meek dependence upon heavenly guidance, can form their own opinions, especially upon practical points, will be almost alone in doing great service to the cause of Christ.

A creative mind is highly necessary to the Christian minister, to enable him to tax the known universe for illustrations of divine truth. The effect of truth depends much upon the dress in which it appears. We are often deceived in supposing that its statement in abstract terms is most favourable to its own *peculiar* tendency. We have no terms properly abstract. The question of selection generally lies between those used by speculative men, though really figurative, but not intelligible to the common mind, and those which, though not more figurative, are a part of the common dialect. But where shall we get dresses for truth to suit the ever varying demands of new circumstances? We cannot borrow in the majority of cases, since

we want an article not well prepared in one age to suit another. We must *make* to suit the fashion. It is scarcely necessary to say, that old truths must be so dressed at *all* times as to show their real faces. Masks are never to be employed.

In addition to having a soul filled with truth, nothing perhaps will so well qualify a man to meet error in all its Protean and often unexpected forms, as independency of thought. The proper application of a few plain scriptural truths, will meet all the common forms of error, but how shall it be done? *Hic labor, hoc opus est.* Still we need not despair. The minister of Christ, whose life blood is heavenly truth, and whose mind has a self-furnishing power, need not quail before the legions of Satan, though they brandish a thousand horrid weapons never before seen.

A thorough acquaintance with the inductive mode of seeking truth, is a most important element in the preacher's mental character. If the truth, expressed in the first Aphorism of Lord Bacon's *Novum Organon*, be not so digested as to pervade his whole mental system, he rejects an essential principle in all his inquiries for truth. That man neither knows nor can know of matter or mind, more than is observed or directly revealed by God, is a fact not less important in the intellectual system, than gravity in the material universe. One who does not see a difference between conjectures and observed facts, as palpable as that between light and darkness, may expend the energies of a life in speculations no better than those of the schoolmen. If he cannot open his Bible except to find what some system or creed tells him is there, however excellent the system or creed may be in its place, he is poorly prepared to deliver *the message of God* to men. If he cannot fix upon *ascertained* facts in human nature as real knowledge, and value all conjecture merely as such, he will be master of too little common truth to mould society by his preaching.

The impression is very common, that Lord Bacon permanently and generally disencumbered the human mind of Aristotelian and scholastic chains. But is such an impression correct? Are not the large majority of learners and learned, as really slaves to false principles of investigation, as before his time? The number of shackles is not ordinarily as great, but still the individuals are few, who have ever freely walked abroad in the pure air of mental liberty. There is an apparent propensity in the human mind, generally, to court the very bondage which paralyzed it for so many ages prior to the revival

of learning in Europe. Hence but a few individuals in any age reach more than a pigmy stature, compared with what all might easily attain. The human mind is, in most men, a giant in chains; and, what is still worse, those chains are so like the atmosphere in their equable and uniform pressure, that we scarcely dream of their existence. Not to debate this subject further, we hold it as a fact, that the great bulk of men in the three learned professions, are to this very hour proceeding upon principles of investigation fundamentally wrong. But we are chiefly concerned for religious truth, and feel confident, that before it can show its full power to mould the human mind, it must be much further freed from scholastic entanglements, than has, to any great extent, ever been its favoured lot. Were a second Bacon to arise, and accomplish for moral and religious truth, what the Baron of Verulam did in Natural Philosophy, he might become a benefactor to the human race. A Bacon in his Philosophy, combined with a Paul in Christian zeal, might accomplish more for Christianity than a thousand of echoes echoing all that thousands of Fathers have said or written. We mean no disrespect to the great or the good, but while we reverence their learning and their piety, we would not reject their example, in seeking to grow, whether in knowledge or piety, by the actual exercise of our own faculties. Had our most admired predecessors wasted a life in admiring others, they would never have reached our era, even in memory.

Highly cultivated analytical and analogical powers of mind are of unspeakable importance to the teacher of the Christian religion. The same defects in the analysis of ideas, that pervade almost all systems of common instruction, are equally common and injurious in religious teaching. Truth can be delivered to good purpose, only in portions of a certain size, suited always to the capacity of the receiver. Present more than the mind can grasp, and all interest is destroyed in what we do advance. We may, indeed, lodge in the mind verbal notions, but unless they are taken in parts, and the relations of each to others exhibited, no proper impression is produced. The mechanism of a watch would be poorly understood from a single view of the whole, but if each part be shown with its office, and then the combined effect of all, we obtain correct impressions of the machine. Much of all the religious truth advanced, in the common way, is lost from this defect in simplification of analysis. The evil can be corrected, only by a closer attention to ideas and real facts, and less dependence upon any *particular* dress of our

ideas. Facts can usually be made intelligible, while verbal propositions, often mere guesses as they are, must usually be as little comprehended by the hearer as by the speaker. Analysis may, also, be too minute. Like the anatomy of the brain and heart, as exhibited in the dissecting room, the repeated mention of very minute parts, may confuse the mind, and prevent any definite impression of the whole. Those, however, who deal in palpable facts have nature for their guide, and are least liable to err on either extreme. The human mind seems generally adapted to receive impressions from every kind of fact, when fairly described, while the figments of the brain can seldom convey the same impression to more than one mind. Good analogical powers of mind are essential to all who attempt the instruction of others in any department. The Saviour of men, who "spake as never man spake," seldom uttered a truth except in a dress borrowed from an analogical fact. The divinity of his wisdom, may perhaps be as really displayed in his *mode* of teaching truth as in the truth taught. This point seems not always observed. Else, why is our mode of teaching so utterly at variance with his. The language of feeling is still much the same as it was in his days. Formal parables are not so much in vogue, but their equivalent in judicious comparisons, and striking illustration is equally important in all attempts to reach the common mind or affect the hearts of even cultivated persons. Here again, we remark the importance of studying facts. Real truths present numerous analogies amongst themselves, while conjectures seldom do more than separate what the God of truth has joined together.

A degree of moral courage, quite peculiar in its extent, is an essential requisite of ministerial character. We fear this subject is not always appreciated. To show the danger of deception in the case, we need only advert to the fact, that the clerical profession is generally regarded as one, which the Christian student may choose, without possessing any greater degree of fortitude, than is necessary at the bar, or in the practice of medicine. Is it, then, really true, that in a world where the great majority, even in its best portions, are either open or covert enemies of God; in a world where the powers of darkness still hold almost universal sway—can it be true, that in such a world, the servants of God need no higher degree of moral courage, than the servants of men? All admit that the Apostle Paul had abundant employment for this noble quality in its highest perfection. But why? He had a world of heathen idolaters to oppose. Are we,

then, to suppose, that men hate the Cross of Christ less, while they are in the false garb of Christians, than if arrayed in the panoply of her open enemies? They may hate their own idea of the Christian religion less than a Pagan does; but every fact in the case proves beyond doubt, that nominal Christians are as truly enemies to God as are the veriest heathen on earth. Are we told, they respect its forms, and consequently oppose with less violence? Are then its forms all we advocate? Farewell, in that case, a long farewell, to all our hopes of millennial glory. A religion that does not carry heaven-born love, and purity, and peace, to its possessor—a religion that does not draw at every moment upon the life blood of sin, is no religion for this revolted earth. A religion, then, that does not find a real opposer, in every unconverted man, and consequently, that will not secretly or openly array him against its Ministers, is not the religion of Jesus.

The enemies of religion are very frequently proposing a truce; (with what designs we need not say) but all who accept the proposal will fail to understand, at all, their need of moral courage. Flattered and favoured as they may be in this case, they may readily imagine, that the offence of the cross has ceased. But let them declare war against all sin, whether in ecclesiastical or lay dignitaries, whether in bosom friends or open foes, supporters or non-supporters of the Christian ministry—let them always distinguish in all their conduct between him that serveth God, and him that serveth him not, and the case becomes a very different one. The Christian minister will find meaning in the words of the poet, as descriptive of the devotion which he ought to feel, when he says :

“Nor have I ever held my life, but as a pawn

“To wage for thee.”

It is a palpable mistake to suppose that any small degree of moral courage will sustain a faithful preacher of the Gospel, even in this Christian land. To illustrate this : suppose an extensive conspiracy against the United States' government should be discovered as now in full operation. Let it be known that more than half the officers of the nation, more than half her citizens were leagued against her executive and laws. Suppose, too, that true patriots could generally discover, but in such a way as to furnish no open proof, yet almost to a certainty, who were traitors and who faithful men. Would not the lover of his country need more fortitude, than if called to

march against an open foe? Could he as easily face a professed friend, whom he yet suspected as an enemy, as summon resolution to confront a declared aggressor? This is, however, but a partial illustration of the case. Parties in any of this world's concerns, are so much more visibly united, than are the real friends of Christ, that more support for individuals is apparent in almost any circumstances, than in the work of openly serving God.

The necessity imposed upon the Christian minister to follow truth, whether she lead with or against his prejudices from education, his interests from worldly connexions, or his prospects for ease and honour, is of itself an argument of no small weight for our position. Those who sympathize with Locke or Milton, will ask no illustration of this. A love of truth which pervades the whole soul, will soon discover, not only abundance of external foes, but feel deeply, that "a man's worst foes," are "they of his own household." How few individuals have ever dared to investigate their leading sentiments as to opinions not directly supported by revealed truth, thinking it *possible* that others may be nearer right than themselves and their own friends? It requires little moral courage to read books or hear arguments against us, when we are resolved to remain of the same opinion at all events: but to come at all questions of the kind intended, as unsettled questions, and be ready to follow our own best judgment, is quite another thing. The former course may often seem much better, but certainly reflects dishonour upon our best intellectual and moral faculties. It is calling men, *fathers*, and often refusing the guidance of our heavenly Father. If we were designed to walk in leading strings, the majority of men have very obediently fallen in with the arrangement. One reflection is important. Truth is a mighty current setting in from eternity, and flowing onward forever with increasing strength, although often an undercurrent, and seemingly overpowered by others. But it will safely bear onward all who commit their barks to its waves, however frequently the billows of falsehood may threaten their final submersion. They will outride the commotions of time, and soon reach a sea, whose pacific waves know no bounds but those of eternity.

We have glanced at some of the points where peculiar qualifications seem necessary for the Christian minister. Perhaps, we shall be told, that only a few individuals have natural abilities, fitting them for distinction in these high qualifications. In

regard to moral courage and entire devotion to the cause of truth, the answer is obvious. The amount of grace, which warrants the soldiers of Christ in seeking the high office in view, will secure both these traits of character. In other words, those who have such views of the Christian ministry, as to feel their absolute need of these qualifications, will readily find means to attain them. Those who enter the ministry as a worldly profession, will not need them. Their aims being no higher than such as prompt the worldling in any sphere; they seek no higher ground in preparation for their work.

In reference to intellectual attainments of the self-furnishing kind, there is more to encourage all persons in their pursuit, than many imagine. It appears to us, that the human mind has seldom, perhaps never yet, comprehended its own susceptibilities. The intellectual powers depend much for their development upon the greater or less development of the active powers. The high pressure stimulus under which Bonaparte or Alexander acted, might have developed as much fertility of device, might have favoured as much independency of thought and judgment in ten thousand other minds as in their own. Or, to take a case more obviously parallel to that of the Christian minister: might not a similar press of motive make thousands of men, who are now unknown, as truly great as Martin Luther? Suppose, then, an individual of only common talents enters the Gospel ministry at the present moment, there is surely as much to enlist his whole energy in the cause of Christ as ever can press upon a human being. Almost the whole human race is as really going down to death as in the days of the Apostle Paul. Every well directed effort is as visibly crowned with success as at any period of the world. No single man could, in our estimation, have ever hoped to win more souls to Christ, by an unreserved consecration of all his talents to the work of the Lord. Let this vast pressure of motive be felt in all its power, as it is by some individuals. We cannot suppose a case more favourable for the development of the highest powers belonging to the human mind. Those who have felt their own intellectual powers improving by each step of their advance in holiness, can easily conceive, that were any tolerably gifted and cultivated mind progressively freed from sin, till less remained than has polluted the best of our race, he might as far surpass the common mind in true mental attainments as in moral worth. Here it is interesting to remark one of the ways in which moral attainments

favour intellectual advancement. Deficiency in power of attention is one of the main obstacles to our progress in knowledge. This depends upon the occupation of the mind by *other things* than the subject before it. Those *other things* are often uneasinesses of mind or body which result from sinful affections and practices. Suppose then, an individual has moral strength to treat body and mind in all respects as nature, experience and revelation require. The body would lose its power to clog the soul and hinder the free play of its powers. The mind might be concentrated with almost an Angels force upon each subject of thought, and thus produce results above any which the mind can ever reach in less favoured circumstances. There can be little doubt, but the perfect peace of mind which attends an almost overwhelming desire to glorify God, may so far favour this concentration of mind, in the case of men now living, as to bring forward great minds in the place of those most common in their powers. In heaven we may expect these results will be universal; and it, perhaps, remains to be seen how much of heavenly purity and angelic thought may yet fire the bosom of man. It seems perfectly within the reach of all Christian Students, by proper attention to the rules for the promotion of health, and the production of intellectual vigor, when favoured by the love of God filling the whole mind, to rise above any attainments which the world has seen. That such will be a common case, at no distant period, we firmly believe.

Select List of Recent Publications.

BIBLICAL.

Scott's Family Bible, revised and corrected by the Rev. Josiah Pratt, B. D. Vicar of St. Stephens, Coleman street, London. 3 vols. imperial 8vo. London, 1831.

Outlines of Scriptural Geography, with an Atlas, by Joseph E. Worcester. Second edition, revised and corrected. Boston, 1831.

A Key to the Revelation of St. John the Divine, being an analysis of those parts of that wonderful book which relate to the general state of the Christian Church, through all the times since it was written, and to the peculiar signs of those times. By the Rev. Philip Allwood. London.

The Greek Testament, with English Notes. By the Rev. Dr. Burton, Regius Professor of Divinity. In 2 volumes. London.

The Book of the Prophet Isaiah, translated from the Hebrew text of Vanderhooght. London, 1831.

Van der Palm, Ueber die Mossaische Erzählung von der Schöpfung der Welt. Wesel.

Die Fünf Bücher Moses; verstandiget von S. Paulus. Cassel.

Reply to Professor Stuart's Energetical Essays on several words relating to future punishment. By Walter Balfour. Boston. pp. 238.

THEOLOGICAL, &c.

The whole works of Edward Reynolds, D. D., Lord Bishop of Norwich, now first collected, with a Life of the Author. By Alexander Chalmers, Esq. 6 vols. 8vo. London.

Divarication of the New Testament into Doctrine and History. London, 1831.

[This is a work of the noted follower of Kant, Thomas Wiegman, a mechanic of London, who has for many years fruitlessly endeavoured to engraft the German metaphysics upon the sturdy stock of British common sense. He now applies his system to Theology, "by attempting to prove on the solid basis of Reason, the undeniable fact of the Divinity of Christ, from the evidence of the doctrine he promulgated to the world, whose absolute purity and perfect sublimity show at once that it could not be

earth-born, but must have descended from those effulgent regions of never ending bliss—heaven. This desideratum (he adds) once accomplished, *Church Union* follows of course: for where the doctrine is universal, the community who adopt it cannot fail to be the same.”—This work may possibly be approved by such as have digested the transcendentalism of Mr. Coleridge.]

Illustrations of the Practical Power of Faith, in a Series of Discourses on the first part of the Eleventh Chapter of the Epistle to the Hebrews. By B. T. Binney. London.

Errors regarding Religion and Thoughts on Prayer at the present time. 1 vol. 12mo. Boston. [Containing the rise of Polytheism and Pantheism—Early Corruptions of Christianity—Popery—Mysticism—Heresies after the Reformation—Infidelity—Present State of Errors—Universal Christianity.] By James Douglas, author of *Hints on Missions*, &c.

The Theological Class Book. Containing a System of Divinity, in the form of Question and Answer, accompanied with Scripture Proofs, designed for the use of Theological Classes, and the higher classes in Sabbath Schools. By the Rev. William Cogswell, author of “*The Assistant to Family Religion*.” 1 vol. 18mo. pp. 196. Boston.

The Christian Ministry, with an Inquiry into the Causes of its Inefficiency. By Rev. Charles Bridges, B.A., Vicar of Old Newton, Suffolk. 2 vols. 12mo. Boston and New York, 1831.

A Brief Statement of the Doctrine of the Holy Scripture concerning the Second Advent of our blessed Lord. By P. Bathwick, Esq. London.

An Inquiry into the proofs, nature and extent of Inspiration, and into the authority of Scripture. By Samuel Hinds. London.

Biblical Notes and Dissertations, chiefly intended to confirm and illustrate the doctrine of the deity of Christ. By J. J. Gurney. London.

The Errors of Romanism traced to their origin in human nature. By Dr. Whately.

Miscellaneous Writings of Rev. Matthew Henry, Edited by J. B. Williams.

Select Practical Works of Rev. John Howe and William Bates. Collected and arranged with biographical sketches. By James Marsh, President of the University of Vermont. Burlington, 1830.

Benjamin Constant. *De la Religion, considérée dans ses sources, ses formes & ses développements.* Tomes 5, 8vo. Paris.

Doddridge's Miscellaneous Works, with an Introductory Essay by Rev. T. Morell. Complete in one vol. royal 8vo. Boston.

Infant Baptism a scriptural ordinance, and Baptism by sprinkling lawful. By William G. Hamilton, A. M. Pastor of the First Presbyterian Church, Newark, N. J.

Lectures on Universalism. By Joel Parker, Pastor of the Third Presbyterian Church, Rochester.

The Works of the Right Rev. John Stark Ravenscroft, D. D. containing his Sermons, Charges, and Controversial Tracts, with a Memoir of his Life. 2 vols. pp. 471 and 573. New York.

A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, Bishop of Chester. London.

Essays, adapted to the understanding of young persons, on the Evidences of Natural and Revealed Religion, the Immortality of the Soul, &c. By R. Ainslie. London.

ECCLESIASTICAL HISTORY AND POLITY.

A Chart of Ecclesiastical History from the Christian Era to the present day. On the plan of the "Stream of Time." London, 1831.

History of the Church, published under the superintendence of the Society for the Diffusion of Useful Knowledge. London, 1830-31. 8vo.

Hooker's Ecclesiastical Polity, and other works; with his Life by Isaac Walton, and Strype's Interpolations. To which are now first added, the "Christian Letter" to Mr. Hooker, and Dr. Covel's "Just and temperate Defence" in reply to it; accompanied by an Introduction, a Life of Thomas Cartwright, B. D., and numerous notes. By Benjamin Hanbury. London.

The Book of the Priesthood. An Argument in Three Parts. Part I. The Christian Ministry not a Priesthood. Part II. Christ the only, but all-sufficient Priest of the Christian Church. Part III. The Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians. By Thomas Stratten. London, 8vo. 1831.

Observations on the History of the Preparation of the Gospel, and its early propagation, from the dedication of Solomon's Temple to the end of the first Christian century. By Rev. J. Collinson.

[This work is said to contain "a summary of the leading events relating to the preparation which was made by Providence for the establishment of the New Law, and for its early propagation among the Gentiles. The author's object is to assist those missionaries who are too often sent out with but a very imperfect knowledge of the mode in which Christianity was propagated by the Apostles and their companions."]

An attempt to ascertain the Chronology of the Acts of the Apostles. By Rev. Dr. Burton.

J. K. Korner. *Julian der Abtrunnige, oder die traurigen Folgen der Veranstaltung des reinen Christenthums.* Schneeberg.

D. Ritter. *Handbuch der Kirchengeschichte.* 2tes. B.—Bonn.

F. Fiedler. *Tabula Ecclesiastica Historiz, Seriem XIX. seculorum chronistice exhibens.* Leipzig.

Memoirs of Augustus Hermann Francke. American Sunday School Union.

NARRATIVE.

Memoirs of John Frederick Oberlin, Pastor of Waldbach, in the Ban de la Roche; compiled from authentic sources, chiefly French and German. First American Edition, with a Dedication and translations. By the Rev. Luther Halsey, Professor of Theology in the Western Theological Seminary. 1831. Boston.

The Life and Times of the Rev. Richard Baxter, with a critical examination of his writings. By the late Rev. William Orme, author of *Memoirs of Owen*, *Bibliotheca Biblica*, and one of the Secretaries of the London Missionary Society. 2 vols. 8vo. Boston, 1831.

Journal of a Tour to Malta, Greece, Asia Minor, Carthage, Algiers, Port Mahon and Spain, in 1828. By Samuel Woodruff, Esq. Agent of the New York Greek Committee. New York, 1831.

The Life of the late Bishop Middleton of Calcutta. By Rev. Charles Webbe Le Bas. London.

Travels in the Holy Land, by Wm. Rae Wilson, with letters from foreign sovereigns to the author, on the Protestant Faith. London.

Memoirs of Howard, the Philanthropist; compiled from his Diary, his confidential Letters, and other authentic documents. By James Baldwin Brown: abridged by a gentleman of Boston, from the London quarto Edition.

Incidents in the Life of Dr. Dwight. New Haven, 1831.

Sketches of Danish Missions. By Rev. S. W. Greenfield, London.

SERMONS AND ADDRESSES.

The Character and Blessedness of the Good Man. A Discourse delivered in the chapel of Nassau Hall, on the sabbath, January 9, 1831. By James Carnahan, D. D. President of the College. pp. 24. Princeton.

Christianity not the religion of the Bible only, or of the Church. A Sermon by Dr. Hawkins, Provost of Oriel College. London.

Sermons, par Mons. Monod, Pasteur de l'Eglise Reformée de Lyons.

Spieß. Ausgezählte Predigten. Franckfurt.

Rohr. Christologische Predigten. Weimar.

Importance of a Minister's Reputation: a sermon delivered at the installation of Rev. Dr. Hewitt, in Bridgeport, Conn. December, 1830. By Leonard Woods, D. D. Andover.

Influence of Religion on Liberty. A discourse in commemoration of the landing of the Pilgrims, delivered at Plymouth, December 22, 1830. By B. B. Wisner. Boston.

MISCELLANEOUS.

The Christian Lyre. By Joshua Leavitt. New York.

[Six numbers of this little work have been published, and the beautiful pocket volume thus formed, deserves public attention. We cannot but applaud the spirit in which it has been undertaken, as well as the evangelical character of the hymns; and hope that it may prove extensively useful. At the same time we deplore the secular lightness of many of the melodies; and still more the attempted adaptation of spiritual songs to airs which are by association connected with ungodly poetry. There is no science nor art more fertile than Music; and there is therefore no necessity for our being indebted to the ball-room or theatre for our tunes. It is untrue that classical music is necessarily less popular, or less stirring, or less easy, than that which is irregular and unchaste. Witness the better sort of airs in this collection, and many in the works of Messrs. Hastings & Mason. We deplore also the introduction of prosaic effusions, without the elevation of poetry or even the attraction of rhyme, such as "I'll try to prove faithful, p. 119. Notwithstanding these blemishes, however, the manual is worthy of encouragement.]

Juvenile Lyre: or Hymns and Songs, religious, moral and cheerful, set to appropriate music, for the use of primary and common schools. Boston. Edited by Lowell Mason and E. Ives, Jun.: aided by Rev. Wm. C. Woodbridge and Mr. S. F. Smith.

Journal of the Proceedings of a Convention of Literary and Scientific Gentlemen, held in the city of New York, October, 1830.

Letters on Missions. By William Swan, Missionary in Siberia. With an Introductory Preface, by the late William Orme. Boston, 1831.

The Advancement of Society in Knowledge and Religion. By James Douglass. First American from the second Edinburgh Edition. Hartford.

AMERICAN WORKS REPUBLISHED IN LONDON.

Professor Stewart's Hebrew Grammar.

Sermons. By the late Rev. Dr. Payson.

Canon of the Old and New Testaments ascertained. By Rev. Dr. Alexander; with Introductory Remarks, by J. Morrison, D. D.

THE
BIBLICAL REPERTORY
AND
THEOLOGICAL REVIEW.

JULY, 1831.

ART. I.—REVIEW OF SPRAGUE'S LECTURES TO
YOUNG PEOPLE.

*Lectures to Young People, by William B. Sprague, D. D.
Pastor of the Second Presbyterian Church in Albany,
with an Introductory Address by Samuel Miller, D. D.,
Professor in the Theological Seminary at Princeton.*
Second edition. New York, published by John P. Haven,
1831.

It is the highest wisdom of man to endeavour to discover, and to follow the plan of God. This plan is manifested in the nature of his creatures, in the dispensations of his providence, and in his word. It is our business to fall in with this; never, from vain ideas of doing more good, venturing to counteract it. Thus, the different natures which God has given the sexes, renders it necessary, in order that the greatest perfection should be attained, and the greatest good effected, that the difference should be carefully preserved; that the man should not assume the position, or discharge the duties of the woman; and that the woman should not step out of her appropriate sphere into the province of the man. This is, however, a common evil. Unenlightened zeal in religion often leads to a greater or less infringement of the plan of God, in this respect. Women take a stand, and undertake to discharge duties, which

vol. III. No. III.—2 P

force them out of their place in the great scheme of infinite wisdom, and the result is invariably injurious to themselves and to society. To be where and what God wills us to be, is our perfection and highest usefulness. It is of more practical importance than men are wont to imagine, thus to eye and follow the divine arrangements. As God has given a diversity of constitution to the sexes, suited to the different purposes they are to accomplish, so he has given to different periods of life different susceptibilities and powers, which are intimations of his will, and consequently of our duty, with regard to them. The dependence of the young on their parents; the feelings of parents towards their children; the susceptibility of the youthful mind; the quickness of perception; the tenacity of the memory and pliability of the feelings, all declare that this is the forming period of life; that God designs it to be employed and improved as such. This is, indeed, a universally admitted truth; and education has ever been one of the most absorbing subjects of interest. Though this be admitted, it is still true that the formation of character in the young has been, and is still lamentably neglected. The development of the intellect and communication of knowledge have ever been the grand, if not exclusive objects of education. How is it, at present, in our schools, academies and colleges? Is not the whole course of instruction directed almost exclusively to these objects? Is not the cultivation of the social virtues and the religious feelings, in a great measure, left to take care of itself? We cannot but think that there is here a lamentable deficiency in all our systems; that the intellectual, in opposition to the moral powers of the soul, are too exclusively the objects of assiduous care. No one will pretend that the latter are second in importance to the former. We all admit, that it is the moral nature of man, which raises him into the sphere of immortal beings, connects him with the infinite, and stamps an incomprehensible value on the soul. The subordinate part, therefore, assigned to the cultivation of these feelings in youth, cannot be accounted for on the assumption of their inferior importance. It may be, there is an impression on many minds that these powers are less susceptible, or stand less in need of cultivation. That this impression is erroneous, it needs only a moment's reflection to perceive. Were this the case, it would be an anomaly in our whole constitution. All the other faculties, whether of mind or body, which God has given us, are susceptible of cultivation, and are dependent on it, for their

right development and exercise. What would the mind be without truth on which to exert its powers?—and what would the body be, if never exercised in the manner adapted to its improvement? All experience shows, moreover, that the moral faculties are just as susceptible of culture as any other of our powers. If it were possible to bring up a child entirely removed from the influence of moral truths, his moral powers would be as dormant as his mind would be, were he confined from birth in a dark and solitary cell. This, however, is impossible. Every one born into the world, is brought under ten thousand influences, favourable and unfavourable, by which his character is formed; and it depends, not entirely, but predominantly, on the nature of these influences, what form the character assumes. We say not *entirely*, because man is a free agent, and may resist the tendencies, good or bad, of the influences under which he is placed. Still the history of the world proves that evil communications corrupt good manners; which is but the statement of one aspect of the more general truth, that the character is formed by the *ab extra* influences brought to bear upon it. If this were not the case, where would be the use of religious education? for what purpose would we labour for the establishment of Sunday schools, or take any other means to form the character of the young? Can men differ more in any respect, than do the children of a well-ordered Christian family, and those of superstitious and licentious Pagans? A proportionate difference is found in the character of children of different Christian countries, of the various sections of the same land, and of different families. It will, doubtless, be suggested, that we often see the best adapted means ineffectual, and the children of the pious becoming profligate; and, on the other hand, the children of the profligate moral and exemplary. True: and so, too, we see the means of intellectual culture often thrown away on those unwilling, or unable, to profit by them; and, on the contrary, minds rising from the greatest obscurity in brightness, developing themselves with the greatest strength, under very unfavourable circumstances. Do these instances shake the confidence of any man, in the general efficacy of proper means of intellectual culture? Does it not still remain true, that education forms the man. The individual cases of the inefficacy of moral culture in securing its appropriate result, may be traced often to various causes. In a multitude of instances, it is erroneously assumed, that because a child has had pious

parents, or at least professing parents, he has therefore had good moral and religious culture. The truth is, there is no point in which such parents are more frequently lamentably deficient in duty. The immoral or irreligious character of their children, is nothing more than might naturally be expected from the mode of their education. They are often brought up, as completely surrounded by the influence of the world—of its manners, opinions and spirit, as though their parents did not belong to the Church of God. Such cases are not to be appealed to, therefore, in proof of the uselessness of moral and religious instruction. In many instances, there are counteracting causes, which cannot be traced; and there is much to be referred to the wilful opposition of the heart to all good, and the determined resistance to salutary impressions. There is, moreover, the same diversity in the moral susceptibilities of men, as in their intellectual and bodily powers or appearance. There is a native integrity and strength of character in some, which enables them to withstand the temptations which lead others astray. There is a liveliness of feeling, which admits of impressions which the more callous never experience. Admitting these and other causes, which prevent an uniform result from the same system of means, it still remains a truth sanctioned by Infinite Wisdom and general experience, that if a child be trained up in the way he should go, when he is old, he will not depart from it. We are not leaving out of view either the doctrine of human depravity, or the necessity of divine influence, doctrines as clearly taught in scripture, as they are intimately related to each other, and inwoven in all Christian experience; and we consider every system of education, and every mode of operation in which their practical influence is not pervadingly felt, as radically defective. Neither the difficulty to be encountered, nor the means of surmounting it, are at all in view, where these great truths are kept out of sight. But what is the remedy which God in his wisdom has revealed for the “diseases of the mind”—what is the appropriate corrective of the hidden evils of the human heart? Not ignorance—not error—but divine truth. And it is clearly taught that the Spirit operates with and by the truth, on our hearts. Where that truth is never presented, we never see the effects of the Spirit's influence. God has determined that men should honour his word—for his word is truth—and that they should honour his Spirit, not taking to themselves the glory, by ascribing to

the skill or felicity of their exhibition, the effect which the Holy Ghost only can produce. It is the union, therefore, of the faithful presentation of the truth, with a consciousness of entire dependence on the power of the Holy Spirit, which constitutes the whole duty of men in bringing sinners, whether young or old, to Christ and salvation. When, therefore, we contend for the efficacy of religious education, we are only maintaining that the Gospel is the wisdom of God, and the power of God unto salvation; that God blesses obedience, and frowns on disobedience; blesses the faithful and humble use of the means of his own appointment, and punishes their neglect by a loss of their appropriate results. The world is full of instruction on this subject, both for encouragement and warning. The success of the preached Gospel is more uniformly in proportion to the degree of attention paid to the religious instruction of the young, than to any other circumstance. There are indeed, doubtless, many other things which influence this success: the frequency, purity, pointedness and humility of the manner of exhibition. Still our remarks, we think, will bear the test of experience. We see revivals of religion most frequent and most pure in those portions of the country, where religious instruction of the young is the most general and faithful; and how often is the fact recorded that the members of bible classes have been the subjects of renewing grace, during such special visitations of mercy. If this is true—if, as a general fact, the religious instruction of the young is of all means the most efficacious in bringing them to the saving knowledge of the truth, then is it clear that, of all duties, none can be more obvious, none more imperious, than that of faithfully using this means. This duty presses with peculiar force on parents, pastors and instructors. Did parents but duly feel how much, under God, the salvation of their children depended upon them, the solemnity of their responsibility would weigh constantly and heavily on their hearts. In reference to this subject, we would remark, that the end to be effected, viz. the right formation of the moral and religious character, can only be accomplished through the instrumentality of the truth. This, as the sun, is the source of those quickening and forming influences which call forth and mould the moral and religious principles of our nature. The question, therefore, is, how can parents most efficaciously bring the truth of God to bear on the expanding hearts of their children. To do this requires much skill, and much spirituality.

It is obvious that the mode of exhibition must be adapted to the comprehension of the child. Nothing is gained, where nothing is understood. The mere storing the memory with abstract propositions, although embodying the most important truth, can have no effect on the present character of the child. It is true, that these propositions may be retained in the mind, until it is sufficiently advanced to be able to comprehend them, and they may then become effective. But until this period arrives, they must be inoperative.

The evil, however, of pursuing this course, is not merely negative; there is more than the loss of a good, which might be attained. It is not to be expected, that the mind can receive cordially, what it does not understand. There is always, more or less of opposition excited to the repulsive statements which the child is obliged to commit, without comprehending their import. We think, therefore, it is one of the most important principles, with regard to early education, that the child should not be made to get any thing entirely beyond its comprehension, and there is happily no necessity for this course. All the leading doctrines of the Gospel may be so exhibited as to be as adequately comprehended by a child, for all moral or spiritual effect, as by those of maturer years. That there is a God, who is a Spirit, i. e. a being of the same nature with the thinking principle of which the child is conscious in his own breast; that this Spirit knows, loves, disapproves—not imperfectly, but perfectly—a child may understand as adequately as persons of maturer years. That this God is good and merciful, the child may be made to feel. And a consciousness of its relation to this Being, must be at once attended by a sense of its obligations. So the doctrines of the sinfulness of the heart, of regeneration and redemption, may be brought within its grasp. It is a matter of great importance that the facts of the Bible should be early impressed upon the minds of children, and the character of the blessed Saviour be clearly exhibited. We think there is no more effectual method of conveying religious instruction than from the Bible itself. It is adapted to every age. The child can treasure up its facts, and when properly aided, be made to understand its leading truths. Were parents sufficiently attentive to this duty, they would be surprised to find how rapid would be the progress of their children in divine knowledge.

But truth must not only be communicated in a form suited to the power of comprehension, it must be urged on the heart

and conscience. A constant application to the case of the child should therefore be made, and made with love. The power of love is almost without limit. We can hardly conceive of the effect of a constant exhibition of divine truth urged with tenderness and skill on the youthful mind. Parents never should forget too that their children are always learning; that it is not merely in the hours allotted to instruction, their minds are receiving ideas and impressions. Their eyes and ears are ever open. All their parents say, all the manifestations of character which they make, affect deeply their minds. Hence the indispensable importance of a constant exhibition of the true spirit of the Gospel. How can an exhortation to meekness, kindness and love, counteract the effect of an exhibition of anger, or malice on the part of the parent? How can the command of Christ to "seek first the kingdom of God," be effectually urged by a father, whom the child sees evidently more anxious to secure this world, than heaven? Parents cannot be too much under the influence of the truth, that their habitual spirit and conversation exert a more powerful influence over the minds of their children, than all their occasional instructions. Here as every where else, to do good, we must be good. We must try to bring up our children under the influence of the true, full, consistent spirit of the religion of Jesus Christ.

Parents perhaps too seldom expect present fruit from their labours. They seem to act under the impression, that youth is the seed time when truth is to be deposited in the mind, while its fruit is only to be expected in riper years. That youth is the seed time, no one will question; and that the full benefit of religious instruction is not exhibited immediately, is also true. But it is no less true that the infant heart is susceptible of piety. That God can, and often does, produce a saving change in the very morning of life. This result therefore should be desired, aimed at, prayed for, and expected.

Though we have said thus much on the duty and hopefulness of early religious instruction, we would by no means have it supposed that we imagine that any degree of fidelity in the exhibition of the divine truth, can of itself effect the sanctification of the infant mind. We firmly believe, as others have strongly expressed the idea, that the unrenewed soul of man would expand unsanctified in the midst of the light and purity of heaven. Nothing is more clearly taught in the word of God than that the influence of the Holy Spirit is essential to give

his truth effect. Parents therefore dishonour God, and labour for nought, who do not bear this truth constantly in mind, and act under its influence; commending their children to that God to whom they are dedicated, for the renewing and sanctifying influence of his grace. This feeling of dependence is not only consistent with fidelity in the use of means, but is urged in scripture as the strongest motive to diligence. Though we would be far from presuming to affirm, that all parents who thus depend on divine aid, and thus appropriately, constantly, and tenderly bring up their children in the nurture and admonition of the Lord, will have the unspeakable joy of seeing them walking in the ways of God, yet we think it clear from the scriptures and experience, that this will be the general result, and that a fearful responsibility, therefore, in this matter, rests on all those to whom God has committed young immortals to train up for eternity. We recently heard an anecdote on this subject, which strongly impressed our mind, and may be useful to others. A mother of a large family, whose children all seemed to evince the spirit of genuine religion from their infancy, being asked how it was that her children were so early pious, answered, she did not know; but that she never remembered taking any of them to her arms, without silently lifting up her heart to God for his saving blessing to rest upon them.

The care of the young is not, however, confined to their parents; teachers and pastors have a most important duty to discharge, in respect of their religious instruction. It is a question of the deepest interest, how religious instruction can be most advantageously secured for the rising generation throughout our land. That there are hundreds and thousands of families where the parents, from want of disposition or capacity, neglect this business, no one will question. It is therefore clear that some other provision must be made for this object, or we shall have a large portion of our population growing up ignorant of the first principles of moral and religious truth. The evils, which must result from such a state of things, to the temporal and eternal interests of our fellow men, are beyond calculation. This is admitted; but the question is, how shall they be prevented? how shall the truth of God be brought to bear clearly and uniformly on the minds of our youth during the forming period of their being? That much may be, that much has been accomplished by our infant and sabbath schools, and that much more may be accomplished by these means than has yet been effected, we have no disposition to

question. We believe there are few institutions of the present age, more extensively useful than the American Sabbath School Union. Still this system does not and cannot embrace all our rising population; and being confined to one day in the week, cannot be so thoroughly operative as is desirable. We think, therefore, that it should be a constant object with the friends of religion, to try to secure a religious character to the instructions of the common school. Here every thing depends upon the teacher and the system. If a proper sentiment pervaded the community, it would be universally felt that the Bible is the best book to be used in forming the minds and hearts of children, and should, therefore, be made the basis of instruction in all our common schools; not to be used as a reading book, merely, but to be studied, much on the plan which is pursued in the Sabbath schools. If there were one lesson of this kind a day, the children would obtain a familiarity with the sacred volume, and a degree of moral and religious knowledge which would serve to enlarge and purify their minds, to enlighten their consciences and impress on them a holy character. It would be well too, if this plan could be introduced into our higher schools, so that at every stage of advancement the mind might be brought under the influence of divine truth. This, in more advanced seminaries for English education, might easily be effected, and in our grammar schools the Greek scriptures might form most profitably the subject of one of the daily exercises of the students. Even our colleges would be greatly benefited by the adoption of the same plan.

It is not to be expected, however, that in a country like ours any one system will ever be universally introduced. Hence the necessity of suggesting various means of accomplishing the same grand object, some of which may be suited to one region, and some to another. The importance of having teachers of every grade, properly qualified, both as to their mind and heart, for this work, cannot be questioned. And until some means be devised for securing a supply of competent instructors, the business of education can never be satisfactorily conducted. Would it not be well for every church, or congregation, to have its own school? Wherever there are Presbyterians, or Episcopalians, or Methodists enough to form a congregation, there must be children to form a school. And this school might then be conducted in a manner fitted to train up Christians. Or if the different denominations were, in any place, willing to have a school in common, they might unite

on the same principle which secures their cordial co-operation in the Sabbath school system.

We have recently heard from a friend of the cause of religious education, the idea suggested, that much good might be accomplished in many parts of our country, by having properly qualified and pious men employed to teach a school for a couple of hours every day on the plan of a Sabbath school. The children being previously prepared, would attend, say early in the morning, and spend two hours with the teacher, and then return to their other duties. These two hours would, no doubt, be as profitable as the six spent in the usual manner. On this plan, the same teacher might conduct several schools at the same time, assembling at different hours of the day, and in different neighbourhoods. In destitute regions where the population is scattered and poor, this plan we think, might be very advantageously adopted.

Our limits forbid our enlarging on this interesting subject. We had intended to offer a few remarks on the importance of Pastors paying more special attention to the religious instruction of the young, but we must wait for some other opportunity. We were led into this train of reflection from the mere title of Dr. Sprague's work, "LECTURES TO THE YOUNG." We regret that we have not had an opportunity of expressing at an earlier date our sense of the service which the author has, in the publication of these Lectures, rendered to the cause of religion. As they have already reached a second edition, it is certainly unnecessary for us to descant on their merits, or to enter on any detailed account of their contents. With these, the public are already acquainted. The "Introductory Address," by Dr. Miller, on the peculiar importance of religion to the young, and especially to the young in this favoured country, has served to deepen our impression of the importance of this subject. His remarks on the necessity of bringing educated youth, the children of the rich, under the influence of religious instruction, ought to be very deeply pondered. We venture to extract the following paragraph on the bearing of this subject on the prospects of our country.

"There is another thought of deep interest which occurs in this connexion. The highly favoured, but most responsible population of this land, is now conducting an experiment of incalculable importance to ourselves and to mankind:—the experiment whether men are capable of self-government? In other words, whether they can live permanently in peace under rulers of

their own choice, and laws of their own formation; or whether they are destined, until the Millenium shall open on our world, continually to vibrate between anarchy and despotism;—between the manacles of privileged orders, and the exactions of an established church—and the infuriated licentiousness of popular profligacy, which refuses to obey any law, either of God or man? This experiment, as I said, is now going on; and it will probably be decided by the men of the next generation; by those whose principles and characters are now forming. Of course, every youth who is decisively won to the side of Christian knowledge and practice, is so much gained to the cause of our national hopes. If, then, we wish to transmit all our privileges, civil and religious, unimpaired, to the latest posterity, let our young men be deeply imbued with the spirit of the BIBLE.—If we wish to avert from our country the curse of an ecclesiastical establishment, that bane of both church and state, let the BIBLE, and NOTHING BUT THE BIBLE, be impressed upon the minds of our youth, as the ONLY INFALLIBLE RULE OF FAITH AND PRACTICE. Here, and here only, do we find those principles which are equally opposed to slavery and licentiousness. Every young man who has been trained in the spirit of the Bible, will be, as far as his influence goes, an impregnable barrier against every species of oppression, civil or religious; and equally against every species of disorder. Only let the great mass of our population, for the next forty years, drink deep into the spirit of the BIBLE, and we may probably consider our stability and happiness as a nation finally secured.”

Dr. Miller expresses the following opinion of the work before us:—“So far as my opportunity of examination has extended, it is rich and judicious in matter; neat, perspicuous, and attractive in style; and peculiarly adapted to engage and reward the attention of enlightened, reflecting, and literary youth. Indeed, if I were asked to point out a manual, better suited than any other within my knowledge, to be put into the hands of students in the higher literary institutions, I know not that it would be in my power to name one more likely to answer the purpose than this volume.” A judgment which the voice of the public has sustained.

Dr. Sprague's first Lecture is on “The importance of the period of youth.” Those which immediately follow are on the various peculiar dangers to which the young are exposed, and are introductory to those discourses which are intended to arouse the attention of the careless, to guide the inquiries of the anxious, to exhibit the nature and evidence of real religion, and to direct the course of the young convert. Our limits forbid our indulg-

ing ourselves in making extracts. We close with an earnest recommendation of the book to our youthful readers, and the expression of our sincere desire that it may be made extensively useful.

ART. II.—ADVANCEMENT OF SOCIETY.

The Advancement of Society in Knowledge and Religion,
by James Douglas, Esq. Hartford, 1830. One Vol.
12mo. pp. 315.

IF ever there was a time, when the general appearance of human society bid defiance to all conjecture respecting the changes soon to be expected, such is the passing moment. We say not, passing year, or month, for, truly, we know not even "what a day may bring forth." The continent of Europe is the scene of a conflict whose extent and fierceness has seldom, if ever, been equalled. There are moments, indeed, but mere moments of calm, between the shocks of the mighty earthquake; but, even during these intervals of solemn suspense, the listening ear catches the low and hollow murmur proceeding from the very foundations of the solid earth, and foreboding desolation, undefinable in extent and horror. Thrones are tottering and dynasties falling, but we fear no sufficient foundations are yet laid for better forms of civil administration, or permanent peace, among different States.

To the American spectator of European affairs, there appear some signs of advancement in the state of society—some signs of an approaching period, when the power of nations, instead of being arrayed against the best interests of the millions governed, will become a most important element in the means of promoting their own welfare. Yet we dare not confidently anticipate the immediate result of the commotions which agitate or threaten every European State. The example of France, where the success of any new form of government seems so questionable—where a lawless democracy seems one of the points to which things are verging—such an example, where we might hope for more success in the business of self-government than in many other nations, throws a dark shade over the immediate prospects of the whole European continent.

If we look at society as a moral mass, its fermentations are almost equally striking, and, as to their immediate results, al-

most equally uncertain. The principles of the Christian religion are manifesting an uncommon vigour in opposition to all other systems of morals, but are not allowed undisputed triumphs. Attempts are made not only to subvert all religion, but all the better institutions of civil society. Nor are such attempts altogether unsuccessful. They give occasion to, at least, momentary fears, lest large numbers of the ignorant should be drawn into a vortex from which they can never be rescued.

A general view of the moral world must leave us uncertain, whether moral truth has not yet to be almost entirely obscured in the human mind. We would not be the harbinger of unnecessary evil forebodings, but are not as certain as numbers are, that the progress of morals will be uniform, till their most important principles regulate the human race. The excitement which, in all probability, must soon convulse large portions of the political world, must prove very unfriendly to the progress of principles that can seldom enter the mind during the prevalence of such ferments. The kind of feeling lately displayed by the mobs in Paris, need but extend itself as far as it possibly may, to overthrow not only the material crosses, which now decorate so many churches in Europe, but almost extinguish the religion of the cross, wherever it prevails.

Still there is a bright side to the picture of human society. The advocates of civil liberty are rapidly gaining partizans, and although many of them are too ignorant to accomplish any thing really good, yet we may hope light and liberty will not be too far preceded by the assumption of their names. The bare feeling of want, though not always attended by the knowledge of adequate means for its removal, is a precursor of the efforts necessary to the attainment of the desired objects. Let the vassals of European tyranny feel an intelligent want of the liberty enjoyed by us, and their progress toward it is almost inevitable. Such a want they are beginning extensively to feel, and we must hope their progress toward rational liberty will be commensurate with their ability to enjoy it.

Reflections like these are naturally suggested by the work whose title we have placed at the head of this article. Mr. Mr. Douglas is a writer of no common class, at a period when the minds of the learned generally, are too much occupied in attending to the thoughts of others, to give free play to their own native energies of thought, or attempt the production of

works for which no model appears in their libraries. Mr. D. has evidently dared to think for himself, or what is, perhaps, equally rare, attempted the work of exploring regions of thought, where no path has been marked by his predecessors or contemporaries. Some passages in particular evince an uncommon grasp of thought and felicity of illustration. This will be evident from a single extract, from the first section in the second part of the work:

"According to Schelling, there are three eras of existence. The first, which is past, was the reign of Chance and Chaos; the second, which now exists, is that of Nature; and the third is, that of an Infinite Mind, which does not yet exist, but will hereafter be developed, and will absorb all finite being. Without entering a verdict of philosophic lunacy against the greatest of living men, as some of his countrymen have called him, or stopping to attend to those fields of science in nubibus, which have been cultivated by the school of Kant with so much diligence, fervour and self-applause, it may merely be remarked, that this bright sally of transcendental insanity affords no bad illustration of that which takes place in human society. We are now living in the "era of nature," in which the various forms of intellect are developed and flourish; but that general mind is only about to disclose itself, which will embrace, cherish, and reunite all into one limitless and all pervading spirit of intelligence.

"The whole of the intellectual world is germinant, and a kindly breath might awaken and unfold it; every part of science is susceptible of immediate additions; and, in most cases, the improvement is so obvious of execution, that each labourer might have his part assigned to him, and a tower of observation and intellectual discovery might be raised without delay.

"If the situation of science is favourable, the situation of England is no less so. No cloud in summer was ever more fully surcharged with electricity than England is with moral energy, which needs but a conductor to issue out in any given direction. England has become the capital of a new moral world—the eminence on which intellectual light strikes before it visits the nations—the fountain-head of the rivers that are going forth to water the earth; it is at her option to have well-wishers in every country, and to place herself at the head of the most numerous sect that ever existed, and which is daily increasing—the men who are panting for civil and religious liberty.

"Were Alfred restored to life, as it was once believed of the just, that they should again tread the earth in the latter days, and enjoy the fruits of that which, in their first life, they had planted in equity and righteousness, that peerless king, who, in

circumstances desperate, and amid the wreck of affairs, restored England to its former sovereignty, and in the pitchy midnight of the dark ages, struck out so many lights that science began to respire, and the mind to awake from its lethargy, could, at this moment, with a touch, set the social machine in movement, and perfecting the institutions of his native country, and awakening its genius to new and untried flights, he would be regarded as the universal legislator, from whose hand the earth was to receive new laws, and to whom knowledge would stand revealed in her hidden sources and ultimate powers. Or even were a mind of the first order to arise, though divested of political authority—should an understanding capacious as Aristotle's again traverse over all that was already known, and collecting real observations instead of imaginary powers and qualities, stamp the whole with the impress of his genius, and reduce it, not into an artificial system, but into a correspondency and sympathy with every-day reality, how would each page teem with vitality like nature herself? Not the words alone, as was said of Ulysses' oratory, would fall thick as the winter snows, but the thoughts also, pressed and condensed together, and each pregnant with new discoveries, as with an ever-fruitful progeny, they would make the reader rich, not in barren syllogisms and endless disputations, but in views which went deep into the nature of things, and possessed an abiding likeness in the world without them—while Aristotle, no longer reduced to mere heads of lectures, and the skeleton of his warm and living discourses, would appear such as he was, and such as the ancients found him—as eloquent as universal, bringing with him all his collected copiousness, and pouring down the golden flood of his divine rhetoric, "*Veniet aureum fundens flumen Aristoteles.*" Or if Bacon could return to finish the edifice of which he laid the foundations, or renew the impulse which he first imparted, and with that more than mortal eye which foresaw science before it existed, could survey all its parts, and mark its deficiencies—as the ostrich is fabled to hatch her eggs by gazing on them—his regard alone would discover and bring forth the latent resources of knowledge, and quicken to vigour and productiveness all its dormant energies. His Organum would be refitted and perfected; and, as the art of inventing grows with the inventions themselves, all its powers would be amplified and exalted, and the veil would be raised from nature as far as a mortal hand could withdraw it. Yet such men, however eminent, could be aiding but for a time; and the impulse that they gave, like themselves, would pass away. The greatest individual is every way circumscribed, and the limitations of his narrow and brief existence pursue him in whatever he attempts. Numbers and succession can alone enable men to at-

tain that which is great and perpetual; and an association of feebler minds transmitting their purposes to ever-renewed successors, would at length be able to accomplish what Alfred, or Aristotle, or Bacon, in the height of fortune, and in the maturity of genius, would have failed to effect."

This passage needs neither comment nor commendation. The latter part of it, however, suggests some important reflections. It is a melancholy fact in the history of science, that the greatest minds have far less real influence upon posterity than is commonly supposed. Lord Bacon, for example, although his nominal followers have been almost as numerous as the men of letters who have succeeded him, has never been the means of infusing his own peculiar spirit into the minds of any considerable proportion of the literary world. His influence has been very great, but is not to be estimated by the number of self-styled inductive philosophers, who have appeared since his day. In the mental, as in the moral world, men are easily induced to assume popular names, but are seldom made true converts to any system which opposes their natural inclination. We believe the natural inclination of the human intellect is to systems of investigating truth founded upon the principles of the Aristotelian and school logic. Facts, with their legitimate inferences, do not satisfy. The *nature* of things must be discovered. Systems must be constructed with the materials in hand, and subsequent discoveries of facts *made* to contribute to their support. To this very hour, the departments of theology and medicine afford more examples of the Aristotelian and scholastic modes of reasoning, modified indeed by a partial change from the older forms, but still substantially the same thing, than of the thoroughly inductive mode. To begin with facts, and afterwards apply names, has not been the most common course of exhibiting systematically the truths of theology or medicine. There is strong presumptive evidence, from the general history of the human mind, since the time of Lord Bacon, that his views are not so easily introduced to the minds of men as those of a different tendency, and, of course, although the influence of his writings has been very great, yet it has been far less than the assumed names of the learned would indicate, nominal Baconians being one thing, and real ones another and quite different affair.

We do not believe it in the power of any one man, or any combination of men less extensive than the whole thinking world, to reform the human mind thoroughly; to deliver it

fully from its predilection to false modes of investigation; and even could it be effected, there is no security against relapses more or less extensive. The intellect, as well as the heart, has its original sin, and wherever human blood is transmitted, there will be found a predilection for the very faults from which the inductive philosophy aims to relieve the human mind. Individuals singly need an intellectual as well as moral renovation, before their spirits know the joys of free and healthful action upon legitimate objects of thought; and as the immortal Bacon attributed the light which shone upon his mind to the Great Source of all created light, so perhaps we shall not deserve the charge of superstition, when we affirm our belief, that the "inspiration of the Almighty," may be concerned in the enlightening of the human understanding—in its recovery from false modes of reasoning, in a higher sense than is always supposed. We shall, at least, have the sentiments of poets and orators on our side, whatever philosophers may think of the sentiment just expressed.

We now offer another extract, for the double purpose of showing the ability of its author, and exhibiting the aspect in which our own country appears, to some, at least, of her transatlantic beholders. This extract is from the chapter preceding that just quoted:

"The influence of America has been limited by the monopolies of the mother countries, and the yoke they have imposed upon their colonies; but as the last of these fetters is nearly broken, and the new world is left to take its own course, open to all the influences that have arisen upon mankind, and free from those clogs, the broken shackles of former times, which still impede the march of Europe, it will soon display the spirit of modern times rising with fresh vigour from the bosom of new nations, moulding to its own will, and filling with its own genius the nascent commonwealths of the new continent. America is to modern Europe, what its western colonies were to Greece, the land of aspirations and dreams, the country of daring enterprise, and the asylum of misfortune, which receives alike the exile and the adventurer, the discontented and the aspiring, and promises to all a freer life, and a fresher nature.

"The European emigrant might believe himself as one transported to a new world, governed by new laws, and finds himself at once raised in the scale of being—the pauper is maintained by his own labour, the hired labourer works on his own account, and the tenant is changed into a proprietor, while the depressed vassal of the old continent becomes co-legislator, and co-ruler in a

government where all power is from the people, and in the people, and for the people. The world has not witnessed an emigration like that taking place to America, so extensive in its range, so immeasurable in its consequences, since the dispersion of mankind, or, perhaps since the barbarians broke into the empire, when the hunter or pastoral warrior exchanged the lake of eagles, or the dark mountains, for the vine-yards and olive-yards of the Romans. As attraction in the material world is ever withdrawing the particles of matter from what is old and effete, and combining them into newer and more beautiful forms; so a moral influence is withdrawing their subjects from the old and worn out governments of Europe, and hurrying them across the Atlantic, to participate in the renovated youth of the new republics of the west; an influence which, like that of nature, is universal, and without pause or relaxation; and hordes of emigrants are continually swarming off, as ceaseless in their passage, and crowded, and unreturning as the travellers to eternity. Even those who are forced to remain behind, feel a melancholy restlessness, like a bird whose wings are clipped, at the season of migration, and look forward to America, as the land of the departed, where every one has some near relative, or dear friend gone before him. A voice like that heard before the final ruin of Jerusalem, seems to whisper to those who have ears to hear, "Let us depart hence."

"Every change in America has occasioned a correspondent change in Europe; the discovery of it overturned the systems of the ancients, and gave a new face to adventure and to knowledge; the opening of its mines produced a revolution in property; and the independence of the United States overturned the monarchy of France, and set fire to a train which has not yet fully exploded. In every thing, its progress is interwoven with the fates of Europe. At every expansion of American influence, the older countries are destined to undergo new changes, and to receive a second charter from the colonies which they have planted, whose greatness is on so much larger a scale than that of the parent countries, and which will exhibit those improvements which exist in miniature in Europe, unfettered by ancient prejudices, and dilated over another continent."

We are not disposed to adopt the style of self-flattery, so often lavished upon our own nation by her citizens, but cannot forbear reflecting upon the importance of our prosperity and progress in all that characterizes refined society, at a moment, when the commotions of the old world turn so many eyes upon the new. There is no certainty of continued quiet for any nation of south-western Europe, until very great changes have taken place. There may be some degree of quiet, but we can hardly suppose it will ever become general,

while the civil power of enlightened nations is almost entirely arrayed against the real interests of the multitudes governed. The only tolerable state of society is where the legislative and executive powers are exercised solely with design to promote the welfare of those from whom these powers naturally emanate. We pretend not to decide upon the exact form of government necessary to support this principle, but suppose the revolutions of Europe seek, and will secure its establishment before the people will remain permanently content.

But during the convulsions which must precede the firm establishment of free governments, many eyes will be turned to America, as the land where that liberty may at once be enjoyed, for which many will shed their blood, but never enjoy at home. Capitalists will invest still larger sums than they yet have, in the funds and improvements of this country, and an emigration of better character than has commonly reached our shores will, in all probability, take place.

Give only a pure administration of our own government for the ensuing twenty years, and no one can predict either our prosperity or influence in accelerating the changes which are now progressing in the Eastern world. On the other hand, should the restlessness of party spirit—the corrupt practice of some in authority, or the Jacobin principles occasionally manifested—should any of these evils give our government the appearance of instability, how great a loss of influence would occur, and how foolishly would our cup of prosperity be dashed to the ground. To those who are and may be in authority amongst us, we can safely say, the advancement or retardation of human freedom and morals depends, to a most important extent, upon the course which you pursue. Be upright—seek the national welfare, and the United States are, if not *the* light, yet one of the most conspicuous and shining lights of the world.

One remark is certainly due to our author. He has carried the inductive mode of investigation into religion, more fully than has been usually, if ever, done by regular theologians. We suppose our clerical readers will forgive us, when we inquire, whether reform on this point is not much needed. Very few of the theological works most in vogue, appear like the productions of thoroughly inductive minds. And yet no department of knowledge needs to be more entirely under the guidance of the inductive mode of reasoning and exhibiting truth, than theology. The *facts* of the Christian system meet

sufficient opposition in the world, without the disadvantage of dresses unfitting them for access to the common mind. Much of the hostility, often manifested toward the Christian religion, has arisen from the technical and frequently unintelligible forms in which its truths have appeared, and that in cases where the plainest language is sufficient for the clear statement of the truths advanced. The inductive plan of investigating and exhibiting truth, must be fully carried into the science of theology before it can effect all it promises for the improvement of mankind.

Among the most interesting parts of Mr. Douglas' book is that relating to the probable general prevalence of the English language. His arguments for the opinion advanced are more specious than we should have supposed it easy to find, and will repay any *English* reader for their perusal, even if he hesitate to adopt the sentiments of the author.

We feel unwilling to conclude this article without adverting to some points, where considerable changes are necessary, before society will advance as far toward perfection, as we may reasonably hope it will at no distant period. Literary men must become a race of independent thinkers. Nothing more effectually prevents the advancement of society in knowledge, than the servility of those who make literature and science their concern. How little is really accomplished, while multitudes spend their lives in attempting to ascertain what others know, or, in addition to this, making reports of other men's thoughts, almost without inquiring what application of their knowledge to the practical uses of life can ever be made. As things now are, the mass of literary and scientific men accomplish almost nothing for the good of mankind. Each generation surveys the works of all preceding generations, and ere the work is completed, descends to the grave. The increase of books, with here and there an exception, is a proportional increase of the evil. But what is the remedy? We know of none, unless men can be induced to think for themselves, and instead of making books their masters, use them as servants. Shall we be told, that only here and there an individual has the faculties of an independent mind? Is it true, then, that Locke, Milton, Bacon, with others of the same stamp, were beings of a race materially differing from the mass of mankind? Did they exceed the common limits of human ability? Were they in the intellectual, what giants are in the natural world, while the mass of the learned have at-

tained the proper stature of the human mind? In other words, are we to suppose that in venturing to walk without the aid of their nurses, they ventured upon a course not designed for any considerable number of their fellow men? We believe not; and without pretending to decide that every individual whose opportunities for mental culture are good, may be their equal, we are confident that all may become men of the same general habits of mind, and doubt not, that in the enjoyment of increased facilities for intellectual attainments, numbers may surpass these hitherto master spirits of the human race.

But suppose the mass of learned men were to become independent thinkers, how would this materially advance society at large? We answer, by remarking, that a considerable share of what is now human knowledge, is worth but little to the race, in consequence of our ignorance of its relation to the common business of life. But if vigorous and independent thought were common in each of the learned departments, much of this evil would be removed: for the material of such thought is very generally facts of some kind, and facts can scarcely be contemplated, without constantly bringing to view relations commonly unnoticed and unimproved. A little application of thought to many of the truths, which appear useless in our libraries, in order to discover their relation to the practical purposes of life, would, in many instances, prove an instantaneous advancement of society. There are doubtless hundreds of facts, whose consequence is no more estimated than was the rising of steam from boiling water, 300 years ago, but whose relation to other facts is really such as to give them all the importance of that most astonishing and useful element of human power. We conclude, then, that the increase of independent thought, will be, not simply an increase of *men*, (mere book-worms being a different race,) but an important step in the general advancement of society.

Connected with the topic just advanced, and partly hinted above, is such a remodelling of almost every branch of knowledge, as the full application of the inductive philosophy requires. Facts must be separated from theory and exhibited in their true relations, where those relations are discoverable. Where they are not, the interposition of guesses can be of no avail, but is often productive of much harm. It is unquestionably a mistake, to suppose that the cause of science is at all advanced by adding conjectures to our list of facts, unless we designate them as such. The evil now in view, is chiefly

conspicuous in moral and mental science, though extensively prevalent in the medical department. By the way, too, is not this latter department susceptible of great improvement, not only by introducing a more extensive separation of fact from fiction, but by such a change of nomenclature and language, as would give a mere English student access to its treasures. The language of anatomy seems to us, a most unnecessary and often discouraging obstacle to the proficiency in this science which every student is required to make before his examination for a degree; and, in all cases, a real hindrance to the successful cultivation of this interesting branch of human knowledge. This subject, however, we leave in other hands. To return to our general subject, we believe that another important step in the advancement of society, will consist in the reconstruction of almost the whole edifice of human knowledge, although the fact that so little progress has been made since its first proposal by Lord Bacon, may, at first, appear rather discouraging to those who share in his views as expressed in the *Novum Organum*. And here we would suggest a fear, that the little notice commonly taken of this almost superhuman production, is no encouraging index of the progress of its principles, but rather an indication of their comparative inefficiency at the present day. *Query.* Would not a translation of that work, with a comment upon it, be an important service to mankind, when its original language is so little read?

The thorough application of the inductive method to the whole business of teaching, is another point to be gained in the advancement of society. The mathematical works of Colburn are good specimens of what is necessary, in every department of the knowledge commonly taught in schools, of whatever grade, from the infant school to the institution for professional study. This is the only mode that *encourages* independent thought. General principles can only be intelligently received as the results of actually surveyed particulars, and, if forced upon the mind in an unnatural way, benumb rather than quicken its faculties. This subject, we believe, has been but partially understood by teachers of any grade, if we except individuals few in numbers compared with the mass of their associates; but it must be understood, unless the guides of youth would spend their time in riveting shackles upon those whose mental freedom they are expected to promote.

A single other topic, and we shall conclude. Human society, to advance from its present condition, must tend toward a state where individuals and communities will be placed in entire accordance with all the laws of their being. This is the state toward which they may indefinitely approximate. To enjoy the good which naturally flows from our circumstances as animal, intellectual, and moral beings, and, at the same time, to avoid the evils which spring from abuses of things, good in themselves, are points essential to be gained in our progress toward the perfection of our nature. Nor are they entirely beyond our reach. The last few years have added much to the list of conveniences enjoyed by the most advanced portion of mankind, and removed or mitigated, in some degree, evils which resulted from our ignorance of natural laws. But the chief point at which we now aim, is to inquire, whether sufficient importance is usually attached to the progress of Christian principles, as involving progress in every thing else that is most desirable. May not the general progress of the human race be very nearly measured by the progress of the Christian religion, in its genuine operations upon the moral character of man? Have we not reason to believe, that subjection to the moral laws of our nature, is the very foundation stone of our general well-being? Can we suppose, that intelligent beings will ever enjoy the full benefits even of their intellectual, or animal existence, while in a state of insubordination to the moral laws, under which they are placed? If these questions express the views of our readers, there is but a single other question for consideration. Is there any hope for the moral improvement of mankind except in the progress of Christian principle? Pagan systems afford no such hope. Moral philosophy, except as it embodies Christian principles, affords none. In its common form, it will scarce preserve its own existence, when mankind are seriously alive to the business of moral improvement. The advancement of the arts and sciences, if we may judge from the history of France with her infidel literati, affords no better encouragement. The progress of civil liberty cannot be calculated upon for the effect in question, since *it* can scarce be expected to advance a step beyond the progress of moral principle, at least upon permanent ground. There may be some stations gained in the war with tyranny, but at the expense of others surrendered to anarchy and misrule. Upon the Christian religion bringing in its train, as it always does, the prin-

ciples of civil liberty, together with all the arts and sciences, must be the chief dependence of the race for their final emancipation from the great mass of evil which has, for almost six thousand years, so constantly been its portion.

Are we assuming too much in this assertion? Suppose, then, the mass of the human family were to become perfectly upright in all their feelings and conduct. Would not such a change from their present condition remove at once half the ills that now prevail? Still this would not at once remove evils of every kind. Sickness, storms, fires, earthquakes, and various natural evils, might still continue. But would not many of these evils give way to the various improvements consequent upon the devotion to useful occupations, which would follow the restoration of perfect moral purity? We think it easy to show, that such a restoration would, amongst other effects, do more toward the final recovery of the human intellect from its various forms of slavery, than all other conceivable influences. Have not pride, vanity, and the sloth so common where the mind is not stimulated by lofty motives, been amongst the chief forgers of shackles for the human mind—the chief obstacles to its progress in true knowledge? Have not the various distractions of mind resulting from bad passions and sensual indulgences, subtracted more from the mental power of our race than we can ever estimate, while subject to similar influences? Would not the perfect peace of mind attendant upon a thorough subjection of the soul to the moral laws, and of the body to the natural laws of our being, favour the development of intellectual ability, yet unknown to the species? Would not the regular stimulus afforded by the noble motives, which actuate the perfectly virtuous creature, keep the energies of the whole man in freer play, and more healthy action, than is ever to be expected in a case like that of Byron or others, whose fitful exhibitions of mental power astonish us at the capacities of the human mind? We believe, that the want of adequate stimulus, acting regularly upon the human mind, and calling its noblest energies into life, has been one of the chief causes why only here and there an individual has attained more than a dwarf stature, though multitudes were designed to attain the dimensions of complete men. This evil, as well as those before mentioned, will be removed, if ever man is restored to the moral purity, at which the Christian system aims. The general prevalence of its principles, separate from the abuses which have so hindered their fullest and

best effects, will doubtless exhibit the intellect of man in a new light, and consequently exercise a most important influence upon the whole interest of human society.

A single thought, and we have done. There can be no doubt that the form of human society must undergo very considerable changes, before the entire prevalence of the millennial glory. These changes must be such as the general suppression of vice and impurity of motive will require. It becomes, then, a most interesting question for the Christian philosopher, what are the particular changes in society, that Christian principles, applied in all their length and breadth, do certainly require? As far as this question admits of definite answers, so far we may ascertain the points upon which Christian effort ought constantly to bear. It seems important, also, to remark that the means of producing these changes are such as Christians always have at their command, (the blessing of God being consequent upon their proper use,) so that the progress of society will be in proportion to the amount of honest effort made under the guidance of inspired truth. We suppose it, then, perfectly practicable for the Christian church to accomplish as much more in any given period for the cause of Christ, as she has energies that are not put forth. Could she be induced to put forth her entire strength from the present moment onward, the results of a single year might exceed those of many preceding ones. But this can only be accomplished, as individuals are willing to devote themselves *entirely* to the service of God. More examples of this devotion among Christian ministers are, of course, indispensable to the rapid advance of millennial glory.

ART. III.—PRACTICAL REMARKS ON SELF-DECEPTION IN MATTERS OF RELIGION.

It is painful to discover and drag out to light our own religious errors: and from a sympathy with the same unpleasant state of mind in our neighbours, we find it often scarcely less painful to probe *their* wounds. The difficulty is increased when it becomes disgraceful to attack falsehood, or when it is deemed illiberal to disabuse men of damning prejudices. Some who are most dogmatical in denouncing ancient misapprehensions, are most sensitive when any rude hand approaches such as are new. Still we regard it as a sacred duty, to direct a few

observations against one or two forms of delusion which are prevalent in the present age.

Let the reader ponder on the momentous consequences which attach to the following simple and undeniable proposition: *Men are frequently led into destructive error respecting the doctrines of religion, and—their own character.* An error in politics, in physics, in metaphysics, in any human science, is small and trivial, when set by the side of mistakes concerning the soul and eternity.

This is a subject eminently practical, and eminently appropriate, in an age when a charity which embraces every Protean phase of heresy, has taken the throne of that *charity* which *rejoiceth in the truth*. The multitude seem to be unaware of the horrid fruits of ignorance and falsehood. They forget the orgies of the ancient paganism, which in temples and porticos almost adored by the sickly devotees of the fine arts, offered sacrifices and solemnized rites at which an American prostitute would blush. They are tenderly pained at our outcries against heathenism and infidelity; and half disposed to ask, Have there been such errors?—Let the millions of heathen who have disgraced our nature rise as witnesses. The “very head and front of their offending” is this: the great and ever-living Creator of the universe has been rejected. The sublime idea of the unity and spirituality of God has been exchanged for the absurdity of deified heroes, impure and cruel demons, the host of heaven, all imaginable personifications of virtues and even of vices. Mountains and rivers, monsters of the forest, and fabled nymphs of the fountain, and hoofed satyrs, and obscene stocks, have been honoured and adored by nations who gloried in science and refinement, and in whose estimation all the rest of the human family were barbarians—and as to Egypt—we could almost join in the bitter smile of Juvenal,

Illic cœruleos, hic piscem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.
Porrū et cape nefas violare, ac frangere morsu.
O sanctas gentes, quibus, hæc nascuntur in hortis !

It is frivolous to say, that the image is only the medium of worship: with idolaters, whether pagan or papal, it becomes the ultimate object of regard, in many cases. The philosophers of antiquity urged the same distinction with the priests of modern idolatry; and the identical statue which was vene-

rated by Romans as the Jupiter of the capitol, is recognized by antiquarians in that, which is kissed and worshipped as the image of St. Peter. But the thousands who, in both cases, have the greatest fervour of devotion, see no further than the palpable and visible figure. Did Egypt adore her serpents and vermin? Modern Europe—we add not yet America—as if unwilling to lose one step in the procession of this farce, pays reverence to pretended fragments of a cross, and factitious blood of martyrs, to “dead men’s bones and all uncleanness.”

These well-known facts are here pointed at, only to illustrate the liability of man to error in that which concerns his immortal soul. The reflection of an humble mind in reading the ancient classics, or the history of the Romish church, will be, *Who can understand his errors? Cleanse Thou me from secret faults!* For error in opinion has survived the reign of Gentile idolatry, and transcended the pale of the apostate church. We shall not conduct our readers into this Erebus of conflicting and innumerable falsehoods, lest, like Ulysses, he take flight at the phantoms, and say, in flying from the region of horrors,

Εμε δε χλωρον δεος ηρει. π. ε. λ. —Od. XI.

No more my heart the dismal din sustains,
And my cold blood hangs shivering in my veins;
Lest Gorgon, rising from the infernal lakes,
With horrors armed, and curls of hissing snakes,
Should fix me stiffened at the monstrous sight!

Yet we must be allowed to remark on the atheistical monster which begins to stalk in our country. Christians should learn to abhor—deeply, and with unutterable intensity of detestation, to execrate this warfare against Jehovah. Not content with degrading the idea of God by image-worship, men have said—and the youth of America are *taught* to say in their hearts—NO GOD! Our object is attained at present, when we say men *have* thus erred—do thus err: that they have thus rejected all foundation for future hope; that they refuse to be enlightened, and hasten the appalling conviction of the truth which they deny.

“They have done all they can, by often repeating their faint despairing wishes, and the mutterings of their hearts, *No God! No God!* to make themselves believe there is none; when yet the restless tossings to and fro of their uneasy minds, their tasking and torturing that little residue of wit and common

sense, which their riot hath left them, (the *excess* of which latter as well *shows*, as *causes* the *defect* of the former,) to try every new method and scheme of atheism they hear of, implies their distrust of *all*."

Others among us, go only so far as to deny the truths peculiar to revelation. They believe that there is a God, but they despoil the idea of all those glories and powers, and that cognizance of human affairs which belong to the true God. The mere admission of some superior cause, some eternal and spiritual being, is not enough to entitle the thousand religionists of our land, who profess pure Theism—believers in God. *What is God?*—is the question which the child who learns his catechism can answer, with infinitely more truth, philosophy, and grandeur, than Seneca, or Bolingbroke, or Paine, or Hicks, or Owen. The firmness and steadfastness with which the Deist adheres to his rejection of the Bible, too often betrays its foundation in an evil heart. There is a marked fear of this book, among those who profess to have risen above superstitious terrors. It is not *reason* but *impiety* which gives them this mingled dread and hatred of the word of God. *Omnibus, quorum mens abhorret a ratione, semper aliquis talis terror impendit.** The Deist of our time is a very coward, and his self-deception appears even in his gasconades. He has desired to believe that there is no future judgment, no eternal punishment, no humbling doctrine of imputed righteousness; and he has arrived, by means of the cheat which the affections put upon the understanding, at some confirmation of his unbelief. He *will* not be convinced. By dint of partial investigation, by cultivating the growth of doubts, by joining himself to Pyrrhonists and scoffers, by poring over and accumulating difficulties and objections, by holding himself always in the posture of a combatant, and by cherishing a hatred of what he denies, he arrives at such a rocky strength of *purpose*, rather than *belief*, as may enable him to brutalize his nature in the sensual sty, to pour forth ribaldry and blasphemy in the alehouse club, or through the columns of a journal; or, like Hume, to jest upon his dying bed, with a paltry and unnatural affectation, as much at variance with good taste and philosophy, as with the revelation of the great and dreadful God. The never-ceasing effort to keep the lion's skin from slipping off, serves to exclude the conviction of which

* Cicero. iv. Tusc.

the trembler is apprehensive. Christians are likely to undeceive such opposers more readily by a direct assault on their already shrinking conscience, than by the sapping and mining of cautious argumentation.

With the same class of self-deceivers we are constrained to class the various bands of independent *doubters*, who wage a kind of *guerilla* warfare on the tried doctrines of the Catholic Church, and profess to maintain a *rational* Christianity. They talk much of "common sense views," "of philosophical aspects," of reason, unshackled reason, liberty of thought; good and desirable things, of a truth; but not always the masters of such as wear most of their livery. It is observed in the history of the empire, that there never was so much talk about liberty as when Rome was enslaved. It is a query which these partizans have yet to resolve, whether there is not a bondage to prejudice, to passion, to convenience, to ambition, to pride of intellect, to the lust of novelty. It is easier for them to maintain their ignorance of the ancients whom they so heroically shoulder off the field, than to answer their reasons. They believe the Bible—that is, *mutatis mutandis*; there is a mythology in the book which they have the secret of developing, and a principle of accommodation, which gives an entirely new aspect to this document. After having advanced far enough to the esoteric mysteries of the *new* temple of philosophic truth, they wax bold enough to debate the nature of inspiration—then to doubt its plenitude—then to deny it outright. So long, however, as they can fight under established colours without this open avowal, their generalship is directed towards undermining the main-works of doctrine, without declaring enmity to inspired authority. One great principle, however, under various shadowy envelopes, marks the whole band. Whether revealed, or unrevealed, is no longer the inquiry—they *reject whatever is incomprehensible*. Turn it and disguise it as they will, this is the great head of argument. From the pulpit and the press, with all conceivable candour and reliance on unbiassed popular judgment, they throw themselves upon the unprepossessed understandings of natural men. To call them *Rationalists* might seem unkind, for they are as yet unprepared to let the American world advert to the full bloom of their doctrine, as it is beautifully expanded in Germany. It may nevertheless be whispered into the ears of a few superannuated defenders of what was once called *orthodoxy*, that European Neologists cheer on

the inchoate *Naturalists* of these States—ready to say, “*Westward* the star of empire takes its way.”* Some of these theologians go so far as to rob Christ of his Divinity, of the honour of that perfect righteousness which he presents in heaven; the law of its demands, justice of its satisfaction, and grace of its sole and glorious triumph. With the Scriptures in their hands, they ingeniously contrive to believe very much what they would have arrived at without them. The process is something like this—first cast reproach upon those formulae which sainted men constructed as dykes against the seas of heresy; next, thin away these ancient partitions, under the pretext of abolishing theological terms; then, open small channels for old errors under new names, and deplore the evil-speaking of our fathers concerning such men as Arius, Pelagius, and Arminius. Lastly, throw off the mask, and clear away all banks and bulwarks that the mighty ocean of liberal doctrine may surge and triumph over the land. For the friends of the truth to unite in defence of that truth is, in the view of such, to organize a party. To reject error is bigotry, to denounce it is hatred, to inquire into it, persecution.

By a mode of interpretation which clears away at once every difficulty, liberal theologians apply to the mysteries of revelation the infallible wand of philosophy, and lo! the knot is severed. Their system of reason, they are determined, at all hazards, to find in the sacred records; and they reject all that is not consonant with this preconceived body of doctrines; while, strange to say, they, of all men, are most vociferous in expressing their contempt of adherence to opinions taken up prior to an induction from the text of Scripture. Are there no false prepossessions but those which come from pious parents? It is painful to be forced to say, that we consider the Socinian less candid than the avowed Deist. With a similarity of doctrine, almost too great to admit any difference of name, the opposers of our Lord’s Divinity profess to derive their tenets from the Bible, to receive “the system of doctrine” taught in that Bible, which the Deist frankly rejects because it contradicts on every page these very tenets.

But how shall we classify, or even select from the ranks of those who deceive themselves with regard to important truth? Every thing but the *law and the testimony* is made a test of

* “To object is always easy, and it has been well observed by a late writer, that *the hand which cannot build a hovel, may demolish a temple.*†

† Johnson.

truth. Zeal and ardour prove their doctrines; diffusion and success; acceptance with the unrenewed mind, convenience of application, originality and simplicity, are appealed to, oftener than the inspired word. In every case, there is intellectual pride and opposition to the yoke of Divine authority, and lawlessness of speculation, such as threaten to make the science of theology a mere torrent of successive waves,

Labitur et labetur in omne volubilis ævum!

Why does the Universalist deny the reality or eternity of future punishment? Is it not that his judgment is swayed by his heart? Because he hates the idea of being restrained from sin by the forebodings of so dreadful a doom? The Bible leaves no room for doubt, and the church of Christ has for ages triumphantly challenged objectors to frame language more unequivocal, or explicit, than that which reveals to us the horrors of everlasting perdition. Why does the Antinomian deny the obligation of the moral law, and make the grace of the Holy God a cloak of licentiousness? Because he has no love for God, or holiness. Because his first affections are wedded to sin, and he is determined to live in the service of sin.

The most lamentable feature in the portrait of all who are thus misled, is the sturdy and incorrigible obstinacy with which they cling to their refuge of lies. Listen to their own egregious and confident self-applause, and you would believe that the love of truth, as such, had never existed in so elevated a degree in any mortals. In this age, when every noble and virtuous feeling or quality has its counterfeit, and every grace its *malus genius*; when party rage is called patriotism, when proud revenge is honour, when fanatical disorder is devotion, and sceptical indifference passes for liberality and charity; need we be surprised that there should be something equivocal in the phrase, *love of truth*? The true feeling is a high and pure sentiment, an impartial desire to weigh evidence, to set aside prejudice and passion, to know the mind of the Spirit. It is an affection coupled with fear, and too devoutly humble to be compatible with arrogant contempt. It can never exist where self-knowledge and self-distrust are absent. It may impel to deep and agonizing scrutiny of doctrine, and live through the tempest of many tumultuous doubts and disheartening suspicions; but it leads not the student of divine mysteries to trust in himself that he is infallible, nor the Christian

preacher to vent upon a flock waiting for nourishment, the crudities of successive half-concocted theories, which, reasoning from the past, he will next month repudiate in favour of new manifestations.

We write for the eye of private Christians, and perhaps nothing which we have now advanced so nearly concerns them, as the proposition that *men are frequently led into destructive error as it regards their own personal experience of regeneration*. There is no harshness in the remark that many are deceived by forming incorrect opinions of their own character. Nor is the current of popular sentiment among us adverse to what is called searching or discriminating preaching. The search however is not always directed towards the right objects. The conscience may be poignantly affected, without due light as to that which constitutes the genuineness of a gracious work. It is one thing to disturb and harass, and another to throw the rays of truth on the true plague of the heart. The self-deception may co-exist as well with the rigour of the zealot as with the stupidity of the formalist; and as every paroxysm does not shake off disease, so there may be great agonies in the mind which examines itself, without any more true repentance than when it was at rest. And this because we are never willing until moved by the Holy Ghost to make war on favourite habits or exercises. Man is prone to inordinate self-esteem. It is rarely the case that any one, however advanced in saving knowledge, censures or passes judgment on his faults with severity manifested towards the offences of others: for it is painful to have the veil torn away from our hearts, to behold the perversion and debasement of our souls, to apply to ourselves the denunciations of the holy law. And this is especially the case when the impulse of strong excitement operates in every direction. We observe every day the blindness of other persons with regard to their own foibles, and are astonished to hear them censure those around them for the very sins by which they are themselves characterized; and while we observe, and are astonished we go and act the same part. The very eminence from which we look around as spiritual censors, exposes us to the critical and just animadversion of those whom we survey. Self-love, so universally inordinate, keeps us in continual darkness.

There are many persons, and probably far more in every church than we readily suppose, who are deceived in the judgment that they are true Christians. We read in the scriptures

of those who have the form of godliness without the power—who have a name to live while they are dead—nay, of such as shall not be undeceived until the Judge shall declare to them, “I never knew you.” All acknowledge that an error here, is ruinous; all assume that the error is not theirs. The hope of eternal life, though unfounded, is sustained; is strong enough to remove anxiety and prevent those effects which would result from the salutary fear of mistake. Here, as in the case of speculative theology, there must be some distrust of our own understanding, some conviction that a sealing influence more decided than the bare hope of happiness or zeal for God is necessary, before we shall be induced to make our calling and election sure. No peculiarity of temperament or mental habitude can exempt the soul from being obnoxious to this delusion. The cool reasoner upon the doctrines of free grace is as much in danger as the punctilious pharisee; and the boisterous, or tearful, or ascetic devotee, as much as either.

Is not orthodoxy sometimes mistaken for true Religion?

We are not prepared for what it is the policy of some to introduce—the use of the term *orthodoxy* in a bad sense, to indicate a certain hereditary, baseless adherence to doctrine once called true, but now exploded in the course of reformation. We still cling to some spots of dry land in the gulf of speculative divinity; and protest against the infinite succession of system after system, under colour of rejecting all system. We shall take advisement before we commit ourselves to any one of the flotilla of barges, which allure by their gay and imposing appointments and independent colours, since the vessel which has borne the confessors and martyrs may suffice to bear us. For a moment we do not undervalue the firm conviction of the *truth* in all its extent. Truth is the great instrument of salvation. By means of the truth the Holy Spirit sanctifies the soul. Without the knowledge and belief of Christian doctrines, there can be no religion worthy of the name; and there are certain articles of religious truth, which must be known and believed by every sane and adult man, in order to salvation. Ignorance is the mother of a blind and spurious devotion. There may be an elevation of soul towards some high object of the imagination, a vague and perhaps delightful impression of some inscrutable mysteries, or noisy and intemperate zeal and fanatical boldness, but without spiritual understanding there can be no scriptural piety. Yet it is obvious to all minds, that true religion has its seat in the whole soul of

man, and necessarily in the heart, causing its best affections to flow forth; that it is practical, influencing the life. The enlightening of the understanding is not the ultimate object of the revelation made by God. All truth is in order to holiness. All doctrine has a practical tendency; and this, while it rebukes the folly of such as decry systematic and doctrinal preaching, condemns no less all who separate the truth which they maintain, from that sanctification which is through the truth. We are, indeed, by no means competent to judge of the truth or falsehood of any proposition by this criterion, and lay ourselves open to the inroads of great errors by making their apparent and proximate consequences marks of their being worthy of acceptance—but we are fully able to observe the distinction between a correct profession of faith, and a renewal of the whole man by means of the faith. He who has been educated in the knowledge and speculative belief of the Scriptures, may persuade himself that he has grown up with a firm confidence in the truth which was delivered to the saints, and yet be ignorant of the spiritual efficacy of the word, living in subjection to sin, an idolater of the world, and a slave of evil passions. He may have great zeal and exhibit strenuous contest for orthodoxy, and yet be a practical atheist. He may acknowledge and comprehend, and even preach and inculcate the purest of religious systems, and still be, in heart and life, unhallowed and profane. “Behold thou art a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, which hast the form of knowledge and of the truth in the law.” Yet such is the very character denounced as inimical to God. So that whether the subject of such credence as this, is the dispassionate speculatist, or the hot controversialist, he is alike liable to be found wanting in the judgment.

Multitudes are deceived by substituting a refined morality for the religion of the heart. The pride of man leads him to desire a meritorious participation in his own deliverance; and the unscriptural appeals of errorists to this principle strike in with the depraved tendency of the soul, and establish the deceived sinner in his rest upon something in himself. We have trembled to hear a congregation, in a state of strong excitement, addressed in such terms as these—“Sum-

mon up your natural powers and begin a course of holy action: put forth your strength, and do as well as you can: simply do your duty!" In this age of explanation, such language may be so interpreted as to mean any thing or every thing, to be heterodox or orthodox. And the Pharisee also interprets it, according to the letter, and according to his own prepossessions, and lays "the flattering unction to his soul," that *he* at the very moment is endeavouring just such an escape from the humbling way of salvation by grace. For a moral man—to use the world's language—may as truly depend on his own merit in an act of naked submission to God the Sovereign, as in paying tithes of all he possesses.

The gospel makes no compromise with those who seek eternal life upon the principle, that *man, as it regards the application of the means of salvation to himself, is his own saviour*. When the eminently pious and successful Brainerd was made the instrument of a work of grace in this vicinity, he was ignorant of the improvement of such as have since made great use of his name. It was his principal scope, "to lead them into an acquaintance with their deplorable state by nature, *as fallen creatures*; their *inability* to extricate themselves from it; the *utter insufficiency* of any *external* reformations and amendments of life, or of any religious performances, of which *they* are capable, while in this state, to bring them into the favour of God and interest them in his eternal mercy; thence to show them their *absolute* need of Christ to redeem and save them from the misery of their fallen state; to open his *all-sufficiency* and willingness to save the chief of sinners; the *freeness* and *riches* of Divine grace, proposed 'without money and without price,' to all that will accept the offer; thereupon to press them *without delay* to betake themselves to Him, under a sense of their misery and *undone* state, for relief and everlasting salvation."* The gospel addresses itself to every man as a ruined sinner: not merely commanding him to be saved, but announcing salvation. He, therefore, who makes the doing or not doing of any mere natural act, internal or external, the cardinal point of his turning to God, is in imminent danger of going about to establish his own righteousness—and this is true as well of what are sup-

* The words which are italicised are thus printed, probably after Brainerd's autograph, in all the editions. See *Memoirs of Brainerd*, New Haven, 1822. p. 321.

posed to be gracious exercises as of those which we commonly term acts of morality. There is, at least, a seeming exclusion of Christ and his Spirit from that critical point of the soul's history, in which the New Testament makes Christ the special object of saving views.

Others are misled by taking transient or merely natural affections for conversion and true holiness. This class comprehends innumerable varieties. Such persons judge aright that religion consists much in the affections; they err with respect to the nature of those affections. As an instance out of many—conviction of conscience, in connexion with the natural subsiding of such conviction, is mistaken for conversion. Under the powerful challenges of the law, or some deep and stirring voice of spiritual reprehension, or perhaps some sudden and alarming dispensation of Divine Providence, the conscience becomes the subject of poignant remorse. The terrors of death, judgment, and hell, transfix the soul. Consternation seizes the sinner as he seems to hear the thunder of Sinai. But the tempest does not always endure, and the calm which ensues is not always the peace of God. The spirit of man, like the troubled sea, "rocks itself to rest." There is a consciousness of suspended effort: and such is the conversion of many a man. Yet there is here no one ingredient of a genuine work of grace.

The same remark might be applied to other natural affections. The height of joyful rapture may exist without holiness, and may be produced by causes independent of religion. In certain cases, the more tender emotions of the soul are excited, and the danger of self-deception is equally great. A pathetic description of the sufferings of Christ, like some scenic representations, or like a masterly painting of the same subject, may beguile the sensitive heart into tears, and produce a soft and melting sorrow—as evanescent as the morning cloud.

The operation of sympathy leads to similar results, while we are bound, to a certain extent, to avail ourselves even of this law of our nature. The reverent awe of a devout assembly, the breathless silence of a multitude, or the suppressed sobs of such as are deeply moved, never fail to reproduce analogous feelings in some who have no apprehensions of the *truth*; and such effects may long continue, while the heart is unchanged in its radical character. The reliance on frames of soul and temporary or natural feelings, is a bane of evangelical religion. It injures the cause of Christ, by bringing suspi-

cion on the genuine affections of good and honest hearts, and tempts many to the opposite extreme,—a formal, cold, and saturnine Christianity, equally removed from godly purity, and equally ruinous with its contrast.

There are many minds, especially among the intelligent and refined, of delicate texture and accessible sensibilities, which receive with ease impressions of a noble kind from external nature, as well as from the sublimity of moral truth. They are also affected by the outward accompaniments of religion. Such are they who are struck with the awful pomp of august ceremonies. The charm of eloquence, the “dim, religious light” of sacred edifices, the artificial aids of painting, sculpture, and music, all concur to soothe their minds or strike them with an unearthly fear. And this is the highest point to which the devotion of many rises. Let the cathedral, the vestments, the procession, the crucifix, and the organ, be removed, and with these external instruments will vanish every feeling of religion. Nor are *we*, in our more simple worship, altogether exempt from these influences of association. The subdued quiet of the house of prayer, or the union of many voices and the meeting of many worshippers in the great congregation, added to less necessary and more questionable contrivances, for something resembling *stage effect*, the marshalling and display of different classes of persons before a body of spectators, who are to be influenced by such adventitious circumstances—all render it difficult to distinguish that which is really spiritual in our religious feelings. Not that the highest excellence of sacred music, and the strictest decorum in the house of God, are unimportant, or that they detract from sincerity of worship: they are ordained by God as aids of our devotion—but the best of services may be perverted, and lead to deception of heart.

The sincere Christian surveys the works of creation as the ample pages of a book which displays the glory of his Father in heaven, and in contemplation rises above the ordinary train of his thoughts, and feels himself to be connected with this great universe, and a part of this sublime structure whose author is Jehovah. Yet he has, even here, many sentiments in common with the mere admirer of external nature. There is, in many minds, (and modern poetry affords the most remarkable instances of this,) a spurious devotion which rises no higher than the impression of the sublime fabric, and loses sight of the Maker of heaven and earth, or recognizes Him

only as the impersonal god of pantheism. Such emotions may be experienced by the infidel himself. Thus the basest, the most impious of modern poets—whose muse was a demon, whose *Hippocrene*, as he avowed, was alcohol—the high-priest of sensuality—who was in heart a misanthrope, in language a blasphemer, and in life a debauchee—could thus feel and write :

“ How often we forget all time, when lone
 Admiring nature’s universal throne,
 Her woods, her wilds, her waters, the intense
 Reply of hers to our intelligence!
Live not the stars and mountains? Are the waves
 Without a spirit? Are the dropping eaves
 Without a feeling in their silent tears?
 No—no—they woo and clasp us to their spheres,
 Dissolve this clog and clod of clay before
 Its hour, and merge our soul in the great shore.
 Strip off this fond and false identity!
 Who thinks of self when gazing on the sea ?”

Wherein we comprehend, we agree with the amiable masters and misses who dote upon Byron—*omne ignotum pro magnifico*—that this is fine; but who is prepared for the commentary of a late celebrated French patriot and philosopher upon this passage? “ We are assured,” says M. Benjamin Constant, “ that certain persons accuse Lord Byron of atheism and impiety. There is more religion in these twelve lines, than in all the writings, past, present, and to come, of all who denounce him put together.” Unparalleled absurdity! And is this the religion of philosophers! A religion without virtue, without one quality of moral purity, without God—the religion of a scoffer and a voluptuary!

Yet such is precisely the religion in which many well-educated, liberally accomplished, and exquisitely refined persons confide. “ A deceived heart hath turned him aside, that he cannot save his soul, nor say, Is there not a lie in my right hand?” *Isaiah*, xlv. 20.

The reader will find no difficulty in applying some of the preceding observations to his own individual case, and to the present state of religion in our country. Perhaps there has never been a time so remarkable as this for the rapid advancement of every kind of religion, true and false. The period in which we live is pregnant with momentous consequences, and each of us has a special interest in the inquiries which are here

suggested. We who write, and he who reads, are fallible. A thousand snares beset our path. In a thousand different ways may we mistake our road to heaven. "There is a way which seemeth good unto a man: but the end thereof are the ways of death." Those who have begun a life of avowed Christianity, are in imminent danger of forming a false estimate of their own moral character; cherishing a hope indeed—but such as shall be like the giving up of the ghost. We have seen that men may be deceived in their religious hopes, and blind to their highest interest. The delusion is destructive. The instances cited, form, not a catalogue but a specimen of errors; the subject is inexhaustible. Let the reader carefully examine into his own opinions, and into the ground of those expectations upon which he rests. Those persons are frequently in most danger, who least suspect themselves. Error has a natural tendency to darken the mind and render men unwilling to receive the truth. Even when they sit down to compare their souls with the scriptural, and only safe standard; it is often with a settled confidence that they are in no danger, and a determination to pass judgment in their favour. And until the Bible, and the Bible only, becomes the criterion of holiness, as we acknowledge it to be of truth, delusion must increase, and souls be plunged into hell.

ART. IV.—GREECE AND THE GREEK CHURCH.

Observations upon the Peloponnesus and Greek Islands, made in 1829. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions. Boston, 1830. 12mo. pp. viii. 334.

WE can scarcely attempt any thing in the way of remark on this book, without being deeply affected with the recent intelligence of the death of *Mr. Evarts*, the honoured coadjutor of the author. However well the vacated office may be filled—the loss of the principal Secretary must be felt in every department of the missionary field. *Mr. Evarts* was a man of whom no one can speak in the ordinary language of commendation; for as none would have ventured during his life to gain him by flattery, so any thing like posthumous embellishment would detract from the dignity of a character which was

marked by traits of sagacity, wisdom, integrity, perseverance, holy love, and sober, but dauntless zeal. His death was like that of Stephen, and we find our sentiments of grief absorbed in the awe produced by the seeming reflection of that heavenly glory upon which his spiritual eye was fastened in the hour of dissolution. Accustomed to survey the unenlightened world with the glance of a commander, who looks for nothing so intently as for an open path to conquest, he marked every avenue by which the Redeemer's truth might have access to the unbelieving nations. And although Greece did not fall within the original draft of missionary operations, yet, in common with his pious assistants in the direction of foreign labour, he had a high sense of the claims which this interesting country presented, on the benevolence of the American churches. Some of the plans to which this feeling gave rise, resulted in the resolution of the prudential Committee of the Board of Foreign Missions to send a special agency to the Mediterranean. The work before us contains a syllabus of the facts which came to the knowledge of the agents, the Rev. Messrs. Smith and Anderson.

This is the only satisfactory book upon Greece which we have ever read. We do not mean to say that nothing has been communicated by the works of Philhellenes, whether travellers merely, or missionaries; for Howe and Stanhope, and Miller and Woodruff, and the British and American Missionaries, have given us a great amount of useful information. But nothing has produced in our minds so just and plenary an impression, *first*, of the actual state of the country as it regards politics, education and religion, and *secondly*, of the facilities afforded for the evangelization of the people. The *Observations* of Mr. Anderson are modest, cautious, directed to the precise points of inquiry, and at the same time full and cheering. He has, in most cases, left the reader to make his own practical inferences, and such is the force of that body of facts which is presented, that these are irresistible. He does not spend his time in classical reveries among the ruins, nor fill pages with devotions to the picturesque, nor repeat the oft-told narrative of Turkish barbarity and Greek perfidy; and this is just what we should have passed over in reading, with a very wearisome indifference. The book is that of a man of business, and is to the American philanthropist, just what the commercial correspondent's letters are to the American merchant. The inquiries of the travellers were limited to a cer-

tain class of objects which are best given in the language of the introduction.

"The objects of our tour in Greece were different from what most travellers have proposed to themselves in visiting that country. They, with some recent exceptions, have devoted their attention chiefly to the discovery and examination of the relics of antiquity. They have copied the sculpture and architecture, settled the geography, and illustrated the writings of ancient times; and, while doing this, have gratified their taste with the sight of places, where happened some of the most wonderful events recorded in profane history. And when *we* were in the native region of whatever is classical in taste and elegant in art—when in places distinguished by the birth, the life, or the death of a hero, or philosopher: or among the ruins of some city renowned for its refinements, its powerful ambition, or fabulous antiquity; or on plains once gay with the far-famed tournaments of Grecian chivalry;—it must not be denied, that we stopped to gaze a moment, and indulge the associations suggested by the occasion. There, too, among so many wrecks and remembrancers of ancient times, are moral lessons to be impressed on the mind—especially the vanity of man and his works. All that we saw in Greece of the works of ancient generations, is a ruin. But rarely did we go out of our way to gratify a classical curiosity; nor will the reader of these pages expect to be often detained with descriptions of ancient remains. Those have been described, and accurately described, so far as we had time and opportunity to observe, by travellers who were more capable of doing it than we were, and who thought it more worthy of their time.*

"We felt it to be our duty, however, as it interfered not with our main object, to take some pains to identify those more important localities, which are necessary to connect the ancient and modern geography of Greece, such as mountains, rivers, plains, the sites of cities, and the boundaries of states. This we did by comparing our own observations with the descriptions of ancient geographers, and the conclusions of modern travellers.

"The vestiges of antiquity were interesting, chiefly as they helped to verify those places, which are important in geography or renowned in history, and as they excited interesting recollections and trains of thought. In other points of view, we generally looked upon them with some degree of disappointment.

"We never forgot, that we were sent to explore not ancient,

* The best popular view of the ancient ruins of Greece, is given in that part of the *Modern Traveller*, which was republished in Boston, a few years since, by Nathan Hale, Esq., with the title of "*History of Modern Greece*."

but modern Greece, and that our inquiries were to be directed not so much to its natural, as to its moral features. Yet, who could travel where the Author of nature has thrown into his works so much diversified beauty and grandeur, and not observe and admire? And who would not take some pains to perpetuate in his own mind the delightful recollections of scenery, such as he never expected to behold again? And it should be remarked, that nothing was properly irrelevant to our main design, which tended to illustrate the geography and resources of the country. An attention to the geography of Greece will be necessary to illustrate our other observations, and a knowledge of the resources of the country will show what degree of importance should be attached to those observations. A nation cannot become great without resources of some kind; and the more arable land it possesses, and the more pasturage, and means of irrigation, and materials for building and trade, and the more numerous and secure are its harbours—the greater are the inducements for helping it, if just commencing its career, to obtain the means of moral and religious cultivation. All these things go to show the stand which such a people is likely to take in the great community of nations. Facts of this kind, with thinking men, are motives to benevolent exertion—not by any means the most weighty that can be urged—but such as are too important to be overlooked. And we had occasion, as will be seen, to remark how many rich plains in the Peloponnessus, each of which once had its city, as Corinth, Argos and Troezen, Tegea, Mantinea, Megalopolis, Sparta, &c.—Nor should it be forgotten, that scenery and climate had much to do in forming the genius of the ancient Greeks, and that the scenery and climate remain unchanged—to work out more admirable results, it may be hoped, under the benign influence of the Gospel, and without the fitful, feverish excitements of rival states.

“Indeed we could not avoid the conclusion, that the Greeks possess a country, which is sufficient of itself to entitle them to consideration. Its position, its extensive sea-coast, its numerous bays and harbours, its fertile plains, and its almost impregnable defiles, render it one of the most remarkable and important countries, of the same extent, in the whole world.

“We were particularly interested in the agricultural prospects

* It is necessary to suggest a caution, lest our representations of the *Arcadian* climate and scenery, in this volume, should appear to be contradicted by those of some respectable travellers, who preceded us. The *season of the year* should be particularly noted. Had we traversed the mountains and elevated plains of that central province in the chilliness and snow and sleet of February and March, rather than in the month of June, we might have received a much less favourable impression.

Our observations upon the country were almost invariably recorded on the day they were made.

of the Peloponnesus, partly because we had so recently been affected by the appeals, which rung through the civilized world from the starving population of Greece, and partly because the culture of the soil is so favourable to morals. The reader may, therefore, expect to find us continually scanning the length and breadth of the arable grounds on our route, and describing how far the land is brought under cultivation,

"All these objects were, of course, subordinate to our main design, which has been already stated—that of ascertaining the state and prospects of religion and education among the Greek people, and what can be done to help them in their intellectual and moral regeneration."

We should be sorry to give such details from the work itself, as might prevent any reader from perusing it carefully, as we believe that, under the Divine blessing, the truth which it contains will yet awaken and inspire many young men as future preachers or translators among the Greeks. A succinct analysis will prepare the way for a few extracts and comments.

Mr. Anderson embarked at Boston on the 28th of November, 1828, for Malta, and was there joined by the Rev. Eli Smith, one of the American missionaries, with whom he arrived at Corfu, on the third of March. Their *itinerarium* is thus given:

"We first visited five of the Ionian islands—Corfu, Santa Maura, Cefalonia, Ithaca, and Zante. Then, crossing over to the Peloponnesus, we landed at Clarentsa, in Elis, from whence we traversed the whole northern coast, through Achaia to Corinth. From thence we made excursions to the ancient Sicyon, and to the plain where the Nemean games were celebrated, towards Phlius, or St. George—then crossed the isthmus of Corinth—visited the islands of Ægina, Poros, Hydra, and Spetsæ—crossed the southern extremity of Argolis—travelled from Epidaurus to Nauplion and Argos, in the centre of that province—crossed the Parthenian ridge to Tripolitsa, in Arcadia—went northward, for the most part over a series of narrow, but beautiful and well-cultivated plains, to Calabryta, in Achaia—thence to the great convent of Megaspelæon—then, south-westward, across mount Erymanthus, down to Lala, and the celebrated Olympia, in Elis—then ascending the Alpheus, and again entering Arcadia, we visited Demetsana and Carytæna; and, crossing the Alpheus, and traversing the northern and western sides of the Nomian mountains, descended to a town on the western shore, in Upper Mesenia, called Arkadia. We then proceeded southward, to Nava-

rino and Mothone—crossed the southern extremity of Upper Messenia, to Corone—and while one of us went by water direct to Calamata, in Lower Messenia, the other took a circuit round the head of the gulf. We then ascended together on the western side of Mount Taygetus, towards the province of Arcadia, which we entered from the south, across the connecting ridge between Taygetus and Lycæus, and came to Leontari, which commands a view of the plain of Megalopolis. Then we descended the vale of Sparta, east of Taygetus, and came to Mistras, in Lacedæmon, the chief town in Laconia. Continuing this southern route, we visited Marathonisi, in Mane, and crossing the gulf and the southern extremity of Laconia, we spent part of a day on the singular island of Monembasia, from whence we took passage for the island of Ægina.

“After remaining there a few days to recruit, we sailed for the Cyclades, and visited Syra, Tenos, Andros, Myconos, and Delos; then proceeded to Smyrna, in Asia Minor, where we arrived in August. From thence we returned to Malta.”

The *First Part* comprises a narrative of the tour, “including observations upon the more interesting localities and scenery, upon the soil, agriculture and productions; the effects of war on the towns, villages and plantations, and the manners and customs of the inhabitants;” and has just enough of plain narration and appropriate reflection to fix the attention, and supply the wants of intelligent readers. Let our previous knowledge be what it may, there is a unity given to the heterogeneous collection of anecdotes and scraps concerning Greece, by this journal, which of itself makes it invaluable to all such of our clergy, probationers and students, as seek to know their duty respecting that country, as well as all that increasing host of private Christians who long to contribute to the propagation of the Gospel. This is a subject which we know to be one of deep practical investigation with many individuals. Our young men begin to feel the claims of the millions of superstitious and deluded in the old world, and in S. America, as well as of the heathen. We know some who have died, and some who still live, who have thirsted for this very information, in order to decide their course of life. We are persuaded that numbers are in secret asking direction of the Holy Spirit, and look only for an open door and plain indications of Providence to resolve their doubts. All such are affectionately directed to such works as this; for when God answers our inquiries respecting duty, he ordinarily does it by leading us to look abroad, and discriminate the tokens held forth in his works and

dealings. No private Christian should fail to read the missionary accounts from all parts of the world; and, above all, no theological student or educated believer, should overlook these works, which may be compared to charts, which give us the bearings of our future way.

The *Second Part* contains "Observations upon the territory, population, and government of Greece; upon the state and prospects of Education; upon the Greek Church; and upon the measures to be pursued by Protestants for the benefit of Oriental Churches." The excellent map which accompanies the volume elucidates not only this work, but all that we read in our daily journals, of the modern government. "The Peloponnesus contains about 280,000 inhabitants; the islands about 175,000; and Continental Greece, including Acarnania and Etolia, about 180,000;—in all, 635,000 souls." At the time of the agents' visit, Capo d'Istrias appeared to enjoy the confidence and affection of the great body of the people. "The Greeks suffered enough in their late struggle for the blessings of liberty, to entitle them to a government, that shall be modelled to suit their views and wishes as a people, and administered with wisdom, energy, and kindness; and the friends of Greece and of true Christian liberty will rejoice, if that country may be allowed the blessing of such a government, whatever be its form: only let it secure to the people the enjoyment of all those rights, which the Author of nature, of the gospel, has given them." p. 210.

It is to the remaining chapters, however, that we turn with most pleasure. That on the state and prospects of education, cannot but arouse the energies of all the ardent friends of this cause, who will suffer themselves to look into a volume so marked by Christian characteristics. It presents us with a view of those earnest but feeble efforts which were made in behalf of mental illumination during the slavery of Greece; such as the works issued from the presses of Venice, Jassy, and Bucharest, in the 17th and 18th centuries; the colleges of Haivali and Scio, and on the Bosphorus, and at Ambelakia and Joannina; the foreign seminaries for youth, at Leghorn, Vienna, and Trieste, and other places. As most of our endeavours must necessarily be directed into this channel, we transfer to our pages an important paragraph:

"The activity and enterprise of that comparatively small portion of the Grecian mind, which had enjoyed the advantages of

cultivation, were surprisingly great between the years 1800 and 1821. More than 3,000 new works, generally translations, were printed in the modern language during that time; and the prospectus of a new work was hardly announced, when a sufficient number of subscribers was obtained to carry it through the press.* The best poets, philosophers, and historians, of England, France, and Italy, are to be found in the Modern Greek, printed chiefly at Vienna and Venice.† Indeed the language contains quite a variety of books, both translated and original, in almost all the sciences, suited for schools of a higher order.

"Very few of these books, however, are yet in Greece. We rarely found a classical school, (as those small schools which are designed chiefly for teaching the ancient language are called,) that had three copies of the same book. This is true, also, of the schools which teach arithmetic, geography, astronomy, &c. in respect to books relating to those sciences. For a remedy to this evil, the Zosimades, wealthy and public-spirited Greek merchants of Moscow, who have been the patrons of Coray in his numerous publications, some years since ordered copies of his edition of the ancient classics to be distributed gratuitously throughout the schools of Greece. But every thing is now to be done anew; and N. Zosimas, the surviving brother of that distinguished family, wrote to the President from Moscow, in October, 1823, that he had directed what books belong to his house in Trieste and Venice, to be sent immediately to the government for the schools. He promises more, as soon as the Black Sea shall be open. In consequence of this order, 5,152 volumes, of forty different works, were received near the end of the year. We saw them in one of the apartments of the Orphan School. Some are ancient classics; the rest treat on history, geography, grammar, mathematics, &c. Two Frenchmen have, also, given books—one 500 volumes, the other to the amount of 100,000 francs, or 20,000 dollars. In November, 1829, a Greek made a donation of 160 volumes in Greek, French, and German.‡

"Few of these books are believed to be adapted to primary schools; but, in general, they will be very useful in the higher seminaries. Such acts of munificence, too, when they become known, will be likely to operate by way of example in the various parts of Christendom."

* N. A. Review, vol. xx. p. 351. Very many of these works no doubt were *dramas*.

† Jowett's Researches, p. 315.

‡ Greek Gazette.—This man gave, at the same time, two richly ornamented pictures of the Virgin.

The Greek government has hitherto manifested some considerable participation in the zeal of those who are attempting to convey knowledge into their territory. There is no way in which they are more likely to be awakened than by correspondence with such men as those who are represented by the author under review.* The plan of the government embraces the establishment of primary schools, on the system of mutual instruction; the institution of classical academies in the several provinces, and the erection of a university. Committees have been appointed to "translate and compose elementary books, and to review those which are already translated;" to prepare a grammar and lexicon of ancient Greek; and to review the tables and books now used in the Lancasterian schools, and to submit observations on other books. The President caused to be entered among the articles indispensable to all schools, *the Bible, the New Testament, and the Psalms, translated and printed in Modern Greek.*

"One point, therefore, of vital interest, may be regarded as settled, so far as the declaration of the present chief magistrate can determine it;—that, whatever other books the government may admit into their system of education, and whatever others exclude from it, that great standard of the truth, that infallible regulator of the life, that original fountain of the best literature and science, THE BIBLE, is to form a component part of the system. How unlike the policy generally pursued by Roman Catholic states! And if this policy be adhered to, and if the word of God shall be placed in all the schools of Greece, and shall be read in them, as it has long been in the schools of New England—the great point is certainly gained: and it may be hoped, that any other arrangements at variance with this in their spirit and tendency, should there be such, will be like mists of the morning twilight before the rising day."

Nor is this a mere arrangement of public authorities, without any correlative feeling among the people. "All agreed," says Mr. A., "that there was a universal and strong desire that the male youth might enjoy the blessing of good schools. In this desire the clergy participated with the laity. *The feeling was strongest, however, among the youth themselves.* With respect to female education, there was, in ge-

* See the documents, with an account of Mr. Anderson's personal interview with Capo d'Istria, in the *Missionary Herald*, vol. xxvi. pp. 41—49.

neral, much apathy, and often a prejudice against it; yet both the prejudice and apathy were beginning to yield to more liberal sentiments." In connexion with this last remark, our countrywomen should be reminded of what *they* may and ought to do in melioration of Grecian females. The monstrous perversions of Islam are not unfelt in the greater part of the country, as far as the condition of women is concerned. Still there is a progress towards civilization:

"The women of Zante are more closely confined than those of the other Ionian Islands, the more respectable of them hardly ever appearing in the streets. At Corfu females have an extraordinary degree of freedom, owing originally to the influence of the French, though a conclusion must not thence be drawn, I fear, in favour of the morals of that city. When Typaldos preached, we even saw females of the higher ranks seated unveiled in the main body of the church. But in most Greek churches that have fallen under our observation, the females are concealed from the male part of the congregation by a latticed partition.* The Ionian Greek betroths his children at a very early age, and aims to marry his daughter while she is quite young. Till then he keeps her as secluded from society as possible. A Greek of Cefalonia invited a friend of ours to the marriage of his daughter, and told him, as an important circumstance in her case, that she had never seen the face of man. The education of daughters seldom enters into the plans of the father. Mr. and Mrs. Dickson had not heard of any female in the lower classes of society who could read. With few exceptions, the female mind, throughout the Ionian republic, is limited to the most trifling, common-place attainments; and we often met barefooted, sunburnt women in the field or road, with tattered robes and bundles of wood or other burdens on their heads, while their husbands or brothers walked empty-handed by their side."

The people have largely contributed towards the establishment of what are, in the fullest sense, *free schools*. The single town of *Arkadia*, which out of 270 families contains 108 which have been deprived of their male head, subscribed to

* No inference must be drawn from this fact to the prejudice of the Modern Greek females. It is one of the customs which have come down from ancient times. Different places were very early assigned to men and women in Greek Churches. Chrysostom says they were separated in his day, by a wall of wood, but he had heard that it was not so in the beginning. So rigidly was this custom enforced in the age of Constantine, that it was submitted to by his mother Helena.—See Bingham's *Antiquities of the Christian Church*.

the amount of 5000 piastres;* *Mothone*, 3,900 piastres; two villages in Laconia, 6,791 piastres; *Calamata*, 10,365; of which 5,000 was from two convents. But the reader must not be denied the satisfaction of perusing the whole of this cheering account for himself. It is enough to say that "the amount of subscriptions for free-schools, made by Greeks from September 1823 to September 1829, and acknowledged by the government newspaper, was 94,585 piastres, or about 6,300 dollars." And he who examines the statements made in connexion with this, will be convinced, that "the effort may be considered as demonstrating a desire for the growth of knowledge among them, quite as strong as many times the amount in many favoured communities." The contributions of *convents* are not the least striking points in this picture. May we not hope for a reform in ecclesiastics who do not believe that ignorance is the mother of devotion?

Female education is gaining favour in Greece, and we cannot but believe, that the ladies of our country, and especially of our church, could scarcely purchase for themselves more pleasing recollections, than by emulating the liberality of those who are supporting the *American Female School at Syra*, p. 232.

The great want in all these institutions, small and great, is *the want of books*. The whole supply is only three or four years old. No suitable lexicon of ancient Greek exists. Cards, and those perplexingly various, are the only spelling-books in the Lancasterian schools. The destitution of reading lessons is equally great. "One Lancasterian school, containing nearly sixty scholars, had no printed book whatever." The American agents found abundant evidence of a strong desire, on the part of the Greek people, to receive aid in these attempts at elementary instruction, and we are convinced by their representations, that American Christians have now a most promising invitation to labour with success in this cause.

The *Greek Church* occupies several chapters, and here, as in other portions of the book, we discern the author's happy talent in bringing up the arrears of ancient history, and without pedantry or tediousness, connecting them with matters of present interest. The following passages contain some remarks, which the reader will recognise as having a bearing on the practical question—What can be done for Greece?

* "A piastre is the fifteenth part of a Spanish dollar."

"The view we have taken of the Greek church illustrates the baleful influence of the spirit of controversy, where the people are uninstructed in the Scriptures. If it be, as a celebrated writer asserts, that 'truth has usually been elicited by controversy,' it must still be affirmed, in respect to the Greek church, that controversy has been a mighty engine to obscure and deform the truth, and give root and inveteracy to error. We see, too, the importance of directing the attention of the Greeks as little as possible to those points, on which the national prejudices are so firmly fixed, and as much as possible to the vital truths of Christianity. Reasoning directly on those topics, which have been agitated for centuries, and on which the public mind has therefore a peculiar excitability, will probably be worse than useless—at least, while knowledge is so partially diffused. Nor is there any need of occupying this ground; for the Greek concedes the use of the Scriptures, with most of those essential truths, the neglect of which led his ancestors astray. These truths, though almost buried beneath mountains of rubbish, and unknown to the mass of the people, and understood and loved, I fear, by very few; are still a part of the national creed. They are inconsistent, indeed, with the prevalent corruptions in doctrine and practice; but there they are, clearly and often stated in acknowledged standards of faith, and gradually rising into notice. And it cannot be, unless Greece be abandoned to judicial blindness, but that many of its quick-discerning inhabitants will yet see and acknowledge the relations of attraction and repellency, which those truths sustain to their actual system of religious worship and belief."

"After a slavery of nearly four centuries, preceded by ages of decline and controversy—destitute of the Scriptures, with an illiterate priesthood, with the church service in an unknown language, with no preaching, with no general and enlightened system of education, and with the sword of Mohammed turning every way in the road to improvement—it would be injustice to the Greeks to expect any thing short of general ignorance, and a general absence of spiritual life. Considering human nature, any other result would be miraculous. I know not that well-informed Greeks pretend any other. So far as we observed, the confession of *ignorance* was universal; and an admission, that *some things* in the church needed reformation, was by no means uncommon. These admissions, however, had respect rather to the externals of religion, the rites and ceremonies, than to vital principles."

"The Greek mind is remarkable for its perspicacity and quickness, and many of the clergy discover much discrimination and ingenuity in defending their peculiar opinions. In general, they argue without heat, and with apparent candor, and one, going

among them from a popish community, cannot but be struck with their deference to the Scriptures. But they have yet to learn to discriminate readily and decisively between the decisions of the Bible, and those of councils and fathers."

"And now what are the principal reasons for anticipating a reform in this church?"

"1. The general confession of ignorance, and of a departure to some extent from the ancient simplicity and purity of the church, is a favourable omen. Such a conviction as this implies, is indispensable; little will be effected without it; and by it the way is in some measure prepared for remedial operations.

"2. The government declares itself to be aiming at a reform in the church. It says, in a circular address to the bishops and clergy, that 'the design of the nation and of the government is, the improvement of the clergy, the good order of the church, and the providing of a comfortable living to the ministers of religion; so that, being free from secular cares, they may engage more diligently in the administration of divine things, and the care of souls.'

"3. An exceedingly interesting feature in the Church of Greece, is the disposition of its members to favour the circulation of the Holy Scriptures. This was a trait of the Greeks in ancient times. The reading of the word of God was then greatly encouraged. It was customary in those ages, (when copies of the Scriptures, being made with the pen, were necessarily rare,) to deposit Bibles, in the common language of the people, in convenient parts of the church, so that the people might read them at their leisure. Eusebius says, that Constantine ordered him to prepare fifty copies of the Bible for the use of the church at Constantinople; and that the emperor was wont to employ himself in the church in reading the divine oracles.—'Private Christians, both men and women, then enjoyed the Scriptures as their birth-right, and none pretended to ravish them from them but only the persecuting heathens. The fathers of the church were so far from doing this, that, on the contrary, they used all manner of arguments to induce men to read and study them; exhorting men not only to hear them with attention in the church, but to read them privately at home with their wives and families; commending those that studied them, and reproving those that neglected them; making large encomiums upon the use and excellency of them, and requiring men to peruse them privately as the best preparation for the public service and instruction. They also answered all objections and pretences that men could make to the contrary; as that they were ignorant and unlearned, and that the Scriptures were difficult and hard to be understood; that they were only for the use of monks and priests, and not for secular men and men of

business; assuring them that the Scriptures were for the use of all men, and that it was the neglect of them that was the cause of all ignorance, heresies, errors, and irreligion. These were the general topics, upon which the fathers then pressed the common people to read the Scriptures—arguments directly opposite to those used in later ages to dissuade and deter men from the use of them. A man cannot look into the fathers, but he will see such arguments every where running through their writings.'

"4. The progress of schools, and the disposition of the people to receive school-books possessing a sound, religious character, is another favourable indication. Just as I am preparing this sheet for the press, I learn, from an esteemed Greek correspondent, that, in March last, the Lancasterian schools of liberated Greece had increased from twenty-five, their number when we were in the country, to sixty-two, containing 5,418 scholars. There were, also, fifty Hellenic schools, with 2,406 scholars. The greater part of the Lancasterian schools were supplied with books and apparatus through Doct. Korck, acting as the agent of Philhellenes in England and America. Most of the books were, to some extent, of a religious nature, but were not on that account received the less cheerfully by the Greeks. This is specially true of the Alphabetaion, already mentioned. Twelve thousand copies have been distributed among the youth of Greece, and yet the missionary is constrained to ask, that at least 15,000 copies more might be immediately provided."

From these and similar exhibitions of the religious condition in which liberated Greece is left, we are at once reminded of the duties which we owe them, under the great evangelical commission, and encouraged to hope great things from the blessing of God upon faithful effort and importunate prayer. As it regards the present strength of the missionary corps, we take the following statement. In the early part of 1829, there were four missionaries in the *Ionian Islands*—the Rev. Isaac Lowndes of the London Missionary Society, the Rev. Frederick A. Hildner, of the Church Missionary Society, and the Rev. Walter Croggon, and Dr. Frederick Bialloblotzky, of the Wesleyan Missionary Society. Mr. Hildner and Dr. Bialloblotzky have removed. In *liberated Greece*, were the beloved and Rev. Jonas King, now connected with the American Board of Foreign Missions, and the Rev. C. S. Korck, of the Church Missionary Society. In addition to these, the Rev. J. J. Robertson and the Rev. J. H. Hill, of the American Episcopal Missionary Society, are missionaries in Greece.

Throughout the "Observations" of Mr. Anderson, there is manifested a spirit of benevolent and ardent interest in the welfare of this attractive people; but, at the same time, we are favourably impressed with the total absence of any thing rash or chimerical. And this is especially striking in the concluding remarks of the volume, respecting the *measures to be pursued by Protestants for the benefit of Oriental Christians*. These are eminently sober and wise; and, emanating from such a source, they may be useful to certain religious adventurers of the day, whose only principle of action seems to be, to go forward, with as little regard to consequences as possible; while the same remarks and the system of means connected with them afford a happy exemplification of philanthropy without false zeal, and persevering labour without imprudence. Mr. A. observes a broad distinction between the Papal and the Oriental churches. He considers the latter, indeed—that is, the Greek, Armenian, Syrian, Coptic and Abyssinian, as having gone very far from scriptural purity of faith, in yielding to traditions of men. "But they have no Pope, 'exalting himself above all that is called God'—'sitting in the temple of God, showing himself that he is God.'" They do to a certain extent, acknowledge the authority of the Scriptures, and allow the people to read them, and to exercise their own judgment with regard to their import. They are considered as making no exorbitant demands on the other branches of the church, and as uttering no anathemas against all other Christians. In a word, "taking into view the doctrinal admissions of the Oriental churches, or at least of the Greeks, it seems to me," says the author, "that, great as is the difference between their system of faith and that of Protestant churches, the points of resemblance are yet of higher consequence." Now understanding these remarks—as we have no doubt they were intended—not as extenuating the error, or palliating the wickedness of the Greek church, nor expressing any opinion whatever respecting the fundamental doctrines of that Church, but simply pointing to its peculiarities as affording a *basis* for evangelical effort among them, we heartily concur in the distinction made, and profess that we have always placed the Greek Christians, however degraded, in a category far removed from that in which the Papists stand. And we are, therefore, fully prepared to commend the observations on the principal means which are to be employed for the benefit of Eastern Christians:

"1. The preaching, under existing circumstances, will generally be of that kind, which is called *conversational*. By this I mean something less public and formal, than what is usually denominated *preaching* among ourselves, and yet, perhaps, not far removed from the common manner of preaching at the first promulgation of the gospel;—a familiar exposition of the Scriptures, or a religious conversation, in the house, by the way, on mountains, in valleys and fields, in social circles, wherever there are ears willing to hear. And the grand topics of discourse should be those which the Holy Ghost is wont to bless to the regeneration of men's hearts. So far as experience has proved any thing in the east, it has shown that this kind of preaching is the most effectual, which *missionaries* can there use to lead the people into an acquaintance with the gospel. And it is obvious, that our Saviour's command to publish the gospel everywhere, does not enjoin one precise and invariable manner of doing this. He leaves us at liberty to exercise our discretion, under the guidance of the wisdom he may please to impart. We may select the particular medium, through which to convey the momentous truths of his word—whether the school, or the press, or conversation, or public addresses, or all of them together. These we may render so many ways of publishing the gospel; and his command makes it our duty to employ them so far, and only so far, as they are applicable to the particular case, and are within our power.*

"2. The decline of the eastern churches is to be referred very much to the want, or the neglect of the Holy Scriptures. The distribution of these blessed writings, until the sacred light shines in every part of the east, is a most appropriate work for Protestants. It is a duty binding upon them with a most solemn obligation.

"3. The fact is, however, that a great preliminary work is necessary, in order to introduce the people of the east to an acquaintance with the Scriptures. The majority of them are unable to read, and multitudes of those who have acquired that ability, have acquired it under so wretched a system of instruction, that

"(*) The views of the Church Missionary Society, as expressed last year in Instructions to the Rev. William Jowett, of Malta, are consistent with those given above, as to the kind of preaching which is now required of missionaries to the oriental churches.—"There is one means of propagating Christian knowledge, specially appointed of God, and on which, in proportion as it shall be employed with wisdom and in faith, a peculiar blessing may be expected—the PREACHING OF THE CROSS. Preaching, however, under present circumstances, must, probably in most cases, be almost confined to what may be denominated 'Conversational Preaching,' in which the missionaries, whithersoever they go, speak to all men, as proper opportunities offer, as being ambassadors of Christ, and ministers of reconciliation."

their common reading is little better than a mechanical operation. They read without reflection, and of course without profit. The reason of this has already been explained. Now such a habit of reading must be broken up—by changing the plan of instruction, by changing the books, by making the lessons intelligible, and seeing that they are understood. In respect to this evil, a reform has already commenced in the east, and the friends of intellectual and moral improvement should give it accelerated speed. Here is room for achievements on a great scale, and for grand results on the human mind and character; and here is a call for the use of the press to an almost indefinite extent.

“Different opinions are entertained on the question, whether the oriental churches can be purified, as churches, from their doctrinal and practical errors. The question cannot probably be decided without experiment: and whether it be worth while to make such an experiment, must be determined by considering the points of difference between those churches and that of Rome, and how far the oriental churches may be considered as “holding the Head;” in short, whether there are vital principles enough remaining, through which to operate upon the diseased and torpid system. I have aimed, in this volume, to show how far such principles exist, and what are the adverse influences which must be overcome. And now I may close my work, by suggesting an obvious, but most momentous truth, that no array of means will be of much avail, unblest by the Spirit of God. The minister of Christ will now find, as the apostle to the gentiles anciently did in the same countries, that learning, and eloquence, and even the truth of God, are nothing, without the agency of the Divine Spirit. Paul might plant again, and Apollos water, in vain, unless God gave the increase. Let the subject commend itself, therefore, to the piety of our western churches, and often let the earnest petition be offered, that God would visit the degenerate churches of the east, and ‘build up the old waste places,’ and ‘raise up the foundations of many generations.’”

The work which we have been considering will probably pass through another edition, unless our own estimate of its merits is grossly inordinate: in such a case, we should be disposed to recommend a few trivial emendations in one or two places, with reference not so much to the correctness as to the perspicuity of the language. Although nothing is further from our intention than to hold a critical inquest upon the mere delivery of the author's thoughts, or the outward appearance of the work, it would be unjust not to say that it may be characterized as a good specimen of easy and simple composition; exactly in that simple and pellucid style which is a vehi-

cle, and not an incumbrance of the thought. The typography and general execution are strikingly fair and even beautiful. Again we say, let such books, by such men, take the place of the puling sentimentality and idle fictions which infect our drawing-rooms, and effeminate the public mind.

ART. V.—AN ADDRESS TO THE STUDENTS OF THE
THEOLOGICAL SEMINARY, AT PRINCETON.

An Address delivered to the Students of the Theological Seminary, at Princeton, at the close of the Semi-Annual Examination, May 16, 1831. By Ashbel Green, D.D. LL. D.

MY young friends and brethren—candidates for the Gospel Ministry:

Addresses, on occasions like the present, have been so frequently made in this place, that the topics peculiarly appropriate to them, have all, perhaps, been preoccupied. —The present is the third service of the kind, to which I have myself been called. What, therefore, I have now to offer, will be discursive; not confined to a single topic, but touching on a number; and if I deliver nothing that is new, I still hope, if you yield me a careful and candid attention, to say something which, under the divine blessing, may be useful.

Let me first call your attention to a point or two, relative to your course of study in this Seminary.

There is scarcely an error to which youth of liberal minds and liberal studies are more prone, if left to themselves, than to take the subjects of study in a wrong order; and, if I mistake not, those whose minds are most active and most comprehensive are, unless well directed, more apt to commit this error than any others. The cause is obvious—their literary curiosity is so intense, and their thirst for knowledge so ardent, that they want to seize on every thing at once. They must, at least, have a taste of every subject; they must know something about it. Hence it too often happens, that they acquire a love—a passion even—for miscellaneous reading, which abides with them long, perhaps through the whole of life. The natural, and almost necessary result, is, that they know a little of

every thing, and but a little of any thing—I mean, they never become thorough masters of any one branch of knowledge.

It is, then, of great importance for liberal youth to pursue improvement in a right method, and to use the self-denial necessary to keep to such a method. There are certain things in every branch of science which are fundamental; they lie, and must lie, at the very foundation of all solid, accurate, and systematic knowledge of that branch of science: and if these elementary parts are not acquired at first, they are seldom acquired afterwards. Their acquisition commonly requires the aid of a teacher, and always requires a good deal of close and continued study; and if a young man does not master them in a school, or a college, or a seminary, he probably will never do it. If even disposed to do it afterwards, he will find it so difficult, that it is a thousand to one that he will get along without it, as well as he can; but always feeling the want of it—feeling it most sensibly, to the very end of life.

Now, what is this elementary fundamental knowledge in Christian Theology, considered as a science and a system? I hesitate not to say that the most essential part of it is, a knowledge of the Bible, in the languages in which the Bible was given by the inspiration of the Holy Ghost; and a just, accurate, and familiar view of the truths of the Bible, as they are arranged, defended, and illustrated, in our approved systems of theology, and in the Confession of Faith and Catechisms of our church. You may hereafter much more easily make improvement in other things, useful to a theological student, than in the two great departments of study which I have now named. Be assured, my young brethren, if you do not acquire the ability of studying—I mean studying with pleasure and effect—the Holy Scriptures, in the Hebrew and Greek languages, before you leave this house, there is very little probability that you ever will acquire it; and if you do not acquire it, you will feel the loss—or at any rate you ought to feel it—every time you enter the sacred desk, through the whole of your ministerial course. You ought never to prepare a sermon, especially in the earlier periods of your future ministry, without carefully studying the text, and sometimes its connexion too, in the *ipsissima verba* of the Holy Spirit.

In like manner, in regard to systematic theology, if you do not acquire something like a thorough knowledge of it here, the probability strongly is, that you will die without it. Yes, unless you accustom yourselves to go to the bottom of every point

of doctrine and find its basis in the sure word of God—for every other basis is unstable and worthless—and unless you attain to the ability of looking through the whole system, and of seeing the connexion and bearing of every part on every other part—I say, unless you do this before you depart from the seminary, I feel well assured that not one in ten of you will ever do it. Your views, and your exhibitions of divine truth, will forever be disjointed, and frequently discordant. What you say and teach at one time, will be inconsistent with, and even contradictory to, what you say and teach at another. Now, we have quite enough of such teachers in our country already; and I do beseech you, my young brethren, not to add yourselves to the number: and that you may not, see to it that you do not leave the seminary, till you have fixed every important doctrinal truth, as it lies in your mind and is an object of your faith, on the firm foundation of God's word; and till you understand the consistency and harmony of all the parts of a theological system.

Are you ready to ask, whether I do not expect and wish, that you should endeavour to make some *improvements* in theology, in your future life. I must answer, as the logicians say, by distinguishing. If, by improvements in theology, the inquiry means an increase of clear perception and deep feeling, in relation to the beauty, glory, excellence, consistency and sweetness of evangelical truth—an increase, too, in a knowledge of the manner in which revealed truth may best be taught, inculcated and defended—an increase, also, of discernment, as to the errors to which the truth is opposed, and the consequent correction of some minor errors in your own minds—an increase, in a word, of your acquaintance and understanding of the Bible in all its parts, and of the glorious scope and tendency of the whole: if only this, or chiefly this, be intended by an improvement in theology, then, I say, I hope you will make great improvements; for I believe that such improvements will always be made by every minister of the gospel, just in proportion as he grows in grace, and persists in studious habits.

But if, by improvements in theology, I am to understand what some vain talkers seem to intend, the making of some *great and original discoveries* of truths and doctrines, that no searching of the Scriptures has ever yet brought to light; then, I say, I pray God that you may never attempt, or think of making any such improvements; for, if you do, I have not a

doubt you will run into false and delusive speculations and conclusions, injurious, and perhaps ruinous, to your own souls, and the souls of others. The fundamental truths of Holy Scripture have been given for the use and edification of God's people in every age since the canon of Scripture was completed; and I cannot believe that any great practical truth of the Bible has been hidden in such deep darkness, as to have escaped the saints of God, and all the pious and learned interpreters of his holy word, ever since the days of the apostles—escaped their vision, that the clear and satisfactory development of it might be ushered on the world at the present time. For myself, I would not listen for a moment to the man who should tell me that he had found something entirely new, and yet very important, in the doctrinal parts of the sacred Scriptures. If it is very new, I am sure it is not very important; for what is very important now, has certainly been so for many centuries past; and it violates all my maxims in regard to God's revealed will, to admit that it contains fundamental, or very important practical truth, of which not a glimpse has been caught by the holiest and wisest men which the church of Christ has hitherto contained.

On this subject, there is sometimes instituted what seems to me a very senseless analogy. It is asked, shall the most brilliant and important discoveries be frequently made in all the natural sciences, and shall no discoveries and improvements be made in theology, the most interesting and sublime of all sciences? But consider, my young friends, whether there is really any similarity at all between the two cases. On the subject of Christian Theology, God has made a revelation of his will, and all the revelation that he will ever make in this world: and he has made this revelation in a book which, as all Protestants believe, he intended for popular use. But have we received a revelation from God of a system of astronomy? No, certainly, unless we profess to be Hutchinsonians; and even then, we must not admit that the system can be improved. Have we gotten a revealed system of natural philosophy? of mathematics? of mechanics? of gravitation? of attraction and repulsion? of hydraulics? of pneumatics? of chemistry? of electricity and galvanism? of heat? of light and colours? of the theory of the tides? of the fluxionary calculus? and of fifty other things, of a like kind, that might be named? Only show me a divine revelation on any one of these subjects—a finished, and popular revelation, of all that the great Author

of nature ever intends to make known in regard to that subject—and I stand prepared to carry out my principle, and to say, that on that subject you are not to expect to make great discoveries and improvements. No, my young brethren, there is no resemblance whatever between theology and natural philosophy, that warrants the running of a parallel between them in the matter of improvement and discovery, by mere human intellect and effort—none whatever—and I must think it is a very stupid thing to institute any such analogy, as that which I have shown to be so palpably absurd.

Thus, at much greater length than I at first intended, I have endeavoured to show the prime importance of your leaving this place at least tolerably versed in the Hebrew and Greek of the Bible, that you may be qualified to get at the genuine meaning, and make a sound *exegesis* of any and every text of Holy Scripture; and also of your going to the bottom of every subject of didactic, and, if you please, of polemic theology, but of the former especially; and of learning the bearing of every truth on every other truth, and of understanding the connexion and consistency of the whole. You will not understand, however, that I have meant to intimate that any one study of your course here may be neglected. Far from this. It seems to me that there is not a single study in this seminary, which is either superfluous in itself, or carried to a greater extent than will be found useful to you in your future ministerial life. Indeed, the time you spend here is so short, that your professors find, and I believe you must all be sensible, that it is not practicable for you to go as far in any one study as would be desirable and useful, if circumstances did not imperiously forbid it. But, I repeat, my aim has been to make you very sensible, that the languages of the Bible, and systematic theology, are the two things which you must now get, with some accuracy, in their elements at least, or you are never likely to get them; that whatever else you neglect, or are obliged to omit, you must not omit or neglect these; because, among other reasons, you will have a demand for them every time you prepare for, or appear in the pulpit; whereas there are other things for which you will not have such immediate and constant use, and which you can more easily acquire by yourselves, without a teacher, and as opportunity may favour.

In the next place, I would fain guard you against an error which, it would seem, is becoming popular—the error of thinking that close study, and much of it employed in gaining

accurate Bible knowledge, and in investigating doctrinal truth, is unfavourable to a highly devout spirit, great sanctity of heart and life, and great zeal in preaching the gospel, and endeavouring to win souls to the Saviour. Now I affirm, and I appeal to facts, and to the experience of the whole Christian church, to support my affirmation, that the apprehension that close study will produce the evil effects specified, is utterly groundless; nay, that it is in direct contrariety to the truth. Yes, I confidently maintain, that the most studious ministers of the gospel, as a general rule—admitting of a few, and but a very few exceptions—have always been, and now are, the most devotedly pious of all their brethren, and the most zealous and the most successful, in their labours for the conversion of sinners, and the edification of saints. If you look into Christian antiquity, whom will you there find, after the apostolic age, to compare with Justin the Martyr, with Irenæus, and Polycarp, and Cyprian, and Ambrose, and Basil, and Chrysostom, and Augustine, and a number of others like them? and when you come down to the Protestant Reformation, whom will you set in competition with Luther, and Melancthon, and Bucer, and Zuinglius, and Calvin, and Beza, and Cranmer, and Jewel, and Ridley, and Knox, and a long list of their coadjutors? And, at a still later period—leaving a glorious evangelical phalanx on the continent of Europe, and keeping to the island of our ancestors, and omitting a long list of worthies in the established church of England—there were Hallyburton, and Scougal, and Leighton, and How, and Owen, and Charnock, and Baxter, and Bates, and nearly the whole of the Westminster Assembly of Divines, who formed our Confession of Faith and Catechisms; and succeeding to these there were Flavel, and Watts, and Doddridge, and Boston, and the Erskines: and coming down to the present time—alas! I cannot say quite to the present time, for the last accounts from Britain have announced the death of Robert Hall, and Andrew Thomson—but still there are yet in life, Chalmers, and Jay, and a multitude of their compeers, too numerous to name. In our own country, there have gone to their rest the Mathers, and Sheppard, and Edwards, and Dickinson, and Burr, and Davies, and Finley, and the Blairs, and Witherspoon, and Rodgers, and Macwhorter, and Dwight, and Mason. Here I stop; for it would be improper to name the eminent Gospel ministers who are still living in the United States. You may, however, go over them, if you choose, in your own minds. But what

I wish you to note and remember is, that although among the men I have mentioned there were very various degrees of natural talent, and of literary improvement, yet every one of them—yes, every one, without an exception,—was a *studious man*, diligently and perseveringly studious; and many of them ranked among the first scholars of the age and country in which they lived. They were deeply read, especially in the Bible, and in Christian Theology; and, at the same time, they were, generally speaking, the most laborious and successful preachers of the gospel, of the day in which they severally appeared. Be certified, my young brethren, it is idle, and worse than idle—it is absolutely false—to think and say that diligent study—I mean the study of theology and all that is directly auxiliary to it—is unfavourable either to a devout spirit, or to successful preaching. The notion that the last age was the age for speculation, and that this is the age for action, is likely, I fear, to do a great deal of serious mischief. Do not misunderstand me—I am no enemy to action, and to a great deal more of it than I have ever yet seen. But were not the men I have mentioned, the Reformers especially, men of action? Verily they were more active than any men now living, that I have heard of—the blessed missionaries alone excepted. But I do avow myself an enemy to a system of all acting and no thinking. Yes, and an enemy to all neglect of sound doctrinal preaching; for I am satisfied that, without this, we shall soon be overrun with declaiming Sciolists, and fanatics, and heretics, who will indeed be active enough, but whose activity will be destructive to the truth as it is in Jesus, and ruinous to precious immortal souls.

I am ready to admit, and do freely admit, that it is very possible a man may be frozen to the core in the ice of Biblical criticism, and even of orthodox doctrine. But I deny that the truths and study of the Bible, and the orthodox faith, ever did, by their direct and proper influence, freeze any man. It was something else, or the want of something else, that froze him, if he was frozen: and if he was ever thawed out into spiritual life and vigour, the truths of the Bible and the orthodox faith, in the hand of the Spirit of God, were the instruments of producing this desirable change. Therefore, I counsel and charge you to be habitually diligent students and doctrinal preachers; and if so, then the more action the better.

There is one thing, closely connected with what I have just stated, to which I must, for a moment, draw your atten-

tion. It is, that you ought to confirm every important position, or point of doctrine, in a sermon, by a plain and pertinent quotation from the sacred oracles. Believe me, every intelligent and considerate hearer will be more convinced, and more permanently influenced, by one apt text of Holy Scripture, than by all the arguments and eloquence that you can ever use without it. Nothing appears to me more objectionable, in the method of preaching which prevails in our country at the present time, than the sparing use which is made of the Scriptures of Truth. Only look into Witherspoon's Sermons, or his Treatise on Regeneration, which I believe was originally written in the form of sermons, and you will not find a single argument, or important assertion, or exhortation, which is not sustained by a pertinent quotation from the holy oracles; and the weight which this adds to all that he says is felt by every attentive reader. It was, I suppose, in reference to this, among other things, that a very intelligent and discerning man once said to me, while Dr. Witherspoon was yet living, that he preached with more *authority*, than any other man he ever heard. It has been with great pleasure that, in the late examination on didactic theology, I have observed that your professor required of, I believe nearly every student, to confirm his statement of doctrinal truth from the word of God. This is a habit of inestimable value, in which you ought to persist as long as you live. Give your hearers, if you please, argument and illustration from reason, and sometimes from history, and science, and philosophy; but back and confirm every thing you utter by a plain "Thus saith the Lord:" for I say most solemnly, accursed be all that argument, and all that philosophy, and all that eloquence, in the sacred desk, which excludes God's most holy word, to make room for "the enticing words of man's wisdom"—the vain words of an arrogant, erring mortal.

Let me now say a few words to you, on the subject of cultivating a missionary spirit. By long and close confinement here on Friday last, I was so much exhausted that I could not attend your missionary meeting, on the evening of that day. But permit me now, not only to exhort you to cherish a missionary spirit, but to say, that I think all of you ought to spend one year, at least, in missionary labours, after you leave the seminary, before you settle as pastors of established churches. Considering the extensive and mournful destitution of all gospel ordinances, which now exists in certain portions of our

country, it seems to me that, unless in some very extraordinary case, a young minister of the gospel, not yet incumbered with a family, nor connected with a stated charge, must be considered as lamentably deficient in the spirit of his office, if he is not willing to go and preach, for one year at least, to the hundreds and thousands in our frontier settlements, who are perishing in ignorance and sin, and some of whom are uttering, in a very affecting manner, the Macedonian cry, "Come over and help us." The service I would here recommend, besides doing good to others, seems to me admirably calculated to benefit the missionary himself—to fill his heart with that tender compassion for perishing sinners, and to animate him with a holy zeal to instruct and lead them to the Saviour, which will be likely to shed a most benign influence over all his future ministrations.

As to those who are seriously thinking of devoting their whole lives to missionary labours, and of going to the heathen on our own borders, or in foreign lands, we may say of the enterprise to which they are looking forward, what the apostle says of the office of a bishop generally, he that desires it, "desireth a good work." And O that there were more—many more than there are—who did *properly* desire this good work! But it is a work to be undertaken from no sudden impulse; from no flash of feeling; from no hasty, however ardent a desire, to do much good. If ever there was a work which demanded much previous thought, much prayer with fasting, much solemn and deep deliberation, and much self-examination, as to the fitness both of the body and the mind—it is the work of a missionary to the heathen, the Jews, or the Mohammedans. You who are making up your minds to this work, as I rejoice to know that some of you are, will scarcely need to be advised to read the lives of Brainerd, of Martyn, of Swartz, of Genecké, and of other devoted men of a similar character. Try to imbibe and cherish their spirit; and if you can and do imbibe it—then, in the name of the Lord, go forth to a work, the most honourable and heavenly, however laborious and painful, in which mortals ever were, or can be, employed.

I did intend to say something to you on the importance of your forming and fixing correct habits, in regard to study, and to deportment, and to care and exactness in all your money transactions, and to every thing relative to your visible conduct before the world. But I find myself in danger of run-

ning into too much length, and will therefore only remind you, that you are now in that period of life when your habits, in regard to all the points I have mentioned, are fast forming, and will probably be soon unalterably fixed, and that the importance of forming and fixing them in such manner as shall promote, and not hinder your usefulness, is incalculably great. Think on this subject, therefore, very carefully and seriously; for, after all, it is probable you will not estimate it as highly as you ought.

I shall conclude what I have to offer on the present occasion, with a few observations on revivals of religion. We hope and trust there is no student in this seminary, who is not a cordial friend to such a display of divine grace, as is commonly called *a revival of religion*; for he who is a real enemy to this thing, must be hostile to the most glorious work of God in our guilty world, and utterly unfit for that ministerial vocation, that high and holy calling, to which every student of theology professes to aspire: and I think the most of you will do well to spend, at least, a part of your ensuing vacation, in some place or congregation—easily to be found, blessed be God, at the present time—where a revival of religion exists. But, my dear young brethren, it is of inconceivable importance that, in regard to revivals of religion, you do not entertain notions, and adopt practices, which are calculated to mar the blessed work which you seek to promote. On this account, it was with more pleasure than I can easily express, that yesterday I heard, in common with yourselves, the scriptural and sound teaching, on this topic, of the learned and eminently pious professor from the Andover Seminary,* in a sermon which, in all its parts, was one of the most excellent to which I have ever listened. Fix in your minds, I beseech you, the great principle which he laboured to establish, and inculcate—that no human soul is ever converted, but by the special and almighty energy of the Holy Spirit; and that, in the part which men have to act in this great concern, they are to be careful to do that, and only that, which God has assigned to them as a matter of duty; that they are not to attempt to take the work out of

*The Rev. Dr. Woods attended a part of the examination of the Seminary, and preached in the church in Princeton on the day, (the Sabbath) preceding the delivery of this address. The text on which he discoursed was 1 Cor. iii. 6. "So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." He had left Princeton before this address was delivered.

God's hands, nor to use any means which he has not clearly authorized in his holy word; and that if they do, they commit the sin of preferring their own contrivances before the appointments of his infinite wisdom; on which there is no probability that he will ever confer his blessing. Be exceedingly careful, therefore, to adopt no measures, and to give no advice, but such as are plainly warranted in the scriptures of truth. But, keeping strictly to your inspired guide, and feeling at every step your dependence on God for success, go forward with a holy zeal and an inflexible perseverance, counting it your highest honour—though the world reproach and infidels sneer, as you must expect that they will—if you may be the humble instruments of saving souls from death, and hiding a multitude of sins. And now, praying that in this holy work, and in all your studies and preparations for the ministry of the gospel of Christ, you may receive a large portion of the grace and blessing of God our Saviour, I affectionately bid you farewell.

The preceding Address, in which it was the object of an aged minister of the gospel to give, in a very plain and familiar manner, some useful information, advice, and exhortation to his young brethren, was originally written in great haste, and without a thought that a word of it would ever appear in print. But he has yielded, perhaps indiscreetly, to the request of one of the conductors of the Biblical Repertory, to permit it to appear in this work, and with but little variation from the identical terms in which it was delivered.

ART. VI.—AN INQUIRY INTO THAT INABILITY UNDER WHICH THE SINNER LABOURS, AND WHETHER IT FURNISHES ANY EXCUSE FOR HIS NEGLECT OF DUTY.

THERE has occurred, within our recollection, a considerable difference in the manner of treating this subject, especially in addresses to the impenitent, from the pulpit. It was customary formerly, for Calvinistic preachers to insist much on the helpless inability of the sinner. He was represented, according to the language of the Scriptures, to be “dead in trespasses and sins,” and utterly unable to put forth one act of spiritual life; and too often this true representation was so given, as to leave the impression, that the person labouring under this total inability was not culpable for the omission of acts, which he had

no power to perform. The fact of man's being a free accountable agent was not brought into view with sufficient prominence; and the consequence was, that, in many cases, the impenitent sinner felt as if he were excusable; and the conclusion was too commonly adopted that there was no encouragement to make any effort, until it should please a sovereign God to work. And, if at any time, the zealous preacher urged upon his hearers, in private, the duty of repentance, he was sure to hear the echo of his own doctrines; we are incapable of doing any thing; until God shall be pleased to work in us 'to will and to do of his good pleasure,' it is useless for us to attempt any thing. We do not say, that the inability of man was so represented by all as to produce these impressions, for we know that, by some, not only man's dependence, but also his duty, was distinctly and forcibly inculcated.

Some excellent men, who saw the danger of so insisting on the inability of man as to furnish an apology for the careless sinner, borrowed a little aid from the Arminian scheme, and taught, that, if the sinner would do what was in his power, and continue faithfully to use the outward means of grace, the Spirit of God would assist his endeavours: and thus a connection was formed between the strivings of the unregenerate and the grace of God. But this was not consistent with the other opinions of these men, and involved them in many practical difficulties, and contradicted many clear passages of Scripture, which teach, that "without faith it is impossible to please God:" and it seemed to be obviously absurd, that the promise of grace should be made to acts and exercises which, it could not be denied, were in their nature sinful. Some, indeed, spoke of a kind of sincerity which they supposed an unregenerate sinner might possess; but it was found difficult to tell what it was; and another difficulty was, to quiet the minds of those convinced sinners, who had been long using the means of grace. Such persons would allege, that they had prayed, and read, and heard the word, for a long time, and yet received no communications of grace. To such, nothing could, on this plan, be said, but to exhort them to wait God's time, and to entertain the confident hope, that no soul ever perished, that continued to the last seeking for mercy. The inconvenience and evil of these representations being perceived, many adopted, with readiness, a distinction of human ability into *natural* and *moral*. By the first, they understood, merely the possession of physical powers and opportunities; by the lat-

ter, a mind rightly disposed. In accordance with this distinction, it was taught, that every man possessed a natural ability to do all that God required of him; but that every sinner laboured under a moral inability to obey God, which, however, could not be pleaded in excuse for his disobedience, as it consisted in corrupt dispositions of the heart, for which every man was responsible. Now, this view of the subject is substantially correct, and the distinction has always been made by every person, in his judgments of his own conduct and that of others. It is recognized in all courts of justice, and in all family government, and is by no means a modern discovery. And yet it is remarkable, that it is a distinction so seldom referred to, or brought distinctly into view, by old Calvinistic authors. The first writer among English theologians, that we have observed using this distinction explicitly, is the celebrated Dr. Twisse, the prolocutor of the Westminster Assembly of Divines, and the able opposer of Arminianism and advocate of the Supralapsarian doctrine of divine decrees. It was also resorted to by the celebrated Mr. Howe, and long afterwards, used freely by Dr. Isaac Watts, the popularity of whose evangelical writings, probably, had much influence in giving it currency. It is also found in the theological writings of Dr. Witherspoon, and many others, whose orthodoxy was never disputed. But, in this country, no man has had so great an influence in fixing the language of theology, as Jonathan Edwards, president of New-Jersey College. In his work on "The Freedom of the Will," this distinction holds a prominent place, and is very important to the argument which this profound writer has so ably discussed in that treatise. The general use of the distinction between natural and moral ability may, therefore, be ascribed to the writings of president Edwards, both in Europe and America. No distinguished writer on theology has made more use of it than Dr. Andrew Fuller; and it is well known, that he imbibed nearly all his views of theology from an acquaintance with the writings of president Edwards. And it may be said truly, that Jonathan Edwards has done more to give complexion to the theological system of Calvinists in America, than all other persons together. This is more especially true of New-England; but it is also true, to a great extent, in regard to a large number of the present ministers of the Presbyterian church. Those, indeed, who were accustomed either to the Scotch or Dutch writers, did not adopt this distinction, but were jealous of it as an innovation,

and as tending to diminish, in their view, the miserable and sinful state of man, and as derogatory to the grace of God. But we have remarked that, in almost all cases where the distinction has been opposed as false, or as tending to the introduction of false doctrine, it has been misrepresented. The true ground of the distinction has not been clearly apprehended; and those who deny it have been found making it themselves in other words; for, that an inability depending on physical defect, should be distinguished from that which arises from a wicked disposition, or perverseness of will, is a thing which no one can deny, who attends to the clear dictates of his own mind; for it is a self-evident truth, which even children recognize, in all their apologies for their conduct. We do not assert, however, that the dispute between the advocates and opposers of this distinction, has been a mere logomachy. There is one important point of difference. They who reject the distinction, maintain that if we have lost any physical ability to perform our duty by our own fault, the obligation to obedience remains, although the ability to execute it is utterly lost; while the advocates of the distinction between natural and moral ability hold, that obligation and ability must be of equal extent; and although they admit that we are accountable for the loss of any faculty which takes place through our fault, yet the guilt must be referred entirely to the original act, and no new sin can be committed for not exercising a faculty which does not exist, or which is physically incapable of the actions in question. To illustrate this point, let us suppose the case of a servant cutting off his hands to avoid the work required of him. The question then is, is this servant guilty of a crime for not employing those members which he does not possess? It is admitted, that he is chargeable with the consequences of his wicked act, but this only goes to show the greater guilt of that deed. It is also true, that if the same perverse disposition which led to this act is still cherished, he is virtually guilty of the neglect of that obedience which was due. Sin consists essentially in the motives, dispositions, and volitions of the heart, and the external act only possesses a moral nature by its connection with these internal affections. But it cannot be truly said, that a man can be guilty of a crime in not using hands which he does not possess. Let us suppose this servant to have become truly penitent, and to have nothing in his mind but a strong desire to do his duty, can any impartial man believe, that he commits a sin in not doing the work, which he has no hands to execute? We

think not. The case will appear more evident if the faculty lost should be one which is essential to moral agency; as if a man should by his own fault deprive himself of reason. It is manifest, that a man totally destitute of reason, is incapable of any moral acts; and this is equally true, however this defect may have been contracted. If a man performs an act by which he knows reason will be extinguished or perverted, he is guilty in that act of a crime which takes its measure, in part, from the consequences likely to ensue. Thus in the case of the drunkard; he who destroys his reason by ebriety, may be considered as guilty of an act, the guilt of which has respect to all the probable consequences. In human courts, we are aware, that intoxication cannot be pleaded as a justification of crime; but on this subject it may be observed, that drunkards are not commonly so destitute of a knowledge of right and wrong as to be deprived of their moral agency. And, again, it would be of dangerous consequence to admit the principle, that a man might plead one crime in justification of another; and it would be exceedingly liable to abuse, as a man might become intoxicated for the very purpose of committing a great crime; or he might affect a greater degree of intoxication than was real; so that it is a sound political maxim, that a man shall be held responsible for all acts committed in a state of ebriety. But *in foro conscientiz*, we cannot but view the matter in a different light. If by an intoxicating liquor reason is completely subverted, and the man is no longer himself, we cannot judge that he is as accountable for what he does, as when in his sober senses. You may accumulate as much guilt as you will on the act of extinguishing or perverting his reason; but you cannot think that what he madly perpetrates under the influence of strong drink is equally criminal, as if committed while reason was in exercise. This we take to be the deliberate judgment of all impartial men.

The most difficult question relative to this matter is, whether ignorance and error do wholly, or in any degree exculpate from the guilt of actions committed under their influence. On this subject, it has been customary to distinguish ignorance (and all error is only a species of ignorance,) into voluntary and involuntary. The former, however great, does not excuse; the latter, if invincible does; or mitigates criminality in proportion as it approximates to insuperable ignorance. But when we speak of voluntary ignorance; we do not mean that there is a deliberate volition to remain in ignorance; or that it could be

removed by an act of will; but we mean *that* ignorance or misconception, which is a part of our depravity, or a consequence of it. A mind depraved by sin is incapable of perceiving the beauty and sweetness of spiritual objects; and is, therefore, totally incapable of loving such objects. This ignorance constitutes an essential part of human depravity, and can never be an apology for it, nor in the least exculpate from the guilt of sins committed under its influence. It is, in fact, that very blindness of mind and unbelief of heart, which lies at the foundation of all departures from God. To which we may add, that the actual exercise of corrupt affections obscures the intellect and perverts the judgment, as has been remarked by all moralists; and the same is observable in all the common transactions of life. Ignorance or error, induced by criminal self-love, or by malignant passions, forms no excuse for the evil which flows from this source; but this very ignorance and error form a part of that sinful character which belongs to the moral agent. We are aware, that there has been current with many, in our day, a theory which separates entirely between the intellect and will, and maintains that the former in its operations, is incapable of virtue or vice; and to corroborate this opinion, a distinction has been made of the powers of the soul itself, into natural and moral. By this division, the understanding or intellect belongs to the former class, the will and affections to the latter. According to this hypothesis, all sin consists in voluntary acts, or in the exercise of the will; and the understanding is incapable of moral obliquity, because it is not a moral faculty. They who have adopted this theory (and they are many) entertain the opinion, that depravity consists very much in the opposition of the heart to the dictates of the understanding. In regeneration, according to them, there is no illumination of the understanding by the Holy Spirit. This, according to the theory under consideration, is altogether unnecessary. This work, therefore, consists in nothing else, than giving a new heart, or a new set of feelings. If the person has received correct doctrinal instruction, no other illumination is needed; and the whole difference in the conceptions of truth, between the regenerate and unregenerate, is owing to nothing else than a change in the feelings; for, as far as mere intellect is concerned, the views of the understanding are the same before regeneration as afterwards; except, that a renewed heart disposing the person to the impartial love of truth, he will be more careful to collect and weigh its evidences, and will

thus be preserved from errors into which the unregenerate, through the corrupt bias produced by the affections, are prone to fall.

Now, against this whole method of philosophizing, we enter our dissent. This total dissociation of the understanding and heart; and this entire repugnance between them, is contrary to all experience. There can be no exercise of heart which does not necessarily involve the conception of the intellect; for that which is chosen must be apprehended; and that which is loved and admired, must be perceived. And although, it is true, that the knowledge of the unregenerate man is inefficacious, so that while he knows the truth, he loves it not; yet we venture to maintain, that the reason why his knowledge produces no effect, is simply because it is inadequate. It does not present truth in its true colours, to the heart. It is called speculative knowledge, and may be correct as far as it goes; but it does not penetrate the excellence and the beauty of any one spiritual object; and it may be averred, that the affections of the heart do always correspond with the real views of the understanding. The contrary supposition, instead of proving that man is morally depraved, would show that his rationality was destroyed. If it be alleged, that this apprehension of the beauty, sweetness, and glory of spiritual things, which is peculiar to the regenerate, arises merely from the altered state of the heart, I have no objection to the statement, if by *heart* be meant the moral nature of the renewed mind; but it is reversing the order of nature and rational exercise to suppose, that we first have an affection of love to an object, and then see it to be lovely. We may ask, what excited this affection of love? If any thing is known of the order of exercises in the rational mind, the perception of the qualities on which an affection terminates, is, in the order of nature, prior to the affection. The soul, in an unregenerate state, is equally incapable of seeing and feeling aright in relation to spiritual objects. And, indeed, we hardly know how to distinguish between the clear perception of the beauty of an object, and the love of that object: the one might serve as a just description of the other. Not but that the intellect and heart may be distinguished; but when beauty, sweetness, excellence, and glory, or good in any of its forms, is the object of the understanding, this distinction, in experience, vanishes. And accordingly the schoolmen distinguished between the understanding and will, not by referring nothing to the latter but blind feeling; but by dividing all

objects which could be presented to the mind, into such as were received as *true* merely, and such as were not merely apprehended as true, but as *good*. These last they considered as having relation to the will, under which all appetitive affections were included.

The Scriptures have been repeatedly appealed to, as placing all moral acts in the will; but they furnish no aid to those who make this wide distinction between understanding and will. They do often use the word *heart* for moral exercise, but not to the exclusion of the intellect. Indeed, this word in the Old Testament, where it most frequently occurs, is used for the whole soul; or for any strong exercise of the intellect, as well as the feelings. We are required to love with the understanding; and "a wise and understanding heart," is a mode of expression which shows how little the inspired penmen were influenced by a belief of this modern theory. And, in the New Testament, to "believe with the heart," includes the intellect as much as what is called the will. It means, to believe really and sincerely; so to believe, as to be affected by what we believe, according to its nature. But is not all moral exercise voluntary, or an exercise of the will? yes, undoubtedly; and so is all moral exercise rational, or such as involves the exercise of intellect. If the will were a moral power, as many suppose, then every volition would be of a moral nature—the instinctive preference of life to death would be moral; the choice of happiness in preference to misery, which no sentient being can avoid, would be moral. At this rate, it would follow, that mere animals are moral beings, because it is certain they possess will. But the simple truth is, that the understanding and will stand in the same relation to the morality of actions; and the latter no more deserves to be called the moral part of our constitution than the former. The only faculty belonging to our constitution, which can properly be denominated moral, is conscience; not because its exercise furnishes the only instance of moral acts; for it may be doubted whether the monitions of this faculty partake of a moral nature; but because by this we are enabled to perceive the moral qualities of actions.

Our object in this discussion is, to establish the point, that ignorance is a part of the depravity which sin has introduced into our minds; and we maintain, in strict accordance with the Scriptures, that no unregenerate man has any adequate or true knowledge of God; nor, indeed, is he capable of such know-

ledge. It is a comprehensive description of the wicked, that "they know not God." "Know not the way of peace." To know the true God and Jesus Christ is eternal life. "The natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them because they are spiritually discerned." The regenerate have the eyes of their understanding enlightened, and have been translated from darkness to the marvellous light of the Gospel. As to invincible ignorance, it is manifest, that it must stand on the same footing with the want of the requisite physical powers. It is equally impossible for a man to see, whether he be deficient in the organs of vision or in light. If God has revealed his will on certain points, and in consequence has demanded our faith and obedience, the obligation to perform these duties will be co-extensive with the communication of this revelation, and no further. The heathen, therefore, will not be condemned for not believing in the Messiah, "for how could they believe in him of whom they have not heard?" This, however, will not be any excuse for not seeking after more light by every means in their power. If persons, who are surrounded by the means of instruction obstinately, neglect to avail themselves of the opportunity of knowing the will of God, they do render themselves exceedingly guilty by such perverseness, and make themselves responsible for all the omission of duty which arises from this state of obstinate ignorance.

Let us now return to the inquiry respecting natural and moral inability. We asserted, that all men, and even children, were in the constant habit of making a distinction between an impediment to the doing of a thing, which arose from want of physical power, and that which depended solely on the disposition or will. But it may be useful to inquire, whether any advantage has been derived from the use of these terms; or, whether they have not rather served to perplex and mislead the people, for whose benefit they were devised. That this latter is probably a correct statement of the truth, may with some probability, be presumed from the fact, that these terms are evidently falling into disuse with many who were once tenacious of them. But to render this more evident, we would remark, that there is an obvious inaccuracy in speaking of two kinds of ability, both of which are requisite to accomplish the same object. If both are necessary to the end, then, evidently, either by itself is not an ability. If the strength of a man, together with a machine of a certain power be necessary to lift a weight

It is evidently incorrect to say, that the hand of the man is able to elevate this heavy body; his strength is only an ability when combined with the machine, which is needed to give it force; so, if the mere possession of natural powers to do the commandments of God is not of itself sufficient to reach the end, it is not properly called an *ability*; it is only such when combined with what is called moral ability.

Again, the word *natural* is here used in an uncommon and technical sense; and the term being already in common use, in relation to the same subject, in a sense entirely different, it is calculated to perplex and mislead. When we say, man possesses a natural ability, we mean by the word *natural* that which is contra-distinguished from moral; that which is destitute of any moral quality; but we are accustomed to say, and the usage is derived from Scripture, that man is naturally depraved, naturally blind, naturally impotent: but in this case we mean, that which is innate; that which is constitutional; and when applied to this subject, the meaning is entirely diverse from the one stated above; for while *there*, all idea of moral character is excluded, *here* it relates to moral qualities. Man is naturally able to obey the commandments of God:—man is naturally a depraved and impotent being, are contradictions, if the word *natural* be used in the same sense, in both cases; but as intended, there is no contradiction; for the word, in the first instance, has an entirely different meaning from what it has in the second. But surely, such confusion in the use of terms should be avoided. And if you will inquire of the common people what they understand by natural ability, you will be convinced, that it is a phrase which perplexes and obscures, rather than elucidates the subject. We have known instances, in which clergymen of some learning, and even doctors of divinity, have understood, that they who held the doctrine of man's natural ability, denied that of total depravity; whereas, the fact is, that there are no sterner advocates of universal and total depravity than those who make this distinction.

But an objection of a different but not less weighty kind, lies against the use of the phrases, "moral ability" and "moral inability." By the former is meant, that state of the heart or affections which leads a person to choose to perform any act of external obedience; by the latter, the contrary, or an indisposition or unwillingness to do our duty. Now, we know, that the law of God extends to the heart, and requires rectitude in every secret thought and affection; yea, the essence of obe-

dience consists in this conformity of the heart to the law of God. But according to the import of this distinction, these internal affections are no more than a moral ability to obey. The phrase seems to contemplate external acts only as acts of obedience, and the affections of the heart as the ability to perform them; but this is evidently incorrect. What is the sum of the obedience which the law of God requires of man? Is it not supreme and perfect love? What is moral ability? It is this very thing in which the essence of obedience consists. This moral ability should relate to something prior to love; but what ability is that which is prior to all holy affection? If you say the nature or disposition, the law requires that this be pure also, as well as the acts and exercises. There is, then, no such thing as a moral ability to obey, as distinct from obedience itself. And, again, what is moral inability, but sin itself? It is the want of a right temper and a holy will—the defect of that love which the law requires; and what is this, but sin? It certainly can have no other effect but to mislead, to call the essence of disobedience, by the name of “moral inability.” It can be no question, whether sin can furnish any excuse for disobedience. Now what is called “moral inability,” when it comes to be analysed, is nothing but the essence of sin, as it exists in the heart. Man labours under a moral inability to obey God, because he does not love him; but love is the sum and essence of all obedience; it is the same, therefore, as to say, that man, in his natural state, has no love to God. Man is in a state of sin, which, while it continues, must be an effectual hinderance to the service of God.

We have already remarked, that the distinction of inability into *natural* and *moral*, is much less used of late, than it was some fifteen or twenty years ago. It has not answered the purpose for which it was invented. If there be a real inability which man cannot remove, it must have the effect of discouraging human exertions. Let it be conceded, that it does not render man excusable; yet it does render his unassisted efforts ineffectual; therefore, they who consider it all important, not merely to fix upon the conscience the conviction of ill-desert, but to rouse the powers of the soul to action, have adopted a new method of treating this subject, which not a little alarms those who are tenacious of old notions and the ancient forms of speech. These new preachers, in their addresses to the impenitent sinner, say nothing about natural and moral inability. They preach, that man is in possession of every ability which

is requisite for the discharge of his duty. That it is as easy for him to repent, to exercise faith, and to love God, as to speak, or eat, or walk, or perform any other act. And men are earnestly and passionately exhorted, to come up at once to the performance of their duty. Nothing is more in the power of a man, they allege, than his own will, and the consent of the will to the terms of the gospel, is all that is required to constitute any man a christian. When sinners are awakened, and become anxious about their salvation, it is deemed by these teachers improper to manifest any sympathy with their feelings of pungent conviction; for the only reason of their remaining in distress, is their obstinate continuance in impenitence. All conversation with such, therefore, should assume the character of stern rebuke, and continued earnest exhortations to *submit* to God, to give up their rebellion, and to make choice of the service of God. And if any convinced sinner ventures to express the opinion, that he labours under any sort of inability to do what is required of him, he is severely reprov'd, as wishing to roll the blame of his impenitence on his Maker. And it is believed, that upon the new plan of treating awakened sinners, they are brought to the enjoyment of peace much sooner, than upon the old plan of treating them rather as unfortunate than as guilty. Men, upon being assured that salvation is in their power, are induced to make an exertion to submit to God, and do often persuade themselves that now they have complied with their duty, and have passed from death unto life. There is much reason to fear, however, that many souls, who have very slight convictions of sin, are deluded into the opinion, that they have submitted, and are reconciled to God, though they have never been led to any deep views of the dreadful sinfulness of their own hearts. And, others, who have deeper convictions, find all their own efforts unavailing; and while they confess that the fault is in the total depravity of their nature, continue to profess their inability to repent; and whatever power others may have to change the heart, are more and more convinced, that no such power belongs to them. The obstinate cases cannot but be perplexing and troublesome to the zealous preachers of full ability; but they contrive to reconcile them with their doctrine, by various methods, which it is not to our purpose to specify. Now, as a large portion of our younger theologians appear to be adopting this new theory of ability, and consider it a great improvement upon both the old Calvinistic doctrine, and also upon the Edwardean theory of

natural and moral ability; and especially, as it claims a near alliance with the many revivals of religion which are now in progress in the church, it becomes a duty of high obligation to bring these opinions, which are now so widely and confidently inculcated, to the test of reason and Scripture; and we trust that our readers will indulge us, while we enter, with some degree of minuteness, into the discussion. And, to give our views clearly and fully on the subject of man's ability and inability, we shall endeavour to go back to first principles, and cautiously examine those maxims, which, by most who speak on this subject, are taken for granted.

On the subject of man's moral agency and accountableness, there is no controversy.

It is also agreed by most, that an obligation to perform an act of obedience supposes the existence of the faculties or physical powers, requisite for its performance. An irrational being cannot be under a moral obligation to perform a rational act. Man cannot be under obligation to do what requires powers which do not belong to his nature and constitution. For example, man could not justly be required to transport himself from earth to heaven, as the angels do, because this exceeds the power which belongs to his nature. And it is admitted, that where there is a willingness to perform a duty, any thing which renders the execution of our desire impracticable, removes the obligation. For no man can be bound to perform impossibilities. The maxim, *that obligation to obey any command supposes the existence of an ability to do the action required*, relates entirely to actions consequent upon volitions. If we appeal to the common sense, or universal judgment of mankind, on this point, we must be careful to understand precisely the common principle respecting which all men are agreed; and must be careful, not to extend the maxim to other things, entirely distinct from its usual application. An infant cannot justly be required to build a house or a ship. A person of weak intellect and little invention, cannot be obliged to write an elegant poem. No man can be under obligation to remember every word which he ever spoke, and every thought which ever passed through his mind. A man who has lost his hands or his feet, cannot afterwards be under a moral obligation to exercise these members. This case is so plain, and the judgment of men so uniform on the subject, that we need not dwell longer upon the point.

The next thing to be inquired, is, whether this maxim applies to the ability of *willing* as well as *doing*.

And here it may be remarked, that the possession of the faculty of willing, or of choosing and refusing, is essential to a moral agent; and therefore, a being who has no such faculty, can never be subject to a moral law. On this point there can be no difference of opinion. Neither is it supposed by any, that we have the power of avoiding an exercise of will, when an object is proposed; or when a particular action is in the contemplation of the mind; for, if we do not choose a proposed object, we of course refuse it; and if we do not determine on an action which may be suggested, we of necessity let it alone. There is here no other alternative. Hence, it is evident, that the liberty of man does not consist in the power to will or not to will. In regard to this, man may be said to lie under necessity; but it is obviously no hardship, since he is at liberty to will as he pleases. But the most important question is, has the moral agent the power of willing differently from what he does in any particular case? This is a very intricate subject, and will require close attention, and an impartial judgment, in order to see clearly where the truth lies.

The word *will* is taken in a greater or less latitude. It signifies, according to some, every desire and inclination; every preference and choice. According to others, *volitions*, or the acts of the will, are properly such acts of the mind as result in some change of the body or mind. The whole active power of man consists in an ability, when he chooses to exercise it, to alter the train of thought, by turning the mind from one subject of contemplation to another; and in the ability to move the members of the body, within certain limits. Let any man seriously inquire, whether he possesses any other power or ability than this. We know that there are many things which he has no ability to perform. He cannot alter the nature of the perceptions of sense; he cannot excite in himself affections to any objects at will. If a man wish to enkindle love in his breast to any person, he cannot possibly do more than contemplate all the traits of character which are amiable in that person, or all those circumstances which have a tendency to create an interest in the person: but it is a vain effort to endeavour to love another by the mere effort of will. If we take the word *will* in the larger sense, all clear distinction between desire and will is removed. If we call every preference an act of volition, then, obviously, will and affection are confounded; for

what is preference, but a superior affection ; and choice, if it result in no determination to act, is nothing else but preference, or the cherishing a stronger affection for one thing than another. It seems to us, therefore, to be altogether expedient, to confine the words *will* and *volition* to those distinctly marked actions, which lead to some change in body or mind. Those determinations which lead directly to action, whether of body or mind, are properly called volitions ; as when I resolve to raise my hand ; to direct my eyes to this quarter or that ; to turn my thoughts from one subject to another. These are acts which are clearly defined, and which are easily distinguishable from mere desires or emotions. A late philosophical writer has, indeed, attempted to sweep away all controversies respecting the determination of the will, by confounding will and desire together : but still he is obliged to acknowledge, that some of our desires are followed by action, or by a change in the body or mind ; and these being thus clearly distinguished by their effects, and being also the most important of all our acts, it is expedient to have them put into a class by themselves, with an appropriate denomination.

But let us return to the inquiry already instituted, which is, whether, when we will any particular thing, we have it in our power to will the contrary ? Here it will be acknowledged, at once, that a man cannot will at the same time opposite things ; for if he determines on an act, he cannot determine to let it alone. When it is asked, whether the person who wills an action had it in his power to omit it, the answer is, that if he had been so inclined, he could have willed the opposite. The very nature of a volition is, the resolving on that which is agreeable to our inclinations. To suppose any constraint or compulsion in willing, is absurd ; for then it would not be a volition. No greater liberty can be conceived, than freely to choose what we please. But if the import of the question is, whether with an inclination one way, we are able to will the very contrary ? the thing is absurd. If we were capable of such a volition, it would be a most unreasonable act. Such a self-determining power as would lead to such acts, would render man incapable of being governed by a moral law, and would subject him, so far as such a power was exercised, to the most capricious control. He could no longer be said to be the master of himself ; for while his whole soul was inclined to one thing, he might be led in an opposite direction, without having any reason or motive for his conduct. Such a power as this, no one, I think,

will plead for, who understands its nature. Man has the power to determine his own will, but in accordance with his own inclinations—the only kind of power over the will which any reasonable being can wish. If I can will as I please, surely I need not complain that I cannot will as I do not please. If I govern my volitions by my prevailing inclination, this is surely a greater privilege, and more truly liberty, than a power to determine the will without any motive, and contrary to all my wishes. My actions are as truly my own and self-determined, when they accord with inclination, as if they could spring up without any desire. Many philosophical men, from a fear of being involved in the doctrine of necessity, have talked and reasoned most absurdly, in relation to this point. And it is to be regretted, that many writers, who have substantially maintained the true doctrine of the will, have employed language which has had the effect of confirming their prejudices. To talk of a necessity of willing as we do, although we may qualify the word by “moral,” or “philosophical,” is inexpedient. There can be no necessity in volition. It is the very opposite of necessity. It is liberty itself. Because volition has a determinate cause which makes it what it is, this does not alter the case. If the cause be a free agent, and the kind of volition be determined by the unconstrained inclinations of the heart, the freedom of our actions is no how affected, by this certain connection between volitions and their cause. The contrary doctrine involves the monstrous absurdity, that volitions have no cause, and no reason for being what they are. If then, we can will as we please, we have all conceivable liberty and power, so far as the will is concerned. But the maxim, that no man is under obligation to do that which he has no power to perform, does not apply to the act of volition, as was before observed, but to the ability to act according to our will.

We come now to the inquiry, whether a man has a power to change the affections of his heart ; or to turn the current of his inclinations in a contrary direction to that in which they run. On this subject, our first remark is, that the very supposition of a person being sincerely desirous to make such a change, is absurd ; for, if there existed a prevailing desire that our affections should not be attached to certain objects, then already the change has taken place : but while our souls are carried forth in strong affections to an object, it is a contradiction to say that that soul desires the affections to be removed from that object : for what is affection, but the outgoing of the soul with desire and

delight, towards an object? But, to suppose a desire not to love the object which has attracted our affections, is to suppose two opposite affections prevailing in the same soul, at the same time, and in relation to the same object. It is true, that there may exist conflicting desires, in regard to the objects which are pursued; for, while with a prevailing desire we are led on to seek them, there may, and often do exist, inferior desires, which draw us, according to their force, in another direction. Thus, a drunkard may be prevailingly inclined to seek the gratification which he expects from strong drink; but while he is resolved to indulge his appetite, a regard to health, reputation, and the comfort of his family, may produce a contrary desire; but, in the case supposed, it is overcome by the stronger inclination which a vitious appetite has generated. It is also true, as has been remarked by president Edwards, that in contemplating some future time, a man may desire that the appetite or affection which now governs him, may be subdued. And again, a man may be brought into such circumstances, that his desire of happiness, or dread of eternal misery, may be so strong as to induce him to wish that his predominant affections might be changed; and under the powerful influence of these constitutional principles, he may be led to will a change in the temper of his mind, and the inclinations of his heart. The question is, whether a volition to change the desires or dispositions is ever effectual. If our philosophy of the mind be correct, this is a thing entirely out of the power of the will. Every person, however, can put the matter to the test of experience, at any moment. The best way to prove to ourselves that we have a power over our affections, is to exercise it. Who was ever conscious of loving any person or thing, merely from willing to do so? What power, then, has the sinner to change his own heart? He does not love God, but is at enmity with him—how shall he change his enmity into love? You tell him that he has the power to repent, and to love God; and urge him instantly to comply with his duty. Now we should be exceedingly obliged by any one, who would explain the process, by which a sinner changes the current of his affections. We have often tried the experiment, and have found ourselves utterly impotent to accomplish this work. Perhaps the zealous preacher of the doctrine of human ability, will say, it is as easy to love God, or easier, than to hate him. He can only mean, that when the heart is in that state in which the exhibition of the character of God calls forth love, the exercise of love in such

a soul, is as easy as the exercise of enmity in one of a different moral temperament. The ability to repent and love God then amounts to no more than this, that the human faculties when rightly exercised, are as capable of holy as of sinful acts, which no one, we presume, ever denied; but it is a truth which has no bearing on the point in hand. The impenitent sinner cannot sincerely will to change his heart, and if under the influence of such motives as he is capable of feeling, he does will a change of affection, the effect does not follow the volition. Those persons, therefore, who are continually preaching that men have every ability necessary to repent, are inculcating a doctrine at war with every man's experience; and directly opposed to the word of God; which continually represents the sinner as "dead," and impotent, and incapable of thinking even a good thought. But we shall be told, that it is a maxim of common sense, that whatever we are commanded to do, we must have power or ability to perform:—That it is absurd to suppose, that any man is under obligations to do, what he is unable to perform. Now, we are of opinion, that this is precisely the point, where these advocates of human ability mistake; and their error consists in the misapplication of the maxim already mentioned—which is true and self-evident when properly applied—to a case to which it does not belong. We have admitted, over and over, that this doctrine is universally true, in relation to the performance of actions consequent on volition; but we now deny, that this is true when applied to our dispositions, habits, and affections. We utterly deny, that in order to a man's being accountable and culpable for enmity to God, that he should have the power of instantly changing his enmity into love. If a man has certain affections and dispositions of heart which are evil, he is accountable for them; and the more inveterate and immovable these traits of moral character are, the more he is to be blamed, and the more he deserves to be punished. But as it is alleged, that the common judgment of man's moral faculty is, that he cannot be culpable unless he possesses the power to divest himself of his evil temper by an act of volition, we will state one or two cases, and leave it to every reader to judge for himself, after an impartial consideration of the facts.

In the first place, we take the case of a son, who being of a self-willed disposition, and having a great fondness for sensual pleasure and a strong desire to be free from restraint, has been led to cherish enmity to his father. The father we will sup-

pose to be a man of conscientious integrity; who, from natural affection, and from a regard to higher principles, wishes to perform his duty, by reproving, restraining, and correcting his child. But all this discipline, instead of working a reformation, has the effect of irritating the son, who every day becomes more stubborn and incorrigible; until he comes at length to look upon his father as a tyrannical master—an object of utter aversion. Hatred readily takes root in the bosom of such a one, and by the wicked counsels of ill advisers, this feeling is cherished, until by degrees it becomes so inveterate, that he cannot think of his father without being conscious of malignant feelings. The effect of such feelings will be to pervert every action of the hated person, however kind or just. Malice also causes every thing to be seen through a false medium. Now suppose this process to have been going on for years, the first question is, can this ungrateful son change, in a moment, these feelings of enmity and ill will, for filial affection? The impossibility is too manifest to require any discussion; he cannot. But, is he on account of this inability to change his affections, innocent? Surely the guilt of such a state of mind does not require that the person be, at once, or at all, able to change the state of his heart. And we maintain, that according to the impartial judgment of mankind, such a man would be the object of blame without regard to any ability to change his heart. And this is the case in regard to impenitent sinners. Their enmity to God and aversion to his law, is deep and inveterate; and they have neither ability nor will to change the temper of their minds; and they are not the less culpable on that account; for the nature of moral evil does not consist in that only which can be changed at will; but the deeper the malignity of the evil, the greater the sinfulness, and the more justly is the person exposed to punishment. We are of opinion, therefore, that the new doctrine of human ability, which is so much in vogue, is false and dangerous. And to corroborate this opinion, we remark, that men who are forsaken of God, and given over to believe a lie, and to work all uncleanness with greediness; or, who have committed the unpardonable sin, so that they cannot be “renewed again to repentance,” are surely unable to change their hearts, and yet they are exceedingly guilty.

The same thing may be strongly illustrated, by a reference to the devils. They are moral agents and act freely, for they continue to sin; but who would choose to assert, that they can

change their nature from sin to holiness, from enmity to love? But they possess, as fully as man, what has been called "natural ability." They have all the physical powers requisite to constitute them moral agents, and to perform the whole will of God; and are continually adding to their guilt, by their willing commission of sin. But it is impossible for the devils to become holy angels; and this one fact is sufficient to demonstrate, that a power to change the heart is not necessary to render a man guilty for continuing in sin. The very reverse comes nearer the truth. The more unable a sinner is to cease from his enmity, the deeper is his guilt: yet on the very same principles, on which it is argued, that it is as easy for man to love God as to hate him, it might be proved, that it was perfectly easy for the fallen angels to love God; or for the spirits shut up in the prison of despair to begin to love God, and thus disarm the law of that penalty which dooms them to everlasting death. If holiness is any thing real; if it has any foundation or principle in the mind in which it exists; and if this principle was lost by the fall of men and angels, then it is certain, that man cannot restore to his own soul the lost image of God. Again, they who insist upon it, that the sinner has all ability to repent and turn to God, and who so peremptorily and sternly rebuke the impenitent for not doing instantly what they have it in their power to do so easily, ought to set the example which these sinners should follow. Surely, the renewed man has the same kind of ability, and as much ability, to be instantly perfect in holiness, as the unregenerate man has to renew his own soul, or to change his own heart. Let the preacher give an immediate example of this ability by becoming perfectly holy, and we will consent that he preach this doctrine.

But the strongest argument against this notion of human ability, is derived from the scriptural doctrine of the necessity of regeneration, by the operations of the Holy Spirit. It is a maxim in philosophy, that no more causes should be admitted than are both true and sufficient to account for the effects. And it is equally clear, that if supernatural influence is necessary to repentance and other holy exercises, then man has not the ability to repent without such aid. It is manifestly a contradiction to assert, that man is able to commence the work of holiness by his own exertions; and yet that he cannot do this without divine aid. Every text, therefore, which ascribes regeneration to God, is a proof of man's inability to regenerate himself. Indeed, the very idea of a man's regenerating his

own heart is absurd: it is tantamount to a man's creating himself, or begetting himself. Besides, the Scriptures positively declare man's inability to turn to God, without divine aid. "No man," says the Lord Jesus, "can come to me, except the Father which hath sent me draw him." "Without me ye can do nothing." "Christ is exalted a Prince and Saviour, to give repentance and the remission of sins." "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Not that we are sufficient of ourselves to think any thing as of ourselves;" but see 2 Cor. iii. 5. Our sufficiency is of the Lord. Every thing is ascribed to the grace of God, and man, in Scripture, is continually represented as "dead in trespasses and sins"—as "blind," "not subject to the law of God, neither indeed can be."

It will be objected, with much confidence, that if man has no ability to repent, he cannot be blamed for not repenting. But this is only true, if he desires to repent, and is unable to do it. This, however, is not the case of the impenitent sinner. He does not wish to repent—if he did, there is no hindrance in his way. But his soul is at enmity with God, and this opposition is so deep and total that he has neither the will nor the power to convert himself to the love of God. But will his wickedness, therefore, excuse him, because it is so great, that it has left no desire nor ability to change his mind? Certainly, the judgment of mankind is sufficiently ascertained on this point, and is entirely different from this. The wretch who is so abandoned to vice, that he never feels a wish for reformation, is not, on this account, free from blame: so far from it, that **THE GREATER THE INABILITY, THE GREATER THE GUILT.** The more entirely a murderer has been under the influence of malice, the more detestable his crime. The object of all judicial investigation is to ascertain, first the fact, and then the motive; and the more deliberate, unmixed, and invincible the malevolence appears to have been, the more unhesitating is the determination of every juror, or judge, to find him guilty. It is the common sense of all men, that the more incorrigible and irreclaimable a transgressor, the more deserving is he of severe punishment. It cannot, therefore, be a fact, that men generally think, that where there is any kind of inability, there is no blame. The very reverse is true. And it will be found to be the universal conviction of

men, in all ages and countries, that a totally depraved character creates an inability to do good; and that the greater this inability the more criminal is the person who is the subject of it.

Another objection is, that if impenitent men are informed that they can do nothing, they will sit still and make no manner of exertion, but will wait until God's time, as it is certain all their efforts will be in vain, until God works in them to will and to do. To which we reply, that unregenerate men are ever disposed to pervert the truth of God, so as to apologize for their own negligence; but this must not hinder us from embracing it and preaching it; though this should teach us to exercise peculiar caution, when there is danger of mistake or perversion. Again, it answers no good end to set such persons to strive in their own strength, and sometimes fatally misleads them: for either they become discouraged, not finding their strength to answer to the doctrine of the preacher, or they are led to think that the exertions which they make, are acts of faith and repentance; and thus, without feeling their dependance on God, are induced to rely on their own strength. Now, the true system is, to exhort sinners to be found in the use of God's appointed means; that is, to be diligent in attendance on the word, and at the throne of grace. They should also be exhorted to repent and to perform all other commanded duties, but at the same time distinctly informed, that they need the grace of God to enable them rightly to perform these acts; and their efforts should be made in humble dependance on divine assistance. While they are reading, or hearing, or meditating, or praying, God may, by his Holy Spirit, work faith in their hearts, and while they are using the means of repentance, the grace of repentance may be bestowed upon them. We should not exhort men to perform any duty otherwise than as God has commanded it to be done; but we may exhort an unregenerate sinner to read and pray, for in attending on these means, he is making the effort to believe and to repent; and while engaged in the use of these external means, God may give a believing and penitent heart. Besides, we do not know when men cease to be unregenerate. They are often renewed before they are aware that they have experienced a saving change; and if we omit to exhort them to pray, &c. under the apprehension that they cannot perform the duty aright, we may be hindering the access of some of God's dear children to his presence. And in regard to those who pray with an unregenerate heart, we are persuaded that they do not,

by making the attempt to pray, sin so egregiously, as by omitting the duty altogether. If the principle on which some act in their treatment of the awakened, were carried out to its legitimate consequences, they should be told neither to plough nor sow; no, nor perform the common duties of justice and morality, because they sin in all these, as certainly as in their prayers.

It is thought, that inculcating the doctrine of the inability of sinners, has a tendency to lead them to procrastinate attention to their salvation, upon the plea that it is useless for them to strive, until God's grace shall be granted; and it has been admitted, that this abuse may be made of the doctrine; but is there no danger of abuse on the other side? When men in love with sin, are taught that they possess all necessary ability to turn to God, and that they can repent, at any moment, by a proper use of their own powers, will they not be led to postpone attention to the concerns of the soul, under the persuasion that it is a work which they can perform at any time, even on a death-bed? Will they not run the risk of being suddenly cut off, when they are informed, that in a moment, or in a very short time, they can give their hearts to Christ? In fact, this is precisely the practical system of every careless sinner. He knows that he is going astray at present; but then he flatters himself that, after enjoying his sinful pleasures awhile longer, he will give them all up, and become truly pious: and this common delusion is carried so far, that the secret thought of many is, that if on a death-bed, they should only be favoured with the exercise of reason for a short time, they can easily make their peace with God, and prepare for another world. Therefore, faithful ministers have felt it to be their duty to endeavour to dissipate this delusion, and to convince men that their hopes of future repentance are fallacious; and they found nothing more effectual to remove this dangerous self-confidence, than to insist on the utter helplessness and total inability of the sinner to convert his own soul. But now the strain of preaching which is heard from many, coincides most perfectly with the erroneous persuasion which ignorance of their depravity leads natural men to cherish. We are persuaded, therefore, that much evil will result from this new method of preaching respecting man's ability. The evil will be twofold: first, multitudes will be confirmed in their false persuasion of their ability to become truly religious whenever they please; and will, in this persuasion, go on presumptuously in their indul-

gence of sin, with the purpose to repent at some future day: the second evil will be, that multitudes, under superficial convictions, being told that they have the power to turn to God, will, upon entirely insufficient grounds, take up the opinion that they have complied with the terms of salvation, because they are conscious they have exerted such power as they possess; and thus, false hopes will be cherished, which may never be removed. We are of opinion, therefore, that what is cried up as "new light," in regard to the proper method of dealing with sinners, is really a dangerous practical error; or, if what is inculcated can, by any explanation, be reconciled with truth, yet this method of exhibiting it is calculated to mislead, and has all the pernicious effects of error.

The truth is, that no unregenerate man can change his own heart, and yet he is accountable for all its evil, and culpable for all the inability under which he labours. Man is a moral agent, and free in his sinful actions; that is, they are voluntary. He does what he pleases, and he wills what he pleases: but when his heart is fully set in him to do evil, there is no principle from which a saving change can take place. He must be renewed by the Spirit of God. He must be created anew in Christ Jesus unto good works.

ART. VII.—THE RELIGIOUS PROSPECTS OF FRANCE.

THE year which is now drawing to a close, has been one pregnant with momentous results to the French nation. We leave to others the discussion of the probabilities regarding the political destiny of this tumultuous people, and turn with greater pleasure to the tokens which are held forth, amidst popular commotion and ministerial discord, of living and reviving Christianity. Our imperfect file of the *Archives du Christianisme*, brings down the current history of the Reformed Church to the month of May, and it is impossible to look at these numbers, indicative, as we suppose, of the pervading spirit of evangelical Protestants, without observing that they are animated with a new and most cheering spirit of Christian hope. From a variety of interesting details, such signs of the times as these may be presented to our readers without comment. The press, which, day by day, is becoming a more

efficient engine in France, is giving to the people reprints and translations of such works as these: Milner's Church History, the works of Mrs. Hannah More, of Bogue, and Bickersteth, of Calvin, Beza, Saurin and Abbadie; and, most important of all, the commentary of Thomas Scott. In the midst of all the political disturbances which inevitably distract the attention even of good men, the receipts and labours of benevolent societies have in general been increased, and new societies have been formed. The questions respecting Sunday schools, the sanctification of the Lord's day, the qualifications for church fellowship, the supply of the world with the Holy Scriptures, and the revival of pure religion, are agitated with a new zeal, and the principles involved held up in a new light. If American Christians contemplate a mission to Roman Catholic Europe, as possible or desirable, *at any period*, they are seriously admonished by the finger of Providence to explore the present condition of France, and to inquire whether a door more invitingly open has ever been presented to them in the old world.

It was to be expected that the revolution of July would cause itself to be felt both in the Papal and the Protestant community. It has been thus felt, but to a degree beyond what we could have anticipated. In order to exhibit briefly and authentically a view of this influence, on the one part and on the other, we subjoin a translation (1) of an article from the *Archives* for November 1830, occasioned by the noted appeal of M. de la Mennais; and (2) a striking communication of M. Monod, who is said to be considered the most effective master of eloquence in the French Protestant Church.

1. Prospects of the Roman Catholic Church in France.

Nearly eighteen centuries have elapsed since the time when John, an exile *in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, was in the Spirit on the Lord's day*, and received from the Lord this solemn revelation, which comprises all the destinies of the church, and embraces those of empires, so far as they have an influence on the lot of God's servants, and on the manifestation of the glory of his name. The revolutions which have overturned states and changed the face of the world; the errors which have mingled with truth; the superstition and profound darkness which have in a manner suffocated it; the persecutions excited against believers who have been willing to profess it—in such sort that the two Testaments have been like the *wit-*

nesses who prophesied clothed in sackcloth; the rise of this monstrous beast, who has spoken great things and blasphemies, made war with the saints and overcome them, to whom power has been given over all kindreds and tongues and nations, to be worshipped by all that dwell upon the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world;—all these things have been predetermined by Jehovah, who sent and signified it by his angel unto his servant John.

At the very time, however, that he announced the coming of this great enemy, *having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy*, he also determined, for the consolation of his people and the vindication of his power, a precise time at which the reign of the beast should end, and at which it should be said, *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.* Why may we not say, independently even of the events which strike every observant man, that the designated time draws near? We are not very far removed from the days announced by the prophets for that great *judgment* which is to *come in a moment.** Overtaken first in one of the ten great divisions of its empire, the papacy must, not long after, entirely vanish from the earth. We do not here endeavour to exhaust the meaning of the declarations made by the Spirit of Prophecy respecting this great event; at this time, our intention is only seriously to invite the attention of Christians to the ways of Jehovah, to the consideration of those great things which he has done and will do, and to the study of Revelation, with a view to its connexion with the designs of their God.

The spiritual revolution which is in preparation for the world, and of which all things indicate that France will be the first theatre, will undoubtedly take place through human instrumentality; as it pleased the Lord to use the same agency in producing the Reformation in the sixteenth century—the harbinger only of that which we are permitted to await. Let those then, who, like Joshua, are resolved to serve the Lord, who are willing to contend for his cause, and enter the lists for his just claims, prepare themselves from this time forth, and put on the Christian armour.

We have had an opportunity of seeing, within a few months,

* See French Version of Rev. 18: 10.

how small depth of root Catholicism has in the soil of France. Infidelity, contempt of superstition, weariness of the yoke, or thirst for that truth which is still unknown, meet our view according to the various minds of men; but scarcely any where do we observe any attachment or veneration towards the corrupt system, or sincere faith in her doctrines, or obedience to the observances which she imposes. There remain, nevertheless, some men, endowed with talents and energy, who, after having sustained Catholicism in her decrepitude, with a species of enthusiasm worthy of a better cause, would now give her a youthful air, and by adding a new coat of embellishment, render her attractive. We believe that the experiment will fail, and that they will realize effects very different from what they intend. Enthusiasm will never replace fanaticism, and the charm of liberty sits awkwardly on such as have themselves clenched the fetters. Let us now listen to the Coryphæus of the new Catholic school, and take a view of the boldness of this scheme, which makes him willing to hazard the whole in the hope of gaining a part. We shall be amazed to behold the papacy, it may be, like one dying in a delirium, exclaiming that she is in full strength, and can walk without support—raising herself by a mighty effort, and then, with all her weight, falling back in death! M. de la Mennais looks for a very different result from the appeal addressed to his church, in which he invites her, inasmuch as she can no longer rule the state, to sever the ties by which they are still mutually bound, and to refuse the stipends, which he regards as the instruments of subjection. We quote a part of his manifesto, entitled, "*On the Separation of Church and State.*" It is a piece of history which, at some future day, it may be important to have within reach.

"Catholics, let us fully understand it; we must preserve our law, and we will preserve it by means of liberty. We have it promised to us; let us loudly demand, unceasingly demand the accomplishment of this promise: it constitutes our right, and this right is sacred, and none can wrest it from us, if we claim and defend it with courage and perseverance. Henceforth, the state should, upon no consideration, participate in the election of bishops and *cures*; to the pope alone it appertains to determine the mode of their choice and presentation. Government should no longer interfere with what relates to worship, instruction or discipline. Spiritual order should be independent—completely independent of temporal order; and

without this the *Loi fondamentale* would be disgracefully violated, both in letter and spirit. And if ever it is suffered to be violated in one point, who can guaranty that it will not, ere long, be violated in every other? All Frenchmen, whatever the diversity of their opinions, have the same interest in maintaining the execution of this law, in good faith and to its entire extent; and the rather as it respects the most important kind of liberty—religious liberty, in which not Catholics only but universal France is interested.

“Nevertheless, we are bound to say, and to say loudly, no liberty is possible for the Church, except on this condition, (the occasion no doubt of some embarrassment) the suppression of the salary which the state annually gives to the clergy. Whoever is paid depends on him who pays. The Catholics of Ireland have fully understood this, and have always rejected this servitude which the English government has many times endeavoured to impose on them. So far as we neglect their example, Catholicism will have amongst us a frail and precarious existence. The morsel of bread thrown to the clergy, will give title for their oppression. Free by law, they will become enslaved by stipend; and is not this the very method already employed by certain prefects to secure what they are pleased illegally to exact of the Church? It is time, high time, that the priest should reassume his independence and his dignity; no advantage can ever compensate for the loss of these. He must live, it is true, but first of all the Church must live, and her life, we repeat it, is bound up in the sacrifice which is to be made to her by liberty. Then, the political enmities of which she has become the object, will die away; then, renewing herself from her own resources, by discipline and by science, she will appear to the eyes of the nations what she is, what God has made her, raised far above the earth, to shed over it the illuminations and the comforts of heaven—rich in her deprivation, and mighty in the only power which excites no envy and provokes no opposition—that of virtue.

“And lest alarm should be created by the inconveniences which at first view might be threatened by the suppression of salaries—even granting that they are real, it is still a duty to yield without hesitation, since the safety of the Church depends on her separation from the state. But they will be, in fact, far less grievous than is feared. Providence forsakes not those who confide in it. Zeal will create immense resources. The greater the disinterestedness and self-denial of the priest, the more will

his wants be anticipated by the offerings of charity, and above all his other desires, that of relieving the distresses of which his bosom is every day the depository. Where is the Catholic who would refuse to contribute towards the repairs of the church in which are celebrated the sacred mysteries of his faith, or to the maintenance of establishments destined to perpetuate the priesthood? Of all the Catholic population of Europe, the poorest is that of Ireland, yet no where is religion more adequately endowed; for it is the poor man who gives. I know that there are cantons in France, in which the almost extinguished faith will afford few resources of this nature; but these cantons are few in number, and this decay of the faith is owing in part—we mention it with grief—to the defect of zeal, and the destitution of a genuine sacerdotal spirit among the pastors. Wherever these shall be what they ought to be, subsistence will not fail them. So many are the blessings of religion, so powerful is she over the human heart, that opposition is scarcely ever made to herself, but to the false, disgraceful image which has been exhibited in her place.

“The moment has arrived for re-establishing her in a position which shall remove every pretext for hatred and defiance. The moment has arrived for restoring to the Church the freedom which belongs to her, the freedom guaranteed to her by the *Loi fondamentale*. The public suffrage will add its influence. Let the prelates, wearied with long oppression, lift up their heads and contemplate, in the very revolutions which agitate society, the day-spring of their deliverance; let their will be that which the people will—the plenary enjoyment of their rights, and they shall obtain it. But in order to this (lest they should mistake) they must help themselves, they must accomplish by a unanimous and decisive act, the separation which is to set them free. In a word, they must say to the state: ‘We resign the salary which you grant us, and resume our independence. Subject, like all Frenchmen, to the political and civil laws of the country, so far as these do not impinge upon the sacred rights of conscience, we nevertheless deny your authority in all that concerns our religion, our discipline, and our instructions. In this purely spiritual polity, we are free by virtue of the law: we owe no obedience except to the spiritual chief whom Jesus Christ has given us. He alone must regulate our tenets, direct and review our administration, and provide for the perpetuity of the heavenly ministry. And think not that this resolution (irrevocable on our part) origi-

nates in any view or sentiment of opposition: so far the reverse, its only motive is an ardent desire to remove the deplorable causes of division, to end an unnatural conflict, the results of which are incalculable, and, so far as in us lies, to reconcile parties, and unite France—the only thing which can secure public order. It is, in a word, inspired by the imperious duty of saving Christianity, by giving it an elevation above human passions and political storms.

“Ministers of Him who was born in a manger, and died upon a cross! Reascend to your original! Cast yourselves voluntarily into poverty and suffering, and the Word of God—who suffered and was poor—will again resume at your lips its primitive efficacy. With no other support than this divine word, go down, like the twelve fishermen, into the midst of the people, and recommence the conquest of the world. A new era of triumph and of glory awaits Christianity. Behold in the horizon the precursive tokens of the rising dawn, and chant, ye messengers of hope, the song of life over the ruins of empires and the wreck of all that is past.”

We are yet to learn whether this appeal will be regarded, or whether it will find an echo, only among the few disciples whom M. de la Mennais has formed in his school, and who, under his direction, conduct the new journal *L'Avenir*. Yet without involving ourselves in a discussion alien from the nature of this miscellany, we shall observe, that it appears to us highly useful that the question regarding the entire independence of worship, and the legislative consequences which must ensue upon this independence, should be agitated in the bosom (and apparently for the benefit) of that religion which is [by the charter] held forth “as the religion of the majority of the French people.” From this contest there will result some political truths which the friends of the Gospel have reason to wish established and recognized; and it is to our adversaries we are indebted for this expense on our behalf.

Complete independence in worship, and the renunciation of all salary from the state, have come to be considered by most of our brethren, principles which it is important to disseminate. In this affair, we take no side; but situated in the centre of Protestantism, we shall observe with interest, and shall acquaint ourselves with the labours of Protestants who aid the triumphs of this doctrine, as well as the efforts of those who desire to hasten the advancement of the kingdom of God, by preserving the forms which our organic laws establish, or at

least by demanding in their behalf such amendments only, as seem to correspond with the maintenance of our relations to the government. The former will perhaps have the more direct influence in establishing Christian instruction in the midst of Catholics and unbelievers of every denomination: the latter will persevere in their important and serious labours in the bosom of our own churches.

It is well that from this time forth the example of Paris may be held up to such of our friends as may still be kept back by vague fears,—the example we mean, of commencing public worship in situations where it seemed proper to found Protestant chapels, or to collect a flock of dispersed and still forsaken believers. Let us therefore inform such persons, that within a few weeks* three chapels have been opened in Paris, and that the inscription over the door "*Protestant worship without salary from the state, free admittance.*" gives to these assemblies that character of publicity which they ought to have under the protection of a charter that consecrates liberty of worship more fully and solemnly than even that which it succeeds. It is well to make trial of our rights, and to impress public manners with those principles which would not long fail to be misinterpreted, if they were written only in the laws.

2. *Protestant Church in France. A Letter to the editor of the Archives du Christianisme, from the Rev. Adolph Monod.*

Lyons, February 19, 1831.

Mr. Editor,—In a statement made by me, in January last, to the Consistory of the Reformed Church in Lyons, of which I am president, I had occasion to notice two revolutions which have taken place in that church—a *political revolution* in the relations of church and state, and a *spiritual revolution* in the Church itself, produced by the preaching of free grace through faith in Jesus Christ.

In my investigation of the latter topic, I explored the history of the church for the origin and character of that struggle which has commenced in almost all our churches, between the doctrine of *justification by grace* and that of *justification by works*.

This part of my oral statement I have since reduced to writing, and submit it to you for insertion in the Archives, if you

* November, 1830.

think that it contains considerations which may serve to enlighten your readers, or confirm them in the faith. I have not failed myself to derive benefit from this recurrence to the historical evidences of the fact, that the Bible has always led to the doctrine of *justification by grace*, and that this doctrine has as uniformly tended to promote both piety and knowledge.

By a *spiritual revolution* in the Church, I mean the beginning of that controversy by which pastors and their flocks are now divided in relation to the adverse doctrines of justification by grace, and justification by works. This controversy occupies all minds at present, and forms the most characteristic and interesting feature of the two years which have just elapsed. It is a general controversy—one which is gradually penetrating into all the reformed churches of this country. I shall pass by, therefore, all that is merely of private and local interest. What is it to us, that religious differences have existed between individuals, attended by circumstances differing in different places, because dependent upon time, place, character, and manners? The only thing of moment is something which is every where the same, and which concerns not a single individual, but the Church, and the age in which we live. It is the controversy itself—its origin, its spirit, and its probable effects. These we cannot better estimate than by considerations drawn from the history of the Church.

First period. The doctrine of grace was introduced into the world by Christ himself, as the apostle tells us—*grace came by Jesus Christ*—and indeed, the doctrine is implied in the very name *Jesus*, which signifies a *Saviour*. That man might originally have been justified by works, *i. e.* by keeping the law of God—that instead of doing so he broke the law, and was thus condemned by works—that God now undertakes himself to save him, justifying him, as wholly unworthy, by grace, through faith in Christ, washing away his sins in the blood of his Son, and renewing his heart by the Holy Spirit—these propositions are an epitome of the doctrine taught by Christ. When he left the earth, he consigned it to his apostles, who preached and explained it in their writings inspired by God. Thus the New Testament was formed, and the Bible was completed. The preaching of the apostles, and the circulation of the Scriptures, were carried over a considerable part of Europe, bearing with them, wherever they went, the doctrine of justification by grace. This doctrine met with fearful opposition. It was natural that it should, and had actually been predicted—because

while its authority offends man's understanding, by requiring a renunciation of his mental independence, the regeneration which it calls for offends his heart, by requiring a renunciation of his tenderest affections. But though there was something in the nature of the doctrine to excite opposition, there was also something to subdue it when excited: God was with it, and it triumphed. It subverted every obstacle, extended itself every where, shed upon the world the double light of religion and philosophy, and reduced into subjection to itself, the great majority, including even those possessed of the political authority. But no sooner was the doctrine of grace delivered from external opposition, than an opposition of another kind sprang up in the bosom of the Church itself. The bishop of Rome usurped a spiritual authority over the other bishops, and even over the civil power itself. Before these pretensions could be sustained, it was necessary to get rid of the Bible, which was so plainly inconsistent with them. This he accomplished by means of a principle which enabled him to reconcile the suppression of the Scriptures with a show of respect for them. The principle is this, that the Bible cannot be interpreted by all men—but only by a visible authority which God has established for that purpose upon earth, and which resides in the pope and the councils of the Church. This principle once fixed, it was no longer necessary to read any thing more than the commentary furnished by the pope and councils. The Bible itself was put under a bushel. When it vanished, the doctrine of grace vanished with it, and was succeeded by the doctrine of works, a compound of Judaical and Gentile errors. It was no longer by the pure blood of Jesus that a man was to be reconciled with God—it was by works, by confession, by repentance or penance, by indulgences, by fasts, by the mass, by the worship of the saints. This doctrine overspread Europe and extinguished all light. It contributed powerfully to deprive her of both piety and science, introducing in their place a superstition and an ignorance which under the kind care of ecclesiastical usurpers, grew more and more dense from age to age. Here ends the first period in the history of the Church, a period which witnessed the completion and first circulation of the Scriptures; their suppression and the simultaneous vanishing away of religion and philosophy, to make room for ignorance and superstition. This may be called the age of *Christianity and Popery*.

Second Period. But God excited a new spirit among Chris-

tians. A reform was called for; but the call, at first, attracted little notice. It was notorious that men were growing tired of popery, but little was it known, whereto the evil tended, and where lay the remedy. A voice was heard. It cried **THE BIBLE!** The spirit of reform began to show itself, and reformers to spring up, that is, men who had been ordained to bring the Bible back, and again unfold it to the eyes of Europe. This office they performed, by a means which Providence had just then placed in readiness—the art of printing. Their first object was to refute the principle by which the Bible had been wrested from the hands of men. They did this, by the testimony of the Bible itself. They shewed that there is one, one only, all sufficient interpreter of Scripture, even the Holy Spirit, as it is written, *They shall all be taught of God*; and that neither the bishop of Rome with his councils, nor any other human authority, has a right to interfere between God and man. At the same time, they were too well aware of the utility of sound and varied learning in the interpretation of the Scriptures, not to study most profoundly. Though children in simplicity, in knowledge they were giants; and accordingly the revival of the faith went hand in hand with that of letters.

Their next step was to prepare summary statements of the truth as they found it taught in Scripture, in order to distinguish it with more precision from the Romish errors. These formularies, which they called *Confessions of Faith*, though composed by men of different characters, in different places, in different circumstances, in different languages, for different people, and though certainly different in style and in certain minutiae of interpretation, all laid for their foundation the doctrine of *grace*, and, by so doing, evinced it to be the doctrine of the Bible. To these summaries of doctrine, they subjoined a form of government, copied from that which was imposed upon the primitive Church by the apostles. Thus the Bible was circulated for the second time, and with it the doctrine of *grace*, and upon this foundation were built all the Reformed Churches.

No sooner did the Church which had been thus reformed, obtain extent, stability, and quiet, than the same mishap befel it which befel the early Church. Its character was changed by the introduction of error into its own bosom. Men again grew weary of the doctrine of *grace*. Societies arose, with pastors at their head, and restored the exploded doctrine. There was no difference between the two changes, except that which ne-

cessarily resulted from the change of circumstances. Truth is the same at all times; error varies from age to age. It was no longer to *ceremonial* but to *moral* works, that salvation was ascribed; the object was now, not to establish a temporal dominion, but to maintain intellectual independence; believers were to be persecuted not with fire and sword, but with contempt. The principle of the two innovations, in both cases, was the same, to wit, that man is to be justified by himself, by works, not by Christ and by grace. But what was to be done with the Bible—upon whose authority the doctrine of grace had been brought back, and in whose pages it was revealed with a light so irresistible? Should they discard it as the pope had done? They could not, for on it depended their existence as a Reformed Church. Nor did they wish to do it, for they still respected and subscribed to much that it contained, even after they had ceased to receive it as a whole. They in their turn devised a principle of interpretation, which permitted them to retain the Bible, without retaining what it taught. The principle was this: God cannot contradict by revelation, truths which he has already taught by reason. When we read the Bible, therefore, all its doctrines must be tried by reason, nor must any of them be believed, until approved by her—as if God would have given a second light at all, unless the first had been obscured. By this principle they contrived on the one hand to retain the Bible, to treat it with respect, to recognise it as a revelation, while on the other they left every one at liberty to reject what he pleased, *if contrary to reason*—a question which each man was to determine for himself. But again, what was to be done with the Reformers who had so boldly brought the doctrine of grace back, and given it a place in the Confessions, upon which the Reformed Churches were all founded? Should all that they had done be disowned and given up? No, they chose rather to continue to respect them, even while they were abandoning their doctrines. This was brought about by a contrivance, the dishonesty of which cannot surely have been fully understood, even by its first inventors. They passed off their new principle of interpretation under the name of the Reformers, identifying it with the *right of examination*, which the Reformers had asserted and secured. Never was there a more gross abuse of language, or a confusion of terms more destructive in its consequences. The right of examination which they claimed, was just the opposite of that proclaimed by the Reformers. The Reformers had said, “Examine freely;

do not yield to the interpretation of popes and councils; yield to nothing but the Bible; read and believe for yourselves." The Neologists said, "Examine freely; do not yield blindly to the dictates of the Bible; yield to nothing except reason; read and judge for yourselves." The Reformers intended to declare themselves independent of popes and councils, and that for the very purpose of subjecting themselves wholly to the Bible. The Neologists declared their independence of the Bible itself, and acknowledged a dependance upon reason only. The Reformers' right of examination was a transition from human to divine authority; that of the Neologists was a recurrence from divine to human, with this single difference, that the human authority disclaimed by the Reformers was that of the popes, whereas the human authority set up by the Neologists was that of individual reason. Thus they borrowed the name, the authority, and even the language of the Reformers, to overturn that which they had established, and establish that which they had overturned. This was, indeed, a counter-reformation. It might well have been expected to produce fruits opposite to those of the reformation; and it did produce them. The false principle respecting freedom in examining the Scriptures, was extended throughout Protestant Europe, and in that country where it displayed itself with least restraint, it assumed the name of *Rationalism*, a term highly expressive of the thing, because it indicates its origin. Rationalism by bringing back the doctrine of justification by works, affected the Reformed Church to its very foundations. Witness the Reformed Church of France. This doctrine made its way into our academies, our pulpits, our societies. Our Confession of Faith was forgotten. Our discipline was set aside. The spirit of the age, the philosophy of the day, supplanted the spirit of the Bible. When the true faith disappeared, true science vanished with her. Since the Bible was now to be consulted less than the spirit of the age, why take pains to ascertain the meaning of the Bible, when the opinions of the age could be procured with scarcely any pains at all? Learning was soon out of fashion with the clergy. A minister might say, without a blush, to one of his parishioners who asked the meaning of a text in the original, "I know nothing of Greek," or, "I know nothing of Hebrew." The place of such men as Dumoulin, Dubosc, Daillé, Claude, was occupied by an uneducated clergy, who now have nothing left them but to deplore their own unfitness, and exert themselves, with faith and courage, to

surmount it, or at least to preserve the coming generation from it. By this means, the Reformed Church of France lost its respectability. As a social body, as a professional body, as a moral body, as a body politic, it commanded respect still, but not as a church; to tell the truth, it ceased to be a church. It was now that the slanderous report arose among the Catholics, that the Protestant church did not believe in Christ, which induced some Catholic infidels to think of becoming Protestants, in order to be Deists; a mistake which, alas! can be too easily explained. All the Reformed are not the Reformed Church. *They are not all Israel that are of Israel.* The Reformed Church itself has been always a believer.

Such was the state of the Reformed Church in France, when it came under the control of the law for regulating Protestant worship, (*Loi organique des cultes Protestans.*) It is very remarkable, that this law recognizes the *Reformed* as adhering to the old confession of faith, which asserts the doctrine of grace in the highest terms. So intimately were the Reformation and this doctrine knit together, that even after the Reformed had cast the doctrine off, it was under its colours that they treated with the government, and the government with them.

During this second period in the history of the Church, we have seen the Bible once more brought to light, and with it the doctrine of grace and true philosophy. We have again seen it, by a sad relapse, rendered inefficacious by the false principle of freedom in examining the Scriptures. We have seen the doctrine of grace again supplanted by that of works, and the light of true philosophy again extinguished. This may be called the period of *Reform and Rationalism.*

The third period. These events ushered in the glorious age in which we have the honour and the happiness to live. To this age God has assigned a most important task, political and religious—in politics, to recal man to liberty and order—in religion, to recal him to the Bible. The spirit of the Bible, that spirit which had been produced by Christianity, stifled by popery, resuscitated by the reformation, perverted by rationalism, once more revived. The cry was for the Bible, the whole Bible—the Bible for every body, and nothing but the Bible. A society was formed for the indefinite circulation of the Bible. This example was followed in other countries, till the soil was actually sown with such societies, which were only to cease their operations when the whole world had the

Bible in possession. The same spirit which had prompted to the distribution of the Bible among those who had it not, prompted those who had it to a more attentive study of it. And what resulted from all this commotion? Precisely what resulted from the apostolic preaching—the old doctrine of free grace. The movement we have mentioned, was so rapid and so general, that nobody knows where it began—or rather, it began all over. The Reformed Churches of England, Germany, France, and Holland, were convulsed with an intestine agitation, which announced a *reform of the Reformed*. Such was the restoration of the doctrine of free grace, to the return of which into the church we may apply the language of St. John respecting Jesus Christ's appearance in the world. It was in the Church, and the Church was made by it; yet the Church knew it not. It came to its own, but its own received it not. On its side were the Bible, the Apostles, the Reformers, the Confessions, nay the laws themselves, which regulate the churches of the country. But the doctrine of works, which never yet yielded without fighting, pretends to justify its usurpation by the very magnitude of its encroachments, and appeals to the majority of voices in its favour, as if this were a question, not of truth, but popularity. It also says, that it has upon its side the spirit of the age. Admitting that, what follows? The Church is the offspring of the Scriptures, not of the age. But the assertion is untrue. It does the age injustice. On that side, indeed, is the spirit of the age just past, an age of disorder, infidelity and ignorance—but not the spirit of the age just ushered in. The spirit of our age is a spirit of return to the Scriptures and to Grace. Between the doctrine, therefore, which has now regained possession of the Reformed Churches, and the adverse doctrine which disputes possession with it, a struggle has begun which can be ended only by the overthrow of one. They cannot live together. They mutually exclude each other. He who is for the one, must be against the other. This strife is now extending itself every where, and even where at present it is not, it will arrive ere long. In France it has arrived already, and it is in reference to France that I have called it a *spiritual revolution*. Of this revolution we are now prepared to estimate the character.

How is this strife to end? I meet the question with a historical prediction. It will end as it ended in the first century—as it ended in the sixteenth century—by the defeat of the doctrine of works, and the triumph of free grace. This must increase; that must decrease.

There may hereafter be new changes: the doctrine of works may again revive, to be again reconquered by the truth. But after these vicissitudes of truth and error, the last change shall come: truth shall, for the last time, be established, to abide without relapse, and to cover the whole earth—and then, as Jesus Christ himself has told us, *then cometh the end.*

ART. VIII.—THE SEVENTH ANNUAL REPORT OF THE
AMERICAN SUNDAY SCHOOL UNION.

MAY 24, 1831.

THIS Society continues, every year, to grow in importance and usefulness. Indeed, of all the voluntary associations in our country, the American Sunday School Union occupies, in our opinion, the most important place, and is most deserving of universal patronage. We say this, from no alienation, or diminished interest of feeling toward other societies, in the progress of which we have sincerely rejoiced, and to the success of which we have endeavoured to contribute in our humble measure. But when we contemplate the real and most pressing wants of this extensive country, where the great concerns of Religion and Education are placed in circumstances altogether without a parallel; where interests the most precious and vital to the well-being of society are left entirely to private enterprise and voluntary exertion; we cannot conceive of any system better adapted to the condition and wants of our country than Sunday-schools, wisely and efficiently conducted, with the cheap apparatus of a small library attached to each. How delightful the thought to every genuine patriot and philanthropist, as well as to every Christian, that, on every Sabbath day, sound religious and moral instruction is communicated to more than half a million of pupils, the greater part of whom are not in the way of receiving this important instruction from any other quarter. Who can calculate the enormous expense which it would cost the government to provide for only that portion of education which, by means of this institution, is given to the youth of the country? Indeed, if an attempt were made to communicate the instruction imparted by the Sunday School by means of teachers employed for hire, it could not be accomplished. The services of thousands of teachers, who now devote themselves to this work without the hope of an

earthly reward, could not be procured for any pecuniary price.

The value of this truly benevolent and patriotic institution cannot be fully appreciated, without taking into view some of the prominent defects of our common school system of education. In many places, indeed, there are no common schools, and in such neighbourhoods the Sunday School is peculiarly, nay, all-important. But where common schools exist in sufficient number, we maintain that their organization and instruction are, every where, as far as our acquaintance with them extends, so defective that the institution of Sunday Schools is demanded by considerations of the weightiest kind. In nine-tenths of the common schools of this land, there is not even an effort made to train the children to any sound and correct moral discipline, much less to instruct them in the fundamental doctrines and duties of the Christian religion. In those in which the teachers are most diligent and successful, their labours are confined to teaching the pupils to read, write, and cypher, and where education is pursued somewhat further, to giving them the elements of geography, grammar, and geometry. During a succession of years spent in these schools, no lessons are given on morality and religion, unless the irreverent reading of a chapter in the Bible, once a week, or perhaps more frequently, should be considered as answering all the purposes of religious and moral training. It is not even a custom in those schools to impart to the children any knowledge whatever of the laws of the country, on obedience to which their lives, liberty, reputation, and worldly comfort depend. This knowledge they are left either altogether destitute of, or to pick up incidentally as they can, by reading, by conversation, or by that painful experience which is derived from ignorantly incurring the penalty of some violated statute. Whereas, no teacher of American youth ought to be considered as fulfilling his high and responsible trust, who does not faithfully make known to those who are committed to his care, not only the laws of morality and religion, but also the leading laws of the country, both of the general government and of the state to which the pupil belongs. There can be no reasonable doubt that many young persons have been involved in crimes of a serious character for want of this species of information.

But the truth is, the whole organization and management of common schools, in our country, are defective—deplorably defective. The children of a district are brought together to a

school-house, where they often convene an hour, or half an hour before the teacher makes his appearance. We are ourselves witnesses, that, during this period, in which the children are under no control, scenes of a shameful nature may be, and often have been, transacted. The guileless and innocent are corrupted by the vicious, and the timid are tyrannised over by the bold and bullying. Here is a complete school of immorality; and here many a child suffers ill treatment which may have an influence on all his future life. But, even during the hours which are strictly called school-hours, what benefit is gained by those who are not actually reciting their lessons to the master? In some schools, the children are preposterously required to read aloud, that it may be known that they are looking on their books; a practice which can have no other effect, than to lead them, almost necessarily, to contract an incurable tone. What possible good can a child derive from loudly repeating his lesson, when no one is engaged in listening to his performance, for the purpose of correcting his mistakes? Perhaps this practice, which we know to have been common in country schools, in certain parts of the United States, in our youth, may have been generally laid aside. But what benefit, we ask, can be derived from forcing a child to look on his book for hours in the day, while he is receiving no instruction? Frequently the little urchin is severely punished, for indulging his eyes in looking on the objects with which he is surrounded; so that nothing is, perhaps, more common with him, than to pretend to be reading, by holding his book before his eyes, while he is, secretly, amusing himself with some plaything, or engaged in whispering to his neighbour. Six hours are usually spent in these schools; in some eight. Now, during this time, no one child is under the instruction of the master more than a single hour. All the rest of the time he is constrained to sit still and look upon his book, either with vacant and stupid indifference, or with irksome restraint. In either case, he will be likely to receive no profit. Indeed we are persuaded that it is not possible for a child to derive any manner of advantage from these hours of confinement, except from the one actually employed in recitation. Would it not be a far better plan to permit all who are not engaged in reciting to amuse themselves out of doors, until the time for their own recitation had arrived? For children, whom nature has taught and prompts to be in motion, and to be amused with surrounding objects—for them to be pinned

down to hard benches, and to be compelled to keep their eyes fixed on the pages of a spelling-book, when they have no task which can possibly interest them to perform, is greater misery than can easily be conceived.

Our conviction that the mode of constructing and governing common schools is radically defective, has suggested the idea that it would be a desirable improvement to have the Sunday School plan extended to the other days of the week, or, at least, to a part of them. The only weighty objection which we have ever heard made to Sunday Schools is, that the time usually spent in them is too short for any considerable improvement. Two hours in each week is too little to learn any thing effectually, and the interval between the lessons is so long that the full force of one impression must, in many cases, be in a great measure lost before the recurrence of another, especially when the children have not pious parents or guardians who will feel an interest, by efforts, in the course of the week, to maintain and deepen the impression; an advantage which, we all know, applies to a very small portion indeed of those who belong to our Sabbath Schools.

We would ask, then,—for, in regard to new methods of education, we are aware that much caution ought to be exercised, and faithful experiments made on a small scale, before their general adoption—might not the Sunday School system be extended to at least one other day in the week? Or, if this be impracticable, on account of the teachers being occupied with their secular business, and the children at their common schools—we would propose the trial of a **SUBSTITUTE FOR COMMON SCHOOLS**, on one or the other of the following plans. The *first* is this. Let a judicious and pious man be employed to teach *forty* children, in a city or large town: but, instead of having them all collected at once, let them attend upon him by classes, on an average consisting of ten scholars each; and let one hour be devoted to each class; or, at most, an hour and an half, which would make up the usual time. Let the class which first recited, immediately return home, and let the hour of their departure be the time for the attendance of the second; and so of the third and fourth, at such hours as may be found most convenient. And let a task be given to each class for the ensuing day. The suffering to their feelings, and, in some cases, the injury to their health, arising from the confinement of children for so many hours in the day, to the close, impure air of school-rooms, would thus be avoided; fully as

much knowledge would be acquired as on the common plan; and the patience of the teacher would not be so frequently put to a test which the patience of Job would scarcely be sufficient to bear.

A *second plan* is, that *one teacher should instruct several small schools in the course of the same day*. This plan is especially suited to a sparsely inhabited country, where there is not a population sufficient to support good schools upon the common plan. The children of half a dozen families who live contiguously, might be convened in one of their houses, or in a barn, or work-shop; or, in the summer, under the shade of a large tree. Here the teacher might instruct them for two hours—say, from 6 to 8 o'clock. Then, allowing him one hour for breakfast, and an hour to travel to the next school, at 10 o'clock he would begin to instruct this second school, and would remain with them two hours also. At 2 o'clock he might attend a third school, which, in common, would be enough for one man; but in peculiar circumstances, and in the most favourable seasons of the year, he might attend a fourth school in the evening. The advantage of this plan is, that, besides bringing instruction to those who are out of the reach of schools, conducted upon the common plan, it would interfere very little with the ordinary occupations of life. The children of the poor, who are large enough to assist their parents in any kind of labour, would be taken from their work only two hours in the day; and that with the prospect of gaining as much real benefit in this short time, as if they spent six, or even eight hours in school. We throw out these suggestions for the consideration of those who are directly engaged, or in any way concerned, in the important task of educating youth; and especially for the consideration of the Managers of the American Sunday School Union. For although their object is to promote instruction on the Lord's day; yet if they can extend the benefits of their system to the other days of the week, they need not be deterred from the enterprise by the name which they have assumed. We are so deeply impressed with the necessity of some radical improvement in the mode of conducting instruction in our common schools, that we greatly wish to see some experiments made, which could not possibly be attended with any danger to the pupils, and which would involve very small expenditure on the part of the public. And, we will add, we cannot conceive that any society would be more likely to succeed in such experiments; to ac-

compish them at so small an expense; and, if they should prove successful, to present so imposing and impressive a spectacle to the nation, as the American Sunday School Union. And even if the first experiment should not prove successful, they might, as often happens in analogous cases, suggest improvements of the most important kind. Having indulged our inclination to throw out these hints—not as mature plans—but as a sort of “raw material” for such plans, when sanctioned by experience—we return to the report before us, from which we take an interesting extract, which may serve to show, at one view, the superiority of the Sunday School system to that of our common schools.

“A word then as to the *cheapness* of education. The popular effort is to bring a good education within the reach of every child, and to this end every thing about it must be cheap.

“A common school involves several items of unavoidable expense. A house must be built, fitted up, and kept in repair, in every school-district; instructors must be employed and paid, some twenty, some fifty, and some one hundred dollars per month; fuel must be provided; writing, reading, spelling, and text books must be procured, and when worn out or improved must be replaced; the child’s whole time must be given to the school while it is open; all the evils and risks of a continual change of instructors and modes of instruction must be endured; all the hazards of bad example, pernicious influence and unhappy associations must be run, that the child may obtain some knowledge of reading, writing, and arithmetic. The value of a knowledge of reading and writing alone, cannot be estimated; nor is it our design to diminish its importance; but comparing the time spent by a child in the most favoured parts of the country, in obtaining a common-school education, with the expense of time and money which other systems involve, and the results they produce, we shall be able to judge of their respective claims to preference, on the score of *cheapness*.

“Probably ninety-nine of a hundred Sunday Schools are kept in places which would be provided if Sunday Schools were unknown. The place of holding them need to cost nothing. A church, a hall, a public or private room, or even a barn, have often answered, and will still answer every purpose. This is a feature of the system which renders it exceedingly valuable in places but recently settled, and where the population is sparse and unable to establish permanent daily instruction. Ours is the system of all others, which literally brings education to every man’s door.

“The teaching is gratuitous; and though in some instances it may be very weak, imperfect, and erroneous, in others it is of a most exalted character. There are teachers in our Sunday Schools, of both sexes, whose services the wealth of the Indies could not purchase nor compensate. In no possible form can a Sunday School teacher be governed by mercenary motives; and the employment is now so common, that the pursuit of it certainly confers no distinction in the world’s view. At any rate, the teaching costs nothing. The text books are supplied gratuitously to all the children in many schools, and in all schools to as many of the children as cannot supply themselves. Christians are pledged to

furnish the whole community with the principal text-book, **THE BIBLE**; and it is not like an arithmetic or grammar, which none but the school-going members of the family want; it is the text-book of the whole family—the text book of the whole world.

We find, then, that the room, the teacher, and the requisites in the Sunday School system of education, are gratuitous, or the expense, (if any) is defrayed by voluntary contribution; and these are the only wants which Sunday and daily schools have in common. But in addition to this there is attached to the Sunday School system of education, a library, prepared, selected, and arranged for the use of the pupils, presenting to the mind, in every grade of life, and in every variety of character, its immortal relations and destinies, and urging it by motives of divine origin to press toward the mark for the prize of its high calling. These books are gratuitously loaned to teachers and pupils, and constitute, in effect, a parish circulating library; of the advantages of which every individual, who is disposed, can avail himself. The value of such a library may be estimated more justly, when it is considered how few parents can incur the expense of a sufficient variety of books for their children. And what scheme of public education, we would ask, surpasses that which, while it plants and cultivates a taste for reading and mental improvement, provides the means of gratifying it without personal expense, and from a collection of books which has been not only selected, but written or compiled, with special reference to the wants of children and young persons, and with special care to exclude whatever might prove, in any degree, injurious.

“Beyond all this, in a well regulated Sunday School there is the kind influence of a teacher over a child, and his friendship, secured perhaps for life. The very fact that a teacher, on our system, has but eight or ten pupils to regard and follow, gives him a prodigious advantage over the common teacher; indeed almost enough to compensate for the difference of time allotted to each for instruction.

“It cannot be that an affectionate teacher, in whose tongue is the law of kindness; whose eye is upon the child in all his course, with deep solicitude, and who seeks him during the week, at his home, amidst his domestic associations, that he may know the influence under which his character is forming there; it cannot be, that such a teacher should fail to possess an advantage which no daily teacher seeks or expects, and if he shall use this advantage discreetly, he will form in the pupil a taste for reading and conversation; so that he will love the Sunday School and its exercises and object; he will love his teacher and seek his counsel, and yield to his suggestions; and it will soon be seen, as it often has been seen, that in a course of instruction of three or four hours a week, under these advantages, the moral and intellectual powers of a child are more rapidly and auspiciously developed, and he is gaining incomparably more as an intellectual and moral being, than another child, of like capacity, who is punctually coaxed or whipped into submission to the training of some daily school.

“With such a system of supervision, then, over the moral, intellectual, and social character as the Sunday School provides—with the free use of a library, judiciously selected and circulated through the neighbourhood—in the study of a text book, gratuitously furnished, of such universal interest and value as the Bible—under the tuition of those whose services are entirely voluntary and uncompensated, and rendered, in the judgment of charity, from the most benevolent and honourable motives—in a room which is built and furnished for other purposes, with which

the Sunday School does not interfere—and on a day when neither teacher nor pupils could be prosecuting worldly business without a violation of human and divine law—and all designed and calculated to qualify them to serve their generation in the fear of God, in all the relations of life, and to prepare them for perfect and endless glory, when all these things shall be dissolved—we venture to declare the Sunday School the cheapest, the most efficient, and the most rational system of education which the wit of man has ever devised.”

With respect to the proposition made by this noble society, more than a year since, “To establish a Sunday School wherever it should be practicable, throughout the Valley of the Mississippi,” nothing more can be reported, as yet, than that “it has been, thus far, most liberally sustained by the friends of the measure.” We are gratified to receive this assurance. The proposition was so unexpected, so grand, so honourable to the society from which it emanated, and so full of promise, and, if executed, of blessing to the western country, that we first heard of it with a thrill of delight, and have followed it, ever since its annunciation, with our best wishes and fervent prayers. If carried into efficient execution, as we hope and trust it will be, it will be a source of more extended and rich benefit to that interesting part of the United States, than the most sanguine calculator can compute. We feel a deep anxiety that the plan should be pursued wisely and surely. And, in the spirit of most cordial solicitude for its accomplishment, may we be allowed to suggest a thought respecting the best plan of proceeding? Our greatest fear has a respect to one point. The most serious difficulty, if we mistake not, will not be to ORGANIZE Sunday Schools, throughout the Valley of the Mississippi, in every neighbourhood where there is a sufficient population placed in circumstances which admit of its being convened and acted upon; but to MAINTAIN THEM, from year to year, after being established. The sparseness of the settlements, in many parts of the country; the paucity of well qualified teachers resident in the country; and the want of steady, patient Christian activity on the part of many whose intelligence and enterprise may recommend them to the service, and sustain them for a short time in its pursuit, will present the great practical difficulties here. Will not many of the schools set up at first with the most sanguine confidence, soon decline, and in a few months, perish for want of persevering zeal? We hope not. Yet we have many fears. And we are inclined to think, that the execution of the *second* plan, suggested on a foregoing page, (and also alluded to in a preceding article,) by means of

enterprising, zealous young Christians, already raised up in that country, or who may be prevailed upon to go and reside there for a time, for this purpose, would be likely to furnish, under the Divine blessing, the best security against such an undesirable result as we have apprehended might otherwise be possible. If two or three hundred stations could be fixed upon in some of the least populous parts of that country, and in each of these stations a pious and judicious young man located, with something of the spirit of an embryo missionary, who should move, at regular times, round a little circle of schools, guiding, sustaining, animating and gradually enlarging each, and devoting himself to the work; incalculable good might be done; one of the best pledges for the stability of the system would be obtained; and, what is by no means of least importance, most of these young men might be training up to be the best Christian Missionaries that could be sent into that country, after enjoying the experience of such a service as we have supposed.

We take leave of this report, with stating, that we have read it with cordial pleasure and approbation; and that we especially concur in the spirit and sentiments of the following extract:

"But education cannot implant religious principle; it cannot abate a hand's-breadth of the distance between God and the sinner. It may invigorate and enlarge the powers of the new-born soul, quicken the current of its life, and present to the unclouded eyes, scenes of unearthly and transporting joy; but its power is exerted in vain upon one dead in trespasses and sins; it cannot impart the flush of health to the leprous man, nor enable one who was born blind, to feast his eyes on the sublimest glories of creation.

"When we speak of religious education, therefore, we mean EDUCATION FOR GOD; and this implies not merely an education in the science of religion, but the feeling and experience of its transforming power upon the heart. A religious man must necessarily be a moral man, and a moral man cannot be a bad citizen. We mean then, in the whole course of a Sunday School education, to present continually to the pupil's mind, the obligations and relations he sustains as a creature of God, and a subject of his moral government; but more especially the new relations and obligations which rest upon him under the dispensation of mercy through Jesus Christ.

"We are willing to avow that our grand object is, with God's blessing, to make every child—while he is a child—a believer in the Bible, the whole Bible, and (so far as religion is concerned) *nothing but the Bible*. Knowing that snares are spread all around his feet, and that he is to wrestle not only 'against flesh and blood, but against principalities—against powers—against the rulers of the darkness of this world—against spiritual wickedness in high places,' we wish to arm him for the conflict in his childhood, *that he may grow up in his armour*,—and then, when the contest begins with his own lusts—with the adversary of his soul—with the world, the flesh and the devil—he will turn from the narrow way, neither to the right hand nor to the left—his countenance will not

blanch, nor his strength forsake him—clad in the armour of God—his loins girt about with truth—the breast-plate of righteousness and the shield of faith glittering upon him—his feet shod with the preparation of the gospel of peace—the helmet of salvation upon his head; and the sword of the Spirit (which is the word of God) in his hand,—we can look upon his advancing course with exulting joy. A thousand shall fall at the side of such a child, and ten thousand at his right hand, but he shall not be dismayed, neither shall defeat nor destruction come nigh him. This is one who has been educated for the God of Israel, and the God of Israel is his strength, and will be his everlasting portion."

ART. IX.—THE CHRISTIAN SPECTATOR ON THE DOCTRINE OF IMPUTATION.

IN the Christian Spectator for March last, there are two articles, in reply to our remarks on "A Protestant's Inquiries respecting the doctrine of Imputation." One is from the Protestant himself, the other from the editors, who, not having concluded all they wished to say on the subject in that number, resumed and completed their task in the one for June, which has just been received.

In discussions, conducted in periodical works appearing at distant intervals, it is often necessary to subject the reader to the irksomeness of occasional repetitions, that he may have distinctly before him the state of the question. We would, therefore, remind our readers that, in the History of Pelagianism, which called forth this discussion, we stated, "That Adam's first transgression was not strictly and properly that of his descendants (for those not yet born could not perform an act) but interpretatively or by imputation;" and secondly, that imputation does not imply "the transfer of moral acts or moral character." The mere declaration of our belief of this doctrine, and conviction of its importance, led to the first communication of the Protestant on the subject. He made no objection to the correctness of our exhibition of the subject; his inquiries were directed against the doctrine itself. His article was written, as he now informs us, "to lead the author of that piece (the History of Pelagianism) to see and feel, that one who undertook the office of a corrector with severity, should weigh well whether he had any *faux pas* of his own to correct." This accounts for the *schooling* manner so obvious in his communication, and which seems to have escaped his observation. We think it right to turn his attention to this sub-

ject, because he is abundant in the expression of his dissatisfaction "with the spirit and manner" of our articles. We acknowledge that we are as blind to the bad spirit of what we have written, as he appears to be to the character of his inquiries. This proves how incompetent a judge a man is in his own case, and should teach him and us how easy it is to slip into the very fault we condemn in others, and to mistake mere dissent from our opinions for disrespect to our persons. We are prepared to make every proper acknowledgment for any impropriety of manner with which Christian brethren may think us chargeable, although our sincere endeavour to avoid an improper spirit, while penning the articles in question, must prevent any other confession than that of sorrow at our want of success.

We were much surprised to find that we had mistaken the main object of the Protestant's first communication. He now says, "The writer in the Repertory has chosen his own ground; and, passing over my main points, and at least nine-tenths of all I had said, has selected the topic of *imputation*, which was only a very subordinate one with me, and occupied no less than forty-eight pages in descanting on this." p. 156. The editors of the Spectator was no less unfortunate in their apprehension of his object, for they head his communication "Inquiries respecting the Doctrine of Imputation." Indeed the Protestant himself seems to have laboured under the same mistake. For, p. 339, (vol. 1830) he says it was his object "to submit a few inquiries and difficulties in respect to some statements which he (the historian in the Repertory) had made." He then quotes our statement respecting "the imputation of Adam's sin to his posterity," and no other. On p. 340, he adds, "For the present, I neither affirm nor deny the doctrine of imputation. But I frankly confess I have difficulties." He then states these difficulties in order, introducing them, after the first, by "Again," "Again," "Once more," "Finally," "Last of all," to the close of the piece. We inferred, from all this, that the doctrine of imputation, so far from being "a very subordinate point" with him, was the main point, and indeed the only one. This is a very small matter; we notice it, merely to let him see on what slight grounds he sometimes expresses dissatisfaction.

To these inquiries communicated by the Protestant, the editors of the Spectator appended a series of remarks, intended to show, that we had abandoned the views of the older Cal-

vinists on this subject. In these remarks they hold the following language: "Adam's first act of transgression was not, strictly and properly, that of his descendants, says the historian. The sin of the apostacy is truly and properly theirs, says Edwards, and the rest." Again, "We are glad, likewise, to see him proceed one step farther." This farther step, they tell us, is the denial of "any transfer of moral acts or moral character." That both the Protestant and Editors considered the doctrine as involving these two ideas, is also evident from the nature of their objections. The former inquires of us, whether we have ever repented of Adam's sin, and founds most of his difficulties on the principle that there can be no sin where there is no knowledge of law, and as there can be no knowledge of law at the first moment when men begin to exist, he infers there can be no imputation of Adam's sin at that period. see p. 341. And the Spectator says, "No one who does not totally confound all notions of personal identity, can hesitate to admit, that the historian has done right in rejecting the old statements on this subject." p. 343.

In our reply to the above mentioned articles, we undertook to prove that these gentlemen had misapprehended the views of old Calvinists on the nature of imputation; and maintained that this doctrine does not involve "any mysterious union with Adam, so that his act was personally and properly our act, or that the moral turpitude of his sin was transferred from him to us." This statement was repeated so often and so explicitly, that no one could fail to see it was our object to prove "that neither the idea of personal identification, nor transfer of moral character is included in the doctrine of imputation."* This, therefore, is the real point in debate. And it is one of importance. For if the doctrine does, when properly explained, include these ideas, then have its opponents done well in rejecting it; and its advocates, instead of wasting time in its defence, would serve the cause of truth, by at once following their example. And on the other hand, if these ideas form no part of the doctrine, then do all the objections founded on them fall to the ground. And, as these objections are the main, and indeed, almost the only ones, to establish the point at which we aim, is to redeem an important truth from a load of aspersions, and vindicate it even in the eyes of its opposers. The question then is, are we correct in the ground which we have

* See Biblical Repertory for July, 1830, p. 436. et passim.

assumed. If the Protestant and editors have done any thing to the purpose in their reply, it must be in proving that old Calvinists taught that "Adam's act was strictly and properly our act, and that its moral character was transferred from him to us." If they have accomplished this object, we owe them many acknowledgments for having opened our eyes to a doctrine we have professed, without understanding, the greater part of our life. And this obligation will not be confined to us. For we may state, without intending to compliment ourselves, that we have heard from many old Calvinists of different denominations, in various parts of our country, and no whisper has reached us, of the exhibition of the doctrine made in the Repertory, being a departure from the faith. Without an exception, those who have spoken on the subject at all, have said, as far as we know, "So we hold the doctrine, and so we have always understood old Calvinists to teach it." As they who profess to receive any doctrine, and to incorporate it in their system of faith, may be supposed to feel a deeper interest in it, than those who have always been taught to reject it, we may, without arrogance, presume that the probability is in favour of old Calvinists understanding their own opinions, and our brethren being mistaken in their apprehensions of the subject. Let us, however, see how the matter stands.

It may facilitate the proper understanding of this subject to state, in a few words, the distinct theories which have been adopted respecting the connexion between the sinfulness of men, and the fall of their first parent.

1. Some hold, that in virtue of a covenant entered into by God with Adam, not only for himself, but for all his posterity, he was constituted their head and representative. And in consequence of this relation, his act (as every other of a public person acting as such,) was considered the act of all those whom he represented. When he sinned, therefore, they sinned, not actually, but virtually; when he fell they fell. Hence the penalty which he incurred comes on them. God regards and treats them as covenant-breakers, withholds from them those communications which produced his image on the soul of Adam at his first creation; so that the result is the destitution of original righteousness and corruption of nature. According to this view, hereditary depravity follows as a penal evil from Adam's sin, and is not the ground of its imputation to men. This, according to our understanding of it, is essentially the old Calvinistic doctrine. This is our doctrine, and the

doctrine of the standards of our church. For they make original sin to consist first, in the guilt of Adam's first sin; 2dly, the want of original righteousness, and 3dly, the corruption of our whole nature. This too, is President Edward's doctrine throughout two-thirds of his book on original sin. We never meant to say any thing inconsistent with this assertion, with regard to this great man. We stated, that in the portion of his work from which the Spectator quoted, he had abandoned the old ground, and adopted, for the sake of answering a particular difficulty, the theory of Stapfer, which, however, contradicted the general tenor and explicit statements of the former part of his work.

2. Others exclude the idea of imputation of Adam's sin, but admit that all men derive, by ordinary generation, from our first parents, a corrupt nature, which is the ground, even prior to actual transgressions, of their exposure to condemnation. This is essentially the view of Placcæus, against which, as we endeavoured to show, the Calvinistic world of his time protested. This is the view, in the main, of Stapfer, and in one place of Edwards. This is Dr. Dwight's doctrine, and that of many others. Most of the older advocates of this opinion, retained at least the name of imputation, but made the inherent corruption of men the ground of it.

3. Others, again, on the same principle involved in the former theory, viz. that the descendants should be like their progenitor, suppose that the nature of Adam having become weakened and disordered, a disease or infirmity, not a moral corruption, was entailed on all his posterity. So that original sin, according to this view, is not *vere peccatum*, but a malady. This is the view of many of the Remonstrants, of Curcelleus, of Limborch, of many Arminians and Lutherans. Many refer this disorder of human nature, to the physical effect of the forbidden fruit.

4. There are those, who rejecting the ideas of imputation of Adam's sin, of moral innate depravity, or of an entailed imbecility of nature, and adopting the idea that all sin consists in acts, maintain that men came into the world in *puris naturalibus*, neither holy nor unholy, (as was the case with Adam at the time of his creation;) and, that they remain in this neutral state until they attain a knowledge of law and duty. They account for all men sinning, either from the circumstances in which they are placed, or from a divine constitution.

The view taken by the true Hopkinsians, who adopt what is

is called the "exercise scheme," is somewhat different from all these, as they suppose the moral exercises of the soul to commence with its being; and that these, in every case, should be sinful, was decided by the fall of Adam.

These, as far as we know, are all the radical views of this subject. There are, of course, various modifications of these several systems. Thus, some retain the idea of the imputation of Adam's sin, but reject that of inherent hereditary depravity. This was the case with many of the most distinguished Catholic theologians of the age of the Reformation. Others, again, uniting part of the first and third view, teach that original sin consists in the imputation of Adam's first transgression, and an enfeebled, disordered constitution, but not a moral corruption.

This enumeration of the various opinions on original sin, and of our relation to Adam, is given, not because we suppose our readers ignorant on the subject, but because it is necessary in order to understand the language of the old authors and confessions, to bear in mind the opinions which they meant to oppose or condemn. Had the Protestant done this, it would have preserved him from the strange oversight of quoting from the old confessions the declaration, that original sin is *vere peccatum*, as having any bearing on a discussion on the nature of imputation. Of this, however, in the sequel. In order to the correct interpretation of particular modes of expression occurring in any author, it is, however, not only necessary that we bear in mind the nature of the opinions which he may be opposing, but most especially the nature of his own system, whether of philosophy, theology, or of whatever else may be the subject of discourse. Here, as we think, is most obviously the great source of error in the gentlemen of the Spectator. They seem entirely to overlook the distinctive theological system of the old Calvinists, and detaching particular modes of expression from their connexion in that system, put upon them a sense, which the words themselves will indeed bear, but which is demonstrably foreign to that in which these writers employed them, and directly contradictory of their repeated and explicit statement of their meaning. These gentlemen err precisely as the early opponents of the Reformers and Calvinists did, by *insisting on taking in a moral sense, modes of expression which were used, and meant to be understood, in a judicial or forensic sense*. This is the *πρωτον ψευδος* of our New Haven brethren on this subject, and it runs through all their exhibi-

tion of the views of the old Calvinistic doctrine. In this respect they are treading, as just remarked, in the footsteps of all the early opposers of these doctrines. When the Reformers taught that we were rendered righteous or just, by the imputation of Christ's righteousness, their opponents at once asked, How can the righteousness of one man be transferred to another? If this doctrine be true, then are believers as just as Christ himself—they have his moral excellence. They further asserted, that the Reformers made Christ the greatest sinner in the world—because they taught that the sins of all men were imputed to him. To these objections the Reformers answered, that imputation rendered no man inherently either just or unjust—that they did not mean that believers were made morally righteous by the righteousness of Christ, but merely *forensically*, or in the eye of the law—and that it was mere confusion of ideas, on the part of their adversaries, which led to all these objections. We take it, this is precisely the case with our brethren of the Spectator. We find them making the identical objections to the doctrine of imputation, which were urged by some of the Catholics, and afterwards by the Remonstrants; and we have nothing to do but to copy the answer of the old Calvinists, which is, a simple disclaimer of the interpretation put on their mode of expression. They say, they never intended that the moral character of our sins was conveyed to Christ, nor of his righteousness to us, nor yet of Adam's sin to his posterity—but that all these cases are judicial or forensic transactions; that in virtue of the representative character which Christ sustained, he was in the eye of the law, (not morally,) made sin for us, and we righteousness in him; and in virtue of the representative character of Adam, we are made sinners in him, not morally, but in the eye of the law. A moment's attention to the old Calvinistic system, will convince, we hope, the impartial reader that this representation is correct.

In reference to the two great subjects of the fall and redemption, they were accustomed to speak of the two covenants of works and grace. The former was formed with Adam, not for himself alone, but for all his posterity. So that he acted in their name and in their behalf. His disobedience, therefore, was their disobedience, not on the ground of a mysterious identification, or transfer of its moral character, but on the ground of this federal relation. When Adam fell, the penalty came on all his race, and hence the corruption of nature, which we all derive from him, is regarded by old Calvinists as a penal evil.

The second covenant, they represent as formed between God and believers in Jesus Christ. In virtue of which, Christ stands as the representative of his people. Their sins were imputed to him; or, he assumed their responsibilities, acted and suffered in their name and in their behalf. Hence on the condition of faith, his righteousness is imputed to them, that is, is made the ground of their being judicially justified. No one, at all familiar with the writings of the older Calvinists, can fail to have remarked, that this whole scheme is founded on the idea of representation, and that it involves the assumption of the transfer of *legal obligation* but not of *moral character*. Two things which the Spectator perpetually confounds. And here is their radical misconception, as we have already remarked. Nothing is more common than to illustrate this idea, by a reference to transfer of pecuniary obligations, which is a matter of every day occurrence. But, as the cases are not in all respects analogous, the old Calvinists are very careful in stating the difference, and in asserting the justice and propriety (under certain circumstances) of the transfer of legal obligation even in cases of crime. And although this, from the nature of the case, can rarely occur in human governments, as no man has a right to dispose of life or limb, yet it is not without example.

It is on this idea of representation, of one acting for another, that they maintained the imputation of Adam's sin to his posterity, of our sins to Christ, and of his righteousness to us. The nature of this imputation is in all these cases the same. They are all considered as forensic transactions. The obligation to punishment, in the two former cases, and the title to pardon and acceptance, in the last, arising not out of the *moral character*, but the *legal standing* of those concerned. Christ's obligation to suffer arose not from the moral transfer of our sins, but from his voluntary assumption of our law-place, if modern ears will indure the phrase. And our obligation to suffer for Adam's sin, *so far as that sin is concerned*,* arises

* These are points taught to children in their Catechism:

“ Q. How is original sin usually distinguished?

A. Into original sin *imputed*, and original sin *inherent*.

Q. What is original sin imputed?

A. The guilt of Adam's first sin.

Q. What is original sin inherent?

A. The want of original righteousness, and the corruption of the whole nature.

Q. What do you understand by the guilt of sin?

A. An obligation to punishment on account of sin. Rom. vi. 23. [Of

solely from his being our representative, and not from our participation in *its* moral turpitude. And so finally, they taught, that the believer's title to pardon and heaven, is not in himself. Christ's righteousness is his, not morally, but judicially. Hence the distinction between imputed and inherent righteousness; and between imputed and inherent sin. The former is laid to our account, on the ground of its being the act of our representative, but is not in us, nor morally appertaining to us; it affects our standing in the eye of the law, but not our moral character: the latter is ours in a moral sense.*

We have stated, that the imputation spoken of in all these cases is, in nature, the same, and therefore, that what is said of the imputation of our sins to Christ, and of his righteousness to us, is properly appealed to in illustration of the nature of imputation, when spoken of in reference to Adam's sin. To this the Protestant strongly objects. "I cannot but notice one thing more," he says, "the reviewer every where in his piece, appeals to the *imputation of Christ's righteousness*, as decisive of the manner in which Adam's sin is imputed to us. Now this is the very point which Calvin in so many words denies," &c. p. 161. Again, on the next page, "As the reviewer so often refers to the doctrine of imputation as triumphantly established in Christ's sufferings and merits, and seems to think that nothing more is necessary, than merely to make the appeal in this way, in order to justify such a putative scheme as he defends; I add one more question for his solution, viz. 'Is the righteousness of Christ ever imputed to sinners, *without any actual repentance and faith*?' If not, then how can the analogy prove that Adam's sin is imputed to us, without any act on our part; and that we are condemned before any actual sin at all?" He does not appear once to have thought that here is a difficulty, which no part of his explanation

course the guilt of Adam's sin which rests on us, is an obligation to punishment for that sin, not its moral turpitude.]

Q. How are all mankind guilty of Adam's first sin?

A. By imputation, [not inherently.] Rom. v. 19. "By one man's disobedience many were made sinners."

Q. Upon what account is Adam's first sin imputed to his posterity?

A. On account of the legal union betwixt him and them, he being their legal head and representative, and the covenant being made with him, not for himself only, but for his posterity; likewise 1 Cor. xv. 22. "In Adam all die." See Fisher's Catechism.

* Our exposure to punishment for our own inherent depravity is a different affair.

VOL. III. No. III.—3 G

tions has even glanced at. Nay, he does not even suppose it possible to make any difficulty." He is mistaken as to both points. The idea is one of the most familiar connected with the whole subject; and in our former article, p. 435, the distinction, to which he refers, is clearly stated, and abundantly implied elsewhere. The Protestant's difficulty evidently arises from his allowing his mind to turn from the *nature* to the *justice* of imputation in these several cases. Now, although there is a great and obvious difference between the appointment of a person as a representative, with the consent of those for whom he acts, and his being so constituted without that consent, yet the difference does not refer to the nature of representation, but to the justice of the case. Thus a child may either choose its own guardian, or he may be appointed by a competent authority, without the child's knowledge or consent. In either case, the appointment is valid; and the guardian is the legal representative of the child, and his acts are binding as such. Any objection, therefore, to the justice of such an appointment, has nothing to do with the nature of the relation between a guardian and his ward. Nor has an objection to the justice of Adam's being appointed our representative without our consent, any bearing on the nature of the relation which old Calvinists supposed to exist between him and us. If they believed that this was the relation of representation;* and if this were assumed as the ground of imputation in all the cases specified, there is

* This opinion is not confined to old Calvinists. "In this transaction between God the Creator and Governor, and man the creature, in which the law with the promises and threatenings of it, was declared and established in the form of a covenant between God and man, Adam was considered and treated as comprehending all mankind. He being, by divine constitution, the natural head and father of the whole race, they were included and created in him, [this goes beyond us] as one whole, which could not be separated: and, therefore, he is treated as a whole in this transaction. The covenant made with him was made with all mankind, and he was constituted the public and confederating head of the whole race of men, and acted in this capacity, as being the whole; and his obedience was considered as the obedience of mankind; and as by this, Adam was to obtain eternal life, had he performed it, this comprehended and insured the eternal life of all his posterity. And on the contrary, his disobedience was the disobedience of the whole of all mankind; and the threatened penalty did not respect Adam personally, or as a single individual; but his whole posterity, included in him, and represented by him. Therefore the transgression, being the transgression of the whole, brought the threatened punishment on all mankind." We are glad that this is not the language of an old Calvinist, but of Dr. Hopkins. See *System of Doctrines*, vol. 1. p. 245, and abundantly more to the same purpose in the following chapter.

the most obvious propriety in appealing "to the imputation of Christ's righteousness as decisive of the manner in which Adam's sin is imputed to us;" according to the opinion of old Calvinists, especially as they state, with the most abundant frequency, that they mean by imputation in the one case, precisely what they mean by it in the other.

This analogy is asserted by almost every old Calvinist that ever wrote. "We are constituted sinners in Adam, in *the same way* that we are constituted righteous in Christ; but in Christ we are constituted righteous by imputation of righteousness; therefore, we are made sinners in Adam by the imputation of his sin, otherwise the comparison fails." *Turretlin*. "We are accounted righteous through Christ, *in the same manner* that we are accounted guilty through Adam." *Tuckney*. "As we are made guilty of Adam's sin, which is not inherent in us, but only imputed to us; so are we made righteous, by the righteousness of Christ, which is not inherent in us, but only imputed to us." *Owen*. We might go on for a month making such quotations. Nothing can be plainer than that these men considered these cases as perfectly parallel as to the point in hand, viz. the nature of imputation. And, consequently, if they taught, as the Protestant and Spectator imagine, that the moral turpitude of Adam's sin was transferred to us, then they taught that Christ's moral excellence was thus transferred; that we are made inherently and subjectively holy, and Christ morally a sinner, by imputation: the very assertion which they constantly cast back as the slanderous calumny of Papists and Remonstrants. Why then will our brethren persist in making the same representation?

But if these cases are thus parallel, how is it that Calvin, Turretlin, Owen say they differ? asks the Protestant. It might as well be asked, how can cases agree in *one* point, which differ in *another*? Because the imputation of Christ's righteousness, is, as to its nature, analogous to the imputation of Adam's sin—does it hence follow that our justification can in no respect differ from our condemnation? or, in other words, must our relation to Christ and its consequences be, in all respects, analogous to our relation to Adam and *its* consequences? Paul tells us, and all the old Calvinists tell us, "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life," and yet, that these cases differ. The judgment was for one offence; the "free gift" had reference to

many; one is received by voluntary assent on our part, the other comes in virtue of a covenant, or constitution, (if any man prefers that word,) which, though most righteous and benevolent, was formed without our individual concurrence. And besides, we are exposed to condemnation not on account of Adam's sin *only*, but *also* on account of our own inherent hereditary depravity; whereas the righteousness of Christ is the *sole* ground of our justification, our inherent righteousness, or personal holiness being entirely excluded. And this is the precise point of difference referred to by Calvin, in the passage quoted by the Protestant, which he not only misunderstands, but mistranslates. After saying there are two points of difference between Christ and Adam, which the apostle passes over because they were not to his purpose, he adds, "Prior est, quod, peccato Adæ, non per *solam* imputationem damnamur, acsi alieni peccati exigeretur a nobis poena; sed ideo poenam ejus sustinemus quia *et* culpæ sumus rei, quatenus scilicet natura nostra in ipso vitata, iniquitatis reatu obstringitur apud Deum." The plain meaning of which is, that we are not condemned on the ground of the imputation of Adam's sin *solely*, but *also*, on account of our own depraved nature; whereas, the righteousness of Christ is the *sole* ground of our justification, our sanctification having nothing to do with it. This is the difference to which he refers. Precisely the doctrine of our standards, which makes original sin to consist not only in the guilt of Adam's sin, but also in corruption of nature. Two very different things. The reason of Calvin's insisting so much on this point was, that many of the leading Catholics of his day, with whom he was in perpetual controversy, maintained that original sin consisted *solely* in the imputation of Adam's sin; that there was no corruption of nature, or hereditary depravity. Hence Calvin says, it is not *solely* on the former ground, but *also* on the latter that we are liable to condemnation. And hence too, in all his writings, he insists mainly on the idea of inherent depravity, saying little of imputation; the former being denied, the latter admitted, by his immediate opponents. This is so strikingly the case, that instead of being quoted as holding the doctrine of imputation in a stronger sense than that in which we have presented it, he is commonly appealed to by its adversaries as not holding it at all.

The Protestant need only throw his eye a second time upon the above passage, to see that he has misapprehended its meaning and erred in his translation. He makes Calvin say, "We

are condemned, not by imputation merely, as if punishment were exacted of us for another's sin, but we undergo its punishment (viz. the punishment of Adam's sin,) *because we are chargeable with its criminality*, (viz. the criminality of Adam's sin,) [directly against the reviewer again.]” Yes, and against Calvin too; for there is nothing in the original to answer to the word *its*, and the insertion entirely alters the sense. Calvin does not say, that we are chargeable with the criminality of Adam's sin, but just the reverse: “non per solam imputationem damnamur, acsi alieni peccati exigeretur a nobis poena; sed ideo poenam ejus sustinemus, quia et culpae sumus rei, quatenus scilicet natura nostra in ipso vitata, iniquitatis reatu obstringitur apud Deum.” “We are condemned not on the ground of imputation *solely*, as though the punishment of another's sin was exacted of us; but we endure its punishment because we are *also* ourselves culpable, (how? of Adam's sin? by no means, but we are culpable,) in as much as, viz. our nature having been vitiated in him, is morally guilty before God,” (iniquitatis reatu obstringitur apud Deum.) Here is a precise statement of the sense in which we are morally guilty, not by imputation, but on account of our own inherent depravity. Two things which the Protestant seems fated never to discriminate.

Besides, the Protestant after making Calvin say, “we are chargeable with *its* criminality, (viz. the criminality of Adam's sin,)” thus renders and expounds the immediately succeeding and explanatory clause, beginning, “Quatenus scilicet,” &c. “Since our nature being in fact vitiated in him, stands chargeable before God with criminality, i. e. *with sin of the same nature with his*.” Now, it certainly is one thing to say we are chargeable with Adam's sin, and another that we are chargeable with sin of the same nature with his. Hundreds who admit the latter, deny the former. Yet the Protestant makes Calvin in one and the same sentence say, we are chargeable with the one, since we are chargeable with the other. That is, we are guilty of Adam's sin, because guilty of one like it. This, in our opinion, is giving the great Reformer credit for very little sense. We make these criticisms with perfect candour. Of their correctness let the reader judge. This “egregious mistake” of the Protestant (we use his own language, p. 158,) doubtless arose from his not having thought it his “duty to launch into the dispute about imputation,” nor, as we presume, to examine it. To the same cause is probably to be traced the character of the following para-

graph; which strikes us as being peculiarly out of taste and unfortunate. "This (the passage quoted from Calvin) settles the whole controversy at a single stroke—not as to what is truth—but as to what is old *Calvinism*. If Calvin be not permitted to speak for himself, this is one thing; but if he be, then Tuckney, and De Moor, and the reviewer's notable French Synod, would have done well to read Calvin instead of arguing *a priori* in order to prove what he has said." It settles nothing at all, except that Calvin admitted both doctrines, the imputation of Adam's sin and inherent depravity. It is true, if the clause, "*acsi alieni peccati exigeretur a nobis poena*," be cut to the quick, and taken apart from its connection, it does deny our doctrine and Calvin's own assertion. For in saying that Adam's sin is not the *sole* ground, it admits that it is *one* ground of our condemnation. If I say a man is condemned, not for piracy merely, but also for murder, do I not assert that both are the ground of his condemnation? If the clause in question be viewed, historically, in the light thrown upon it by the opinions of those with whom Calvin was contending; and in connection with other declarations in his works, its consistency with the common Calvinistic theory will be apparent. He meant to say in opposition to Pighius and other Catholics, that men were not condemned 'on the ground of the act of another, solely, without having a depraved moral character; but being inherently corrupt, were in themselves deserving of death.

This is a distinction which he often makes. In his creed written for the school at Geneva, he says, "*Quo fit, ut singuli nascuntur originali peccato infecti, et ab ipso maledicti, et a Deo damnati, non propter alienum delictum duntaxat, sed propter improbitatem, quæ intra eos est.*" Whence, it is clear that according to Calvin, men are condemned both *propter alienum peccatum*, and their own depravity. The same sentiment occurs frequently. But supposing we should admit, not, that Calvin taught that Adam's sin was morally our sin, for of this the passage contains not a shadow of proof, but that he denied the doctrine of imputation altogether, *nullius addicti jurare in verba magistri*, it would not much concern us. We have not undertaken to prove that Calvin taught this or that doctrine, but that Calvinists as a class, never believed that imputation involved a transfer of moral character.

It is, moreover, a novel idea to us, that a sentence from Calvin can settle at a single stroke, a controversy as to what Calvinists as a body have believed. We have not been accustomed

to suppose that they squared their faith by such a rule, or considered either his Institutes or Commentaries the ultimate and sole standard of orthodoxy. Tried by this rule, the Synod of Dort, the Westminster Divines, the old Puritans, and even Beza and Turretin were no Calvinists. Sure it is, we are not. There is much in Calvin which we do not believe and never have. We do not believe that Christ descended *ad inferos* and suffered the pains of the lost. Yet Calvin not only taught this, but that it was of great importance to believe it. A controversy of this kind is not so easily settled. The only proper standard by which to decide what Calvinism is, is the confessions of the Reformed Churches and the current writings of standard Calvinistic authors. We make these remarks merely in reference to the Protestant's short and easy method of dispatching the business; not at all, as admitting that Calvin rejected the doctrine of imputation. Controversy seems to have had in him, in a measure, its natural effect. As his opponents went to one extreme, he may have verged towards the other. As they, in regard to original sin, made by far too much of imputation, he was under a strong bias to make too little of it. As they denied entirely the corruption of nature, he was inclined to give it an overshadowing importance. Yet, as we have just seen, his works contain explicit declarations of his having held both points, as the great body of Calvinists has ever done.

But to return from this digression. The point of difference between "Christ and Adam," to which Calvin refers, does not, therefore, pertain to the nature of imputation, which is the matter now in debate, but to the fact that, although inherent sin enters into the ground of our condemnation, inherent righteousness is no part of the ground of our justification. It is stated very nearly in the same terms by Turretin and others, who, notwithstanding, uniformly maintain, that we are constituted sinners in Adam (*eodem modo, eadem ratione*) in the same manner that we are constituted righteous in Christ. Turretin, vol. ii. p. 703, in refuting the Catholic doctrine of justification, says, "Christus per obedientiam suam recte dicitur nos justos constituere non per inhaerentem justitiam, sed per imputatam, ut Rom. iv. 6, docetur et ex oppositione antecedentis condemnationis, cap. 5, 19, colligitur. Justi enim non minus constituuntur coram Deo, qui propter obedientiam Christi ipsis imputatam absolvuntur à meritis poenis, quam ii qui propter Adami inobedientiam injusti constituuntur, i. e. rei sunt mor-

tis et condemnationis." Here then, it is expressly stated, the obedience by which we are constituted just in the sight of God, is not inherent (that which affects or forms our own moral character) but imputed, (i. e. laid to our account) exactly as the disobedience of Adam by which we are constituted unjust, i. e. exposed to death and condemnation, is not inherent in us. So far, the cases are parallel—that is, so far as imputation is concerned. But after this, the parallel does not hold; because we derive from Adam a corrupt nature (inherent depravity) which is *also* a ground of exposure to death, whereas the internal holiness which is the fruit of Christ's Spirit is no part of the ground of our justification. "*Nec si Adamus nos etiam injustos constituit effective per propagationem vitiositatis inhaerentis, propter quam etiam rei mortis sumus coram Deo, sequitur pariter Christum nos justos constitutuere per justificationem forensam judicii Dei per justitiam inhaerentem nobis ab ipso datam.*" The precise doctrine of Calvin, and our standards, and of the Repertory.

This seems the proper place to correct another mistake of the Protestant. After quoting from the Gallic Confession, 1566, the declaration, "*Original sin, is vere peccatum*, by which all men, even infants in the womb, are subject to eternal death," he says, "Now the old Calvinists did not make two sins, first Adam's, and secondly original sin as resulting from it. All was *one* sin, (*peccatum originis*) reaching throughout the whole race, even to infants in the womb. It must then be in their *union* to Adam, that infants in the womb have *vere peccatum*, i. e. what is *really* and *truly* sin. But the reviewer says their sinning in Adam was merely *putative*—that to make it really and truly their sin, destroys the very idea of imputation. It is perfectly clear, therefore, that his view of the subject is diametrically opposed to that of the Gallican churches." It need hardly be remarked that we have here again the pervading misapprehension to which we have so often referred. Old Calvinists *did* make two sins, first the sin of Adam, and secondly inherent depravity resulting from it. The former is ours *forensically*, in the eye of the law; the latter morally. The former is never said to be in us *vere peccatum*; the latter, by Calvinists, always. This is a distinction which Calvin makes in the very passage quoted by the Protestant. It is made *totidem verbis* by Turretin, as we have just stated. It is made in the very catechisms of the Church. Original sin consists "in the guilt of Adam's first sin,"

“and the corruption of the whole nature.” See also the passage quoted above from Fisher. “Original sin is usually distinguished into original sin *imputed*, and original sin *inherent*.” The Augsburg Confession, in a formal definition of original sin, makes the same distinction. “Intelligimus, autem peccatum originis, quod sic vocant Sancti Patres, et omnes orthodoxi et pie eruditi in ecclesia videlicet reatum quo nascentes propter Adæ lapsum rei sunt iræ Dei et mortis æternæ, et ipsam corruptionem humanæ naturæ propagatam ab Adamo.” Turretin, in speaking of the adversaries of the doctrine of imputation, includes those who do not make the distinction in question. Thus Placæus, he says, “Adversariorum commentum adoptavit, et dum totam rationem labis originalis constituit in habituali, subjectiva et inhaerenti corruptione, quæ ad singulos per generationem ordinariam propagatur, imputationem istam rejicit.” Our French Synod, for which the Protestant seems to have so little respect, but who in charity may be supposed to have known what were their own doctrines, formally condemned the view which he asserts was the common doctrine of Calvinists. “Synodus damnavit doctrinam ejusmodi, quatenus peccati originalis naturam ad corruptionem hæreditariam posterorum Adæ ita restringit, ut imputationem excludat primi illius peccati, quo lapsus est Adam.” The Westminster Assembly, as we have already seen, in their Catechism, assume the very same ground. Burgess, one of the leading members of that Assembly, in his work on Original Sin, p. 32, says, “As in and by Christ there is an imputed righteousness, which is that properly which justifieth, and as an effect of this, we have also an inherent righteousness, which in heaven will be completed and perfected: Thus by Adam we have imputed sin with the guilt of it, and inherent sin the effect of it.” Again, p. 35, “The Apostle distinguisheth Adam’s imputed sin, and inherent sin, as two sins,” (“directly in the very teeth of the” Protestant, if we may be permitted to borrow one of his own forcible expressions.) “By imputed sin, we are said to sin in him actually, as it were, because his will was our will, (*jure representationis*) but by inherent sin, we are made sinners by intrinsical pollution.” We sin in Adam as we obey and suffer in Christ, the disobedience of the one is ours, in the same way, and in the same sense, in which the obedience of the other is ours. In neither case is the moral character of the act of one person transferred to ano-

ther, which is a glaring absurdity. We hope there is not a single reader who does not perceive how surprisingly the Protestant has erred in his appeal to the old confessions. The passages which he quotes, have nothing at all to do with the subject of imputation, but were intended to define the nature of that *hereditarium vitium* which is diffused through the race. As the term original sin is used sometimes in a broader, and sometimes in a more restricted sense; sometimes as including both imputed and inherent sin, and sometimes only the latter, the Protestant has strangely confounded the two things. The early Reformed churches were anxious to guard, on the one hand, against the doctrine of some of the Catholics, that original sin consisted *solely* in imputation, without any corruption of nature; and on the other, against the idea that the hereditary evil of which they spoke was a mere disease, and not a moral corruption. Hence we find the assertion reiterated, that this *hereditarium vitium*, is verè peccatum. But never, that imputed sin is verè peccatum. One might as well assert, that, as the sanctification of the heart, or inherent righteousness wrought by the Spirit of God, is truly of a moral character, therefore Christ's imputed righteousness is so too.

In danger of utterly wearying the patience of our readers, and proving to them the same thing for the twentieth time, we must be allowed to make a few more quotations in support of the position which we have assumed. That is, to prove that imputation does not include the transfer of moral character; that in the case of Adam there is a sin, which, by being imputed to us, renders us forensically guilty, but not morally; as in the case of Christ, there is a righteousness, which, by being imputed to us, renders us judicially, but not morally righteous. One would think that enough had been presented, in our former article, abundantly to establish this point. The declaration of Owen, however, that, "*To be alienae culpae reus, MAKES NO MAN A SINNER,*" passes for nothing. His affirming that, "Nothing more is intended by the imputation of sin unto any, than the rendering them justly obnoxious unto the punishment due unto that sin. As the not imputing of sin is the freeing of men from being subject or liable to punishment," produces no effect. In vain, too, does Tuckney say, in one breath, that it is blasphemous to assert that the imputation of our sins to Christ, or his righteousness to us, conveys the moral character of either, and in the other, that we

are accounted righteous through Christ in the same manner that we are accounted guilty through Adam.

Let us see, therefore, whether we can find any thing still plainer on the subject.

Turretin, vol. ii. p. 707, after stating that imputation is of two kinds, 1st, where something is laid to a man's charge which he himself performed, and 2d, where one is regarded as having done what, in fact, he did not perform, infers from this, that to impute "is a forensic term, which is not to be understood physically of infusion of righteousness (or unrighteousness) but judicially and relatively." "*Unde colligitur vocem hanc esse forensem, quae not est intelligenda physice de infusione justitiæ, sed judicialiter et relative.*"

Immediately after, in answer to the objection that if a thing is only putative, it is fictitious, he says, the conclusion is not valid: "*Cum sit res non minus realis in suo ordine scilicet juridico et forensi, quam infusio in genere morali seu physico.*" Again, p. 715, *"*Justitia inhærens et justitia imputa, non sunt sub eodem genere, Illa quidem in genere relationis, Ista vero sub genere qualitatis.*" Whence he says, the same individual may be denominated just or unjust, sub diversa *exsist.* "For when reference is had to the inherent quality, he is called a sinner and impious, but when the external and forensic relation is regarded, he is pronounced just in Christ. It is true indeed, no one can be called inherently just by the righteousness of another, because if it be inherent it is no longer another's. Yet he can, by imputation, be declared *justified.*" Again, same page, "When God justifies us on account of the imputed righteousness of Christ, his judgment is still according to truth, because he does not pronounce us just in ourselves subjectively, which would be false, but in another imputatively and relatively, which is, in the strictest sense, true."

Now, in all these cases, if language be capable of expressing ideas, it is most distinctly asserted that imputation is a forensic term; that the act which it expresses does not affect the moral character, but the legal relation of those concerned; that imputed sin and imputed righteousness do not come sub genere qualitatis, but, sub genere relationis. Hence Turretin says, p. 715, "Christus propter imputatum ipsi nostrum peccatum,

* Having already shown that, according to Turretin and other Calvinists, the nature of imputation is the same, whether spoken of in reference to sin or righteousness, such passages are perfectly *ad rem*.

non potest dici peccator, quod importat corruptionem inhærentem."

On p. 716, the following passage occurs: "Ut inobedientia Adami vere nos peccatores constituit per imputationem,* (a declaration which will be seized upon with both hands; but hear the whole). Ita et justitia Christi vere nos justificat imputative. Ita *imputatum* bene opponitur *inhaerenti*, sed non *vero*, quia non fingimus imputationem, quae consistat in mera opinione et juris fictione, sed quae maxime realis est et vera, SED ISTA VERITAS EST IMPUTATIONIS, NON INFUSIONIS, JURIDICA, NON MORALIS." We shall forever despair of proving any thing, if this does not prove that imputation, according to Turretin, at least, does not involve the transfer of moral character. The imputation of the disobedience of Adam constitutes us sinners, and the imputation of the obedience of Christ constitutes us righteous. Now in what sense? Ans. JURIDICALLY, NOT MORALLY.

There are many passages in the old authors which distinctly assert the absurdity and impossibility of such a transfer of moral character, as the ancient and modern opposers of the doctrine of imputation charge them with believing. Turretin, p. 711, in proving that we are justified by the righteousness of Christ, which is ours, "non utique per inhaesionem, sed per imputationem," gives, among others, the following reasons, 1. "Quia actus unius non potest fieri plurium, nisi per imputationem." (It cannot become theirs by transfer, or infusion, it can only, on some ground of union, be laid to their account.) 2. "Quia *κατακριμα* (Rom. v. 18,) cui opponitur *δικαιωσις ζωης*, non est actus physicus, sed forensis et judicialis." That is, as the act by which we are constituted, or declared guilty on account of Adam's sin, is not a physical act rendering us morally guilty; so our justification, on account of the righteousness of

*Some may say here is a direct contradiction. Imputation constitutes one truly a sinner, yet just before, our sin being imputed to Christ does not render him a sinner. And so there is a point-blank contradiction. Exactly such an one as the Protestant says he has a thousand times charged on old Calvinists, and which he, or any one else, may charge on any author in the world, if you take his words out from their connexion, and force on them a sense which they by themselves may bear, but which was never intended. To any man who thinks a moment on the subject, there is no contradiction. Imputation of sin constitutes us sinners in one sense, but not in another; in the eye of the law, but not morally. Thus Paul says that Christ, though he knew no sin, was made sin, (i. e. a sinner.) As much of a contradiction, as in the passages before us.

Christ is not a rendering us formally or subjectively righteous. In each case the process is forensic and judicial. And immediately after he quotes the following passage from Bellarmin, as containing a full admission of the doctrine of imputation: "*Peccatum Adami communicatur nobis eo modo, quo communicari potest quod transit, nimirum per imputationem.*" Sin, therefore, cannot pass by transfer. To this passage from the Catholic Cardinal, Turretin subjoins the remark, that it cannot be inferred from the fact, that we are also rendered sinners and liable to condemnation by the corrupt nature which we inherit from Adam, we are also justified by our inherent righteousness communicated by Christ in regeneration; because the apostle did not mean to teach that the cases are parallel throughout, though they are, as far as imputation is concerned. This is the point of difference to which we have already referred. On the same page we have the declaration, "*Quod est inhaerens opponitur imputato.*" And on the opposite, Christ is our righteousness before God, "*non utique inhaerenter, quia justitia unius ad alium non potest transire, sed imputative.*" It follows too, he says, from 2 Cor. v. 21. "*Eo modo nos effici justitiam Dei in ipso, quo modo factus est pro nobis peccatum. At Christus factus est pro nobis peccatum, non inhaerenter aut subjective, quia non novit peccatum, sed imputative, quia Deus ei imputavit peccata nostra.*"

In every variety of form, therefore, is the idea of transfer of moral character denied and rejected as impossible and absurd, and the assertion that it belongs to the Calvinistic doctrine of imputation treated as a calumny. Turretin, towards the close of his chapter on the imputation of Adam's sin, in speaking of some, who on certain points agreed with Placcæus, says, that as to this, they do not depart from the common opinion. This, he states, was the case with Amyraldus, "*qui fuse probat peccatum alienum posse juste imputari iis qui cum authore aliquo vinculo juncti sunt, licet culpam non participant.*" Here then is a distinct assertion, that imputation does not imply a participation of the criminality of the sin imputed. In this case the word *culpa* is used in its moral sense. In proof of his assertion, Turretin quotes such passages as the following:—"*Ex eo clarum esse potest, quomodo Apostolus intelligat doctrinam justificationis, nempe quod ut condemnatio qua condemnatur in Adamo, non significat qualitatem inhaerentem sed vel obligationem ad poenam, vel obligationis illius declarationem a potestate superiore; Ita justitia qua justificamur in*

Christo, non sit etiam qualitas inhaerens, sed vel jus obtinendæ in judicio divino absolutionis, vel absolutio ipsa a iudice."

We have taken our extracts principally from Turretin, because we thought a clearer view would be presented, by a comparison of various statements from the same author, than by disjointed declarations from several. We have pursued this course, the rather, because the Spectator does not pretend that Turretin differs from common Calvinists in his views on this subject. They themselves quote him as holding, what they consider the old Calvinistic scheme, and endeavour to show from his writings, that we have erred in our understanding and exposition of the point under discussion. He is an authority, therefore, to which, as to the question of fact, they will cheerfully bow. It would be easy, however, to multiply quotations to almost any extent from the whole range of standard Calvinistic writers in support of the views which we have presented. A very few by way of example, will suffice. MARK, who has ever been considered as one of the most thorough and consistent theologians of the old school, in his *Historia Paradisi Illustrata*, has a chapter on imputation, in which, as well as in his *System of Theology*, the doctrine is presented precisely as we have exhibited it. According to him, the union, which is the ground of the imputation of Adam's sin—is that of representation, he being the common father and representative of the race. In his introductory paragraph he says, he proposes to speak, "*de omnium naturalium posterorum representatione in Adamo ut cum communi parente et foederis capite.*" p. 753. In Rom. v. 12, he says, we are taught the doctrine of imputation because all men are said "*to have sinned in Adam.*" This sinning in Adam, however, according to him, is asserted, not on the ground of a mysterious personal union—but "*Peccatum omnibus tribui actuale in eo uno homine Adamo, eos repræsentante.*" (The same doctrine is taught in the passage, he says, though it may be rendered *eo quod*, or *quandoquidem*.)

The analogy between the imputation of Christ's righteousness and the sin of Adam, is repeatedly and strongly asserted. An analogy so strict, as far as imputation is concerned, that all the difficulties "*tum exceptiones, tum objectiones,*" which are urged against the one, bear against the other; whether they be derived "*a Dei justitia et veritate, ab actu et personæ Adamicæ singularitate, ex sceleris longe ante nos præterito tempore, ex posterorum nulla scientia vel consensione in illud, ex non imputatis aliis omnibus factis et fatiis Adami,*" or from

any other source. Hence, he says, there is the greatest ground of apprehension, ("metus justissimus sit,") if the one be rejected, the other will be discarded also. And, therefore, "mirandum æque quam dolendum est," that some, (Placæus and his followers) bearing the name of Reformed Theologians, should "sub specie curatioris attentionis et majoris cujusdam sapientiae," revive these very objections, which, in his apprehension, the orthodox had answered "tam solide et late," against the Socinians and Remonstrants. "Quod ne serpat latius ad ecclesiae patriæque totius novam turbationem et Pelagianismi importunam reductionem, faxit pro sapientia et bonitate sua Deus!"*

In direct opposition to the Protestant's assertion, that "Old Calvinists did not make two sins, first Adam's sin, and secondly original sin (depravity) as resulting from it," he, in common with all the Reformers, almost without exception, and the whole body of the reformed, constantly make the distinction between imputed sin and inherent corruption, maintaining that the latter could not be reconciled with God's justice, without the admission of the former. "Whatever is said," he remarks, "of a natural law, according to which corrupted Adam should beget a corrupt posterity, as a wolf begets a wolf, and a diseased man diseased children; and of no one being able to communicate to another what he has not himself, &c. it is all utterly vain, unless the JUDICIAL imputation of Adam's act be admitted." "Id omne, absque admissa judiciali imputatione Adamici facti, vanissimum est." p. 756. And on the preceding page, he complains of Placæus as "not admitting imputation as the antecedent and cause of native corruption flowing from it." And adds, "Enim vero si ipsa Adami transgressio prima nos non constituit damnabiles, nec corruptio nativa pro poena illius in nobis debet haberi, sed ob Adami peccaminosam similitudinem tantum rei coram Deo simus aut fiamus, jam revera imputatio illa tollitur." The idea, therefore, that we are guilty, i. e. exposed to condemnation, because of our sinful likeness to Adam merely, which the Protestant represents as the true Calvinistic doctrine, is expressly rejected. This view

* We presume our brethren will consider this as another specimen of the *ad invidiam* argument. Though we question whether the idea entered their minds, that their making Owen assert that those who held our doctrine were pretty near Socinianism, was any thing of the like nature. We do not object to their remark, for we are not, as we think, quite so sensitive as they are.

of the judicial imputation of Adam's sin, as the cause and ground of innate corruption, is not a later addition to Calvinism, as has been inconsiderately asserted, but was taught by Calvin himself, and almost all his brother reformers. Calvin says, "*Deum justo judicio nobis in Adamo maledixisse ac voluisse nos ob illius peccatum corruptos nasci, peccasse unum, omnes ad poenam trahi,*" &c. It is by the just judgment of God, therefore, according to Calvin, and as a punishment for Adam's sin, that we are born corrupt. To the same effect Beza speaks of the "*corruptio, quae est poena istius culpae imposita tam Adamo quam posteris.*" And Martyr strongly asserts, "*profecto neminem esse qui ambigat, peccatum originale nobis infligi in ultionem et poenam primi lapsus.*"

This view, as already stated, is not confined to Calvinists. The Augsburg confession, as quoted above, clearly expresses it. And further, the standards of the Lutheran Church assert that, "*Justo Dei judicio (in poenam hominum) justitia concreata seu originalis amissa esset,*" by which defect, privation, or spoliation, human nature is corrupted. See Bretschneider, vol. 2. p. 33. This writer immediately adds, the same sentiment is contained in the assertion of the Apology I. p. 58. "*Defectus et concupiscentia sunt poenæ, (des Adamischen Vergehens, von dem die Rede ist.)*" Melancthon held the same doctrine. "*Melancthon betrachtete auch den Verlust des Ebenbildes und des Entstehen der concupiscentia als Strafe für Adam's Vergehen.*" And in the next page he quotes from his Loci Theolog. the following passage, "*Revera autem perpetua Ecclesiae sententia est, prophetarum, apostolorum et scriptorum veterum: peccatum originis non tantum esse imputationem, sed in ipsa hominum natura caliginem et pravitatem.*"* Here we have the common view to which we have so often referred, original sin includes both imputation of Adam's sin, and inherent depravity. Bretschneider himself says expressly, that according to the Schmalkald Articles and the Form of Concord, "*Beides, das Vergehens Adams sowohl als das dadurch entstandene Verderben selbst Ursache der Strafe sey.*" "*Both Adam's transgression, and the corruption thereby occasioned, is the ground of punishment.*" Here, "*are two sins—first Adam's, and secondly depravity resulting from it.*"

We refer to this expression of opinion by the early Reformers, to show that not merely Calvinists, but Lutherans also,

* Loci Theologici, p. 86. Detzer's edition, 1828.

held the doctrine of imputation as we have exhibited it. That they held the doctrine cannot be denied, and the way in which they understood it, is plain, from their calling imputation a forensic or judicial act, a declaration of one as a sinner in the eye of the law, in opposition to his being rendered so in a moral sense; precisely as justification is a rendering just legally, not morally. The same thing is plain from the illustrations of the subject, with which their works abound—illustrations borrowed from the imputation of our sins to Christ, of his righteousness to us, of parents' sins to their children, &c. and finally from the constant representation of inherent, innate depravity, as a penal evil. If penal, of what is it the punishment? Of Adam's sin. Then, if this sin be morally ours, they taught that men are punished with moral depravity for being morally depraved—they assumed the existence of corruption, to account for its existence! All becomes plain, if you will allow these men to mean what they say they meant, viz. that in virtue of our union with Adam as our common father and representative, his offence is judicially regarded (not physically rendered) ours, and on the ground of its imputation to us, (i.e. of its being judicially laid to our account,) the penalty came on us as well as on him; hence the loss of original righteousness and corruption of nature, are penal evils.

This, we are persuaded, is the common Calvinistic doctrine on this subject. The Protestant blames us for being so confident as to this matter. We *are* confident; and to such a degree, that we are willing to submit to all the mortification arising from the exposure of ignorance, where ignorance is most disgraceful, viz. of one's own long cherished opinions, if either the Protestant or Spectator will accomplish the task as to the point in debate. Let it be recollected what that point is: Does the doctrine of imputation, as taught by old Calvinists as a body, include the ideas of "literal oneness" and transfer of moral acts, or moral character? Prove the affirmative of this, and we stand ready to confess ignorance, and to renounce old Calvinism. As both the Protestant and Spectator have made the attempt, and repeated it, without, in our judgment, with modesty be it spoken, throwing the weight of a straw's shadow into the opposite scale, our confidence, to say the least, is not weakened. We make this remark in no overweening spirit. But having been thus taught the doctrine in question, on our mother's knees—having heard it thus explained from the catechism and pulpit all our lives,—to have it now asserted, "you

know nothing of the matter; the true doctrine includes impossibilities and absurdities (and blasphemies too) of the most monstrous kind," takes us not a little by surprise, and finds us not a little incredulous.

Let us, however, for a moment see what are the most plausible grounds on which their allegations rest. The Protestant, indeed, tells us, "he has not thought it his duty to launch into the dispute itself about imputation," but intended to make only "a few observations." In these observations he does not deny that the exhibition, given in the Repertory, of the views of Turretin, Owen, &c. is correct. He says, indeed, these writers contradict themselves, but that they taught as we have represented them to do, he admits. For he has not said a word to rebut the positive declarations, which we adduced from their writings, but questions their competency as witnesses, as to what Calvinism is. If, therefore, we had no other opponent in this discussion, we assuredly should not have thought it necessary to say another word on the subject, until he had so far condescended as to show, either, that Turretin, Owen, De Moor, Tuckney, and the French Synod of 1645, were not Calvinists, or that we had misapprehended or misstated their views.

He expresses great surprise at our appealing to such authorities. "I confess," he says, "this mode of establishing the reviewer's opinions, struck me with not a little surprise. What? A *Presbyterian*, and leave the Westminster confession out of view?" Again, "But why did he not go to the *standards* of the Calvinistic churches, instead of Turretin and Owen? As he has not done it, I must do it for him." p. 159. The answer to all this, is very easy. The point in debate is not, whether Calvinists held the doctrine of imputation, for this is not denied; but, how did they understand it? This question is not to be decided by appealing to the old confessions, because in them we find the mere assertion of the doctrine, not its explication. They tell us that "original sin includes the guilt of Adam's first sin;" the question is, what does this mean? The Protestant and Spectator say it means one thing; we say it means another. Who is to decide? One would think the original framers, adopters and expounders of these confessions—the very persons to whom we appealed—and whose testimony the Protestant so disrespectfully rejects. But if the framers of an instrument are not to be permitted to tell us in what sense they meant it to be understood, we know

not where to go for information. We were very much surprised to find even the Spectator saying, that from our silence with regard to their reference to the Westminster Catechism, they supposed we meant tacitly to admit our dissent from the doctrine of imputation, as taught by the Westminster divines, p. 163. This remark is the more singular, as the very point in dispute was, in what sense those divines and Calvinists generally held the doctrine. It would have been strange indeed to admit our dissent from the very men with whom we were labouring to prove we agreed. Besides, in introducing the testimony of Tuckney, p. 445, we stated that he was a member of the Westminster Assembly, and of the committee to draft the Confession of Faith, and the author of a large part of the Catechism, and therefore, "a peculiarly *competent witness as to the sense in which our formularies mean to teach the doctrine of imputation.*"*

But the Protestant thinks we had very good reasons for not appealing to the old confessions. "What? A *Presbyterian*, and leave the Westminster confession out of view? Why this? was the spontaneous question. For a reason plain enough. The reviewer recollected the answer he used to give, when a child, to a *catechetical* question, viz. *Sinned in him and fell with him in his first transgression.* Indeed? Sinned *in* him? Then there is something more than *putative* sin; for here Adam's sin is *our* sin, and his guilt is *our* guilt," and so on, p. 159. We shall endeavour to answer this seriously. What do our standards and old Calvinists generally, mean when they say, "All mankind sinned *in* Adam?" The expression obviously admits of two interpretations; the one, that which the Protestant and Spectator would put upon it, viz. that in virtue of a "literal oneness," all mankind really acted

* On the same page, the Spectator says of us, that notwithstanding our tacit acknowledgment of dissent from Calvin and the Westminster Divines, "Still they maintain that the doctrine, as they hold it, was the real doctrine of the reformed Churches, though they acknowledge that Doederlin, Bretschneider, and other distinguished writers on theology, are against them on this point." If the Spectator will turn to the passage, p. 438, to which he refers, he will find that we make no such acknowledgment. We were speaking, not of the "Reformed churches," but of "Augustine and his followers." It was to the latter, we stated, these writers attributed the idea of literal and personal oneness, between Adam and his posterity—not to the Reformed Churches. So far from it, they expressly distinguish the theory of Augustine from that of federal union, which they say prevailed among the Reformed. We know of no "distinguished writer on theology" who maintains the ground assumed in the Spectator, in reference to the opinions of the great body of Calvinists.

in him—his act was literally our act. The other proceeds on the principle of representation; we acted in him as our representative. This latter interpretation is at least possible. First, because it is a very familiar mode of expression. Nothing more common. Every monarch is said to do what his representatives do. "The good people of the United States, in Congress assembled." Were they ever thus actually assembled? Are not the people said to do every thing, that is done in their name? Good, says the Protestant, but we never appointed Adam our representative. True. But this bears on the justice of his being so constituted and so acting; not on the propriety of saying "We sinned *in* him," on the supposition of his being our representative, which is the only point now at issue. Common usage, then, bears out this interpretation. Secondly, biblical and theological usage does the same. The apostle says, "Levi paid tithes *in* Abraham." Again, Paul says, in reference to this subject, *ἐν ᾧ πάντες ἡμαρτορ*, which a multitude of commentators, Pelagian, as well as others, render "in whom all sinned." Do they all hold the doctrine of literal oneness with Adam? Does Whitby, who maintains the words will admit of no other rendering, understand them as expressing this idea? Besides, when the Bible says we died with, or in Christ—are raised in him—do they mean we actually died when he died, and rose when he rose?

The interpretation, therefore, which we put on the phrase in question is possible. But, further, it is the only interpretation which, with a shadow of reason, *can* be put upon it in our standards. First, because, times without number, their authors, and the theological school to which they belonged, expressly declare this to be their meaning—and secondly, because their illustrations prove it. Yet the Spectator, p. 168, says, "The oneness described by Turretin is a literal oneness, not something resulting from stipulation or contract." We are filled with wonder, that such a declaration should come from such a source. They had before attributed the same doctrine to our standards. Had they been *Presbyterians*, and learnt the catechism, they never could have made such an assertion. "The COVENANT being made with Adam, as a public person, not for him only, but for his posterity, all mankind descended from him by ordinary generation, sinned in him and fell with him in his first transgression."* If English

* Larger Catechism.

be any longer English, this means, that it was as our representative—as a public person we sinned *in* him—in virtue of an union resulting from a covenant or contract. Let it be noted that this is the *only* union here mentioned. The bond arising from our natural relation to him as our common parent, is not even referred to. It is neglected, because of its secondary importance, representation being the main ground of imputation; so that when representation ceases, imputation ceases, although the natural bond continues. Let us now hear Turretin, who holds “this literal oneness.” “Adamus duplici isto vinculo nobiscum junctus est; 1. *Naturali* quatenus Pater est, et nos ejus filii; 2. *Politico* ac *forensi* quatenus fuit princeps et caput repræsentativum totius generis humani.” This is a formal, precise definition of the nature of the union. Is there any thing mysterious in the bond between parent and child, the representative and those for whom he acts? “The foundation, therefore,” he continues, “of imputation, is not merely the *natural* connexion which exists between us and Adam, for were this the case, all his sins would be imputed to us—but *principally* the *moral* (not physical; just above it was called *political*) and *federal*, on the ground of which God entered into covenant with him as our head. Hence in *that sin*, Adam acted not as a private, but a public person and representative, &c.” p. 679. Here, as before, it is a “oneness” resulting from contract which is made the ground of imputation—the *natural* union is frequently not mentioned at all. Thus, p. 689, in stating in what sense we acted in Adam, or how his act was ours, he says, it is “repræsentationis jure.” Again, p. 690, “Although, after his first sin, Adam did not cease to be our head *ratione originis*, yet he did cease to be our representative head *relatione fæderis*.” And therefore, the ground of imputation no longer existed. Thus *Marck* says, as quoted above, “All men sinned in Adam “*eos repræsentante*.” Again, in his *Medulla*, p. 159, “*Justissima* est autem hæc imputatio, cum Adam omnium fuerit *parens*, coll. Exod. 20, 5, ‘visitans iniquitatem patrum super filios,’ &c. et præterea fœderaliter omnes repræsentaverit.” The *natural* connexion with Adam is, therefore, the relation between parent and child. All mankind, says Fisher, in his exposition of the catechism, “descended from Adam by ordinary generation, were represented by him as their covenant head, and THEREFORE sinned in him.” “Qui enim actu nondum fuimus, cum Adamus peccaret, *actu quoque peccare non potuimus*.”

Wenderline, (a strict Calvinistic Hollander) *Christiana Theologia*, p. 258. It is just, however, he says, that Adam's sin should be imputed to us, i. e. considered ours; "Quia Adam totum quoque humanum genus representavit."

Now for some of the illustrations of the nature of this union. First, we were *in* Adam, as we were *in* Christ, the act of the one is ours, as the act of the other is. So Turretin repeatedly, p. 689. As the act of Adam is ours, *repræsentationis jure*, sic justitia Christi est actus unius, and yet ours, on the same principle. Again, Quamvis non fuerimus (in Adamo) actu—yet being in him as a father and representative, his act was ours—Ita quamvis non fuerimus actu in Christo, still, since he died *for* us, his death is virtually our death. "Ergo ut in Christo satisfecimus, ita et in Adamo peccavimus." Again, we were in Adam as Levi was in Abraham, p. 687. Was this literally?

It is surely unnecessary to dwell longer on this point. The Spectator, indeed, tells us that, according to the old writers, "Adam's posterity, 'were *in* him as branches in a root,' 'as the members are in the head.'" Well, what does this mean? Literal oneness? Surely not. Does every writer who speaks of a father as the root of his family, hold to the idea of a "literal oneness" between them. You may make as little or as much as you please out of such figurative expressions, taken by themselves. But by what rule of interpretation they are to be made to mean directly the reverse of what those who employ them tell us they intend by them, we are at a loss to divine. It must be a strange "literal oneness" which is founded on the common relation of parent and child, or of representation. Yet these are the only bonds between us and Adam which Turretin acknowledges, and of these the former is comparatively of so little importance, as very commonly to be left out of view entirely, when speaking on the subject.

But we must hasten to another point. The main dependence of the Spectator, in his attempt to prove our departure from the old Calvinistic system, is on the use of the word "ill-desert." But words, he tells us, p. 321, are nothing. Let us have ideas. We said, the ill-desert of one man cannot be transferred to another. Turretin says, "The ill-desert of Adam is transferred to his posterity." Admitted, freely. Is not this a direct contradiction? Not at all. Turretin says, on one

* Zanch. Epist. quoted and approved by Leidecker, *Fax Veritatis*, p. 444.

page, "Imputation of sin does not constitute one a sinner,"* on the very next, "The imputation of Adam's sin does constitute all men sinners." Is there any contradiction here? So the Protestant would say: but there is none. Let language be interpreted, not by the tinkling of the words, but by the fair and universal rules of construction. Imputation does render a man a sinner, in one sense, and not in another—judicially, not morally. So justification renders a man just in the eye of the law, but not inherently. How often may the same verbal proposition be, with equal propriety, affirmed or denied. How obvious is it, that the same man may, at the same time, be pronounced both just and unjust, sub diversa *excessu*. This is an evil—an ambiguity in the sense of terms, which pervades all language, and which subjects every writer to the charge of contradicting himself and every body else, any one may take a fancy to place in opposition to him. The word *guilt* is as ambiguous as the word *sinner*. It is sometimes used in a moral, at others in a legal sense; and so is the word *ill-desert*. We used it in the former, Turretin in the latter. These are points to be proved. As to the first, viz. that we used the word *ill-desert* in its moral sense, it is plain, if from no other fact, at least from this, that the Spectator so understood it, so understands, and so urges it. He, therefore, at least, must be satisfied. It is plain, too, from this fact, that we, (in the history of Pelagianism) interchanged it with the phrases "moral acts" and "moral character," in a way clearly to evince that we employed them as equivalent expressions. And the Spectator quotes them, as meaning precisely the same thing. That this was our meaning, is still plainer, if possible, from the fact, that in the long discussion of the nature of imputation, the word *ill-desert* does not occur at all. Seeing the confusion of ideas which prevailed, we endeavour to prevent all cause of stumbling, by avoiding an ambiguous word, and by repeating, we fear to weariness, that it was "moral acts," "moral character," "moral turpitude," the transfer of which we denied; and so again the Spectator understood us. The difficulty is, not that they have mistaken our meaning, but that they misunderstand Turretin. All we have to prove, is that they consider Turretin to use the word *ill-desert* in a moral sense, as equivalent to moral turpitude, or moral character; and secondly, that in this they commit an obvious mis-

* So Owen, "To be *culpa aliena reus* makes no man a sinner."

take. If we establish these two points, we shall be in clear day again. As to the first, it hardly needs proof, for it is the very point they have from the beginning been labouring to establish—viz. that imputation conveys the moral character of the act imputed. On page 165, they ask, “What then *was* our sin in Adam? It was, as Turretin tell us, in a passage quoted above, (*commune peccatum, communis culpa*) ‘a sin, a criminality *common* to Adam and his whole race.’ But they all affirm, that it was ‘*vere peccatum*,’ ‘*truly sin*,’ AS TRULY SO AS ARE ANY OF OUR PERSONAL, I. E. ACTUAL TRANSGRESSIONS.”*

Now as to the second point, viz: that Turretin and other Calvinists do not use the words *guilt, demerit, ill-desert, &c.* as the Spectator understands them, in a moral sense, we have already proved it, and might abundantly prove it again, because they expressly, repeatedly and pointedly affirm the contrary. Thus, when he says, “We are constituted truly sinners by the imputation of Adam’s sin,” he tells us as plainly as language permits, in what sense, “*ISTA VERITAS EST IMPUTATIONIS, NON INFUSIONIS, JURIDICA, NON MORALIS.*” The sin of Adam is a *common* sin. In the Spectator’s sense or ours? Let Turretin answer. The act of Adam is universal (or common) representationis jure—quia individuum illud universum genus humanum representavit. Sic Justitia Christi,” is common on the same ground and in the same way, p. 689. Again, To impute is a forensic term, meaning to set to one’s account, “non est actus physicus, sed forensis et judicialis;” it is to render one a sinner in the eye of the law, not morally—as the imputation of righteousness renders legally; and not inherently just. Alas! how often must this be said? Again. Imputed sin is constantly opposed to inherent. The one comes under the category of *relation*, the other under that of *quality*—one affects our legal standing, and the other our moral character. See above.

We might prove the point in hand, 2dly, from the illustrations which he gives of the subject. These illustrations are drawn from the imputation of Christ’s righteousness to us, of our sins to Him—of those parental sins, which are visited on children, &c. Take two passages in addition to those already quoted. “As the righteousness of Christ, which is one, can yet be communicated by imputation, to an innumerable mul-

* These capitals are ours.

titude; and as the guilt of those sins of parents which are imputed to their descendants, is one and the same, which passes upon all; so nothing prevents the guilt of Adam's sin being one and equal, which passes on all men." p. 690. The guilt of Adam passes, therefore, as the righteousness of Christ does, and as the guilt of those parental sins which are imputed to their children. Now, if any sane man will maintain that the righteousness of Christ, according to Turretin, is rendered morally ours; or, more monstrous still, that the moral turpitude of parents is transferred to their children—then we shall leave him in undisturbed possession of his opinion. Again, to the same effect, p. 689. "It is inconsistent with divine justice that any should be punished for a sin foreign to him, *foreign* in every sense of the word; but not for a sin, which, although it be foreign *ratione personæ*, is yet *common* in virtue of representation or some bond of union, by which its guilt may involve many—for, that this may justly happen, the threatenings of the law, and the judgments by which they are executed, and the example of Christ, to whom our sins were truly imputed, demonstrate." Here, then, notice, first, in what sense Adam's sin is a *common* sin, viz. in virtue of union with him as our representative and parent; and secondly, that as his guilt involves us, so the guilt of parents involve their children, (*when their sins are imputed to them*), and so our guilt involves Christ. Now will not the Spectator frankly admit that the guilt, the demerit, the ill-desert of which Turretin speaks as being transferred—is not moral character or turpitude—but legal responsibility—such as exists between a sponsor and him for whom he acts—a surety and debtor—Christ and his people—an obligation to suffer—a *dignitas pænæ* arising out of the legal relations, and not out of the moral character of those concerned? Will they, or *can* they, charge the greatest and holiest men of the Church with holding the blasphemous doctrine, that Christ was rendered morally a sinner, by the transfer of our sins?

We should have to go over the whole ground anew, were we to exhibit all the evidence, which we might adduce, to prove that Turretin and old Calvinists generally, do not use the words guilt, demerit, ill-desert in a moral sense. If they do, then they held the transfer of moral character; admit the validity of all the objections of their opponents; acknowledge as true, what they pronounce to be as absurd and impossible, as to be wise with another's wisdom, honest with another's integrity,

or comely with another's beauty; they maintain the communication of that which they declare to be "as inseparable and incommunicable as any other attribute of a thing or its essence itself." Into such a maze of endless self-contradiction and absurdity do we necessarily involve them, when we insist on interpreting their language, out of its connexion, according to our own preconceived notions—insisting upon it, that because we are accustomed to attach the idea of moral pollution to the words guilt, sinner, demerit, they must have done so too. Accordingly the Protestant has nerve enough to say, for the thousandth time—that all these men are travelling a perpetual round of self-contradiction—affirming and denying, in rapid succession, precisely the same thing. But what, let us ask, is the use of the "new exegesis," (*sensus communis redidivus*;) if all its principles are to be trampled under foot—if a writer, instead of having his language explained agreeably to the *usus loquendi* of his age and school—to his own definitions, explanations, and arguments, and in accordance with his own system and the nature of the subject—is to be made, without the slightest necessity, to use terms in the sense in which we may happen to be accustomed to employ them? What kind of reasoning, for example, is this, To be truly a sinner, is to have a sinful moral character. Turretin says, we are rendered truly sinners by imputation of sin—ergo—Turretin taught that imputation of sin conveys a sinful moral character. Q. E. D.? Or this: To be truly righteous, is to have a righteous moral character, (i.e. a moral character conformed to the law.) Calvinists say, we are constituted truly righteous by the imputation of righteousness—ergo—imputation conveys moral character. Q. E. D.? Yet here is the concentrated essence of sixty pages of argumentation. And what does it amount to? to a very ingenious specimen of that kind of syllogism in which the major proposition includes a *petitio principii*. In assuming that the terms "sinner" and "righteous," are used in a moral sense, the very thing to be proved is taken for granted. Against this assumption old Calvinists constantly protest, and state with tiresome frequency, that they use these words as they occur in the Bible—in courts of law, and a thousand times in common life, not in a moral, but in a legal or forensic sense; that to be legally a sinner is one thing, and morally so, another—to be legally righteous is one thing, and morally so, another. If our brethren, however, will have it, that because the terms, in their opinion, should always include the idea of

moral character, therefore old Calvinists do in fact so employ them, we venture to predict they will stand very much alone in their opinion.*

But it is high time to draw this article to a close. There are properly two questions involved in this discussion. The one relates to the nature of imputation: Does it include the ideas of literal oneness and transfer of moral character? The other: Supposing these ideas not to belong to the doctrine, how far is there any real difference of opinion between, those who hold the doctrine and those who reject it? The Spectator says, the difference is merely verbal—we think it real and important. There is, however, a measure of truth in their assertion. For it has happened here, as it is wont to happen in such cases, men often violently denounce a doctrine, in one breath, and in the next assert radically the same idea. Thus Bellarmine denied, with singular vehemence, the imputation of Christ's righteousness, and yet comes out with the doctrine so fully and plainly that Tuckney affirms, neither Luther nor Calvin could have presented it with more precision and distinctness. And

* The passages quoted from Calvin by the Spectator, p. 165, are of a different character, though quite as little to the purpose. When Calvin uses the expression, "*acsi nulla nostra culpa periremus*," the Spectator understands him as saying that Adam's sin was properly our sin. They ask, "What then was our sin *in* Adam," and answer, "They (i.e. old Calvinists) all affirm it was truly sin—as truly so as are any of our personal, i.e. actual transgressions. It is "*nostra culpa*," "our criminality," says Calvin." Now Calvin says no such thing. He does not say that Adam's sin was our sin: "*Sunt qui contendunt*" he says, "*nos ita peccato Adæ perditos esse, acsi nulla nostra culpa periremus, ideo tantum quasi ille nobis peccasset.*" "There are some who contend that we are so destroyed by the sin of Adam, as that we perish without any criminality of our own—as though he *only* sinned for us." These "some" were the Catholic divines with whom he was in constant opposition, who taught that original sin consisted in the imputation of Adam's sin solely; that there was no depravity of nature. This it is he denies—we do not perish on account of that sin solely, without being personally depraved. This too, he thinks the apostle denies, when he says: Rom. v. 12. "Since all have sinned" i.e. all are corrupt. "*Istud Peccare, est corruptos esse et vitiatos. Illa enim naturalis pravitas quam é matris utero afferimus, peccatum est.*" Calvin, therefore, is speaking of one subject, and the Spectator applies his words to another. We have adverted to this point already, and clearly shown that Calvin taught we are condemned, both propter peccatum alienum, and propter improbitatem, which is in our own hearts. So in Ezek. xviii. 20, he says, "*Si quaeratur causa maledictionis, quæ incumbit omnibus posteris Adæ, dicitur esse alienum peccatum, et cujusque proprium.*" The ground of our condemnation is peccatum alienum, as well as, peccatum cujusque proprium. Two sins—imputed and inherent.

Turretin quotes him as stating the doctrine of the imputation of Adam's sin, to his entire satisfaction. Such things still happen. We question whether any man since the days of Augustine has stated the latter doctrine in stronger terms than Dr. Hopkins, in the passage quoted above; yet he rejects the doctrine. That Adam is our federal head and representative, and his disobedience is our disobedience, he admits, and this is the whole doctrine. So, too, our New Haven brethren revolt at the idea of representation, and of our being included in the same covenant with Adam, and yet tells us, "Adam was not on trial for himself alone," but also for his posterity. How one man can be on trial for another, without that other standing his probation in him—falling if he fall, and standing if he stand—we cannot conceive, and happily, it is not for us to explain. Though the opposers of such doctrines, driven by the stress of truth, do thus occasionally come out with the admission of what they are denying, still, we cannot thence infer that there is no real difference, even as to these very points, between them and those whom they oppose. We should err very much if we were to conclude from the fact, that Bellarmine states so clearly the doctrine of the imputation of righteousness, that, he agreed with Luther and Calvin, on the subject of justification. The case was far otherwise. He retained his idea of inherent righteousness, and moral justification, and sapped the foundation of the cardinal doctrine of the Christian system—justification on the ground of Christ's merits, to the exclusion of every thing subjective and personal. And the evils of this theory, notwithstanding his admission, by turning the confidence of men from Christ to themselves, were not the less fatal to truth and holiness. This is no unusual occurrence. It is a common saying, that every Arminian is a Calvinist in prayer, yet we cannot thence infer, he is really a Calvinist in doctrine. Though we are ready to admit, therefore, that at times the Spectator comes near admitting all we ask, there is still, we fear, a *hiatus valde defendendus* which continues to separate us. What the difference is, we distinctly stated in our previous article. They deny the transfer, or assumption of legal obligation or responsibility, and therefore maintain that the punishment of one man can never, under any circumstances, come upon another. We use the word *punishment* precisely as they do; it is evil inflicted on a person by a Judge in execution of a sentence, and with a view to support the authority of the law. This is the principle which they reject. A prin-

ciple, which entering, as it does, into the view of original sin as entertained by all the Reformed Churches, (for all held that the loss of original righteousness and corruption of nature were penal evils,) essential as it is to the doctrine of substitution, and, as we think, to all correct views of atonement and justification, we deem of the highest consequence to the cause of evangelical truth and piety. This is a part of the subject on which we have not time to enter, and which is entirely distinct from the task which we originally assumed: which was to vindicate ourselves from the charge of having abandoned the common Calvinistic doctrine of imputation, by proving that the doctrine was held by old Calvinists precisely as we have presented it. If after this proof and this exhibition, our New Haven brethren can intelligently say, they agree with us, we shall heartily rejoice.

Select List of Recent Publications.

PHILOLOGICAL AND BIBLICAL.

Rosenmülleri, Scholia in V. T. Pars ix. Scripta Salomonis complectens. Tom. ii. Tom. iii. Psalmos complectens. Lips. 1830.

Rosenmüller, Biblische Alterthumskunde, Band iv. Leipzig, 1830.

Winer, Grammatik des Neutestamentlichen Sprachidioms: 3te ganz umgearbeitete Ausgabe. Leipzig, 1830.

Tholuck, Commentar ueber den Römerbrief: 3te Ausg. Berlin, 1830.

The Book of the Prophet Isaiah; translated from the Hebrew; with critical and explanatory notes, and practical remarks; to which is prefixed, a Preliminary Dissertation on the Nature and Use of Prophecy. By the Rev. Alfred Jenour, Curate of Haringworth, Northamptonshire. 8vo. 2 vols. London, 1831.

Horne's Introduction. Fourth Edition. E. Littell, Philadelphia. 4 vols. 8vo.

La Sainte Bible, renfermant l'Ancien et le Nouveau Testament, avec des notes explicatives, des réflexions pratiques, et de nombreux parallèles. Par feu Thomas Scott. Deuxième livraison: épître aux Romains. Paris, prix 3 francs.

Manuel pour faciliter l'étude de l'Ecriture sainte; par J. R. Huber. Paris. 12mo.

The Mosaic History of the Creation of the World. Illustrated by discoveries and experiments derived from the present enlightened state of science, with reflections intended to promote vital and practical religion. By Thomas Wood, A. M. Lond. 2d ed.

A Greek-English Lexicon to the New Testament; translated from the Greek-Latin Lexicon of John Dawson, A. B., and considerably enlarged. To which is prefixed, An Outline of Greek Grammar, for the use of Biblical Students who have not received a classical education. By W. C. Taylor, A. M., Trinity College, Dublin. 8vo. London, 1831.

THEOLOGICAL.

Discourses on Natural and Revealed Religion: with a preliminary Inquiry, an Appendix, containing Supplemental Discourses; with notes and illustrations. By the Rev. Robert Morehead, D. D., F. R. S. E. 12mo. Edinburgh.

A View of the general Tenor of the New Testament, regarding the nature and dignity of Christ, from the various passages relating to that subject. By Joanna Baillie. London and Edinburgh, 1831.

The Divine Authority and Perpetual Obligation of the Lord's Day,

asserted in Seven Sermons, delivered in the Parish Church of St. Mary's, Islington, in the months of July and August, 1830. By Daniel Wilson, A. M., Author of Lectures on the Evidences of Christianity. First American Edition, with an Introductory Preface by the Rev. Dr. Woods, of Andover. Boston and New York, 1831.

LES RUINES, Considerations nouvelles sur les révolutions des Empires, ou l'Inspiration des saintes écritures démontrée par le témoignage de Volney. Paris.

Analogie de la religion naturelle et révélée, par Butler, évêque de Durham. Paris.

NARRATIVE.

Journal of a Voyage round the World; undertaken to promote the objects of the London Missionary Society, during the years 1821 to 1829, inclusive. By the Rev. Daniel Tyerman and George Bennet, Esq. Compiled from the original documents, by James Montgomery, Esq. Author of the "World before the Flood," &c. London, 2 vols. 8vo. 1831.

A Third Volume of the continuation of Milner's Church History. By the Rev. John Scott, M. A. Vicar of St. Mary's, Hall. 8vo. London, 1831.

A History of the Reformation and Church in Scotland, till the General Assembly in Glasgow. By T. Stephen. Edinburgh, 1831.

SERMONS AND ADDRESSES.

Discourses on the Millennium, the Doctrine of Election, Justification by Faith, and on the Historical Evidence for the Apostolical Institution of Episcopacy; together with some preliminary remarks on the principles of Scriptural Interpretation. By Rev. Michael Russell, L.L.D. Edinburgh and London, 12mo.

Discourses on the Duties and Consolations of the Aged. By Rev. Henry Belfrage, D.D. Falkirk, 12mo. London and Edinburgh.

The American Pulpit. A Series of Original Sermons. By Clergymen of the Protestant Episcopal Church. Monthly.

Reflexions sur la Prière, Sermon sur Philippiens iv. 6, adressé aux enfans, par F. Monod fils, Pasteur adjoint de l'Eglise reformée de Paris. Paris.

Le Christianisme porté aux nations Payennes de la Terre, ou le Devoir des peuples Chrétiens. Discours par J. H. Merle D'Aubigné, M.D.S.E. Pasteur et Président du Consistoire et de l'Eglise protestante française et allemande à Bruxelles. Paris.

MISCELLANEOUS.

The Christian Ministry, with an Inquiry into the Causes of its Inefficiency. By the Rev. Charles Bridges, B. A. Vicar of Old Newton, Suffolk, 2 vols. 12mo. Third Edition, enlarged. London, 1831.

An Essay on the Warrant, Nature and Duties of the office of the Ruling Elder, in the Presbyterian Church. By Samuel Miller, D.D. 12mo.

Scripture the test of Character : An Address to the influential classes of Society on the effects of their example. Dedicated to Her Majesty Queen Adelaide, 8vo. London. 1831.

De la Liberté religieuse en France, ou Essai sur la législation relative à l'exercice de cette liberté : par *J. Naches* : ouvrage couronné par la Société de la Morale Chrétienne. 1 vol. in 8vo. Paris.

De la liberté religieuse selon la Charte; par A. Vervoort. 1 vol. 8vo. Paris.

Almanack des Bons Conseils pour l'an de grace 1831. [The Christian Almanac of France.]

Lettres à Messieurs les disciples de Saint Simon sur quelques points de leur doctrine ; par H. Hollard, docteur en Médecine. Paris. [This work is aimed at the new sect of fanatical infidels who are gaining ground in France, under the name of St. Simoniens.]

The music of the Church : considered in its various branches, Congregational and Moral ; an historical and practical treatise for the general reader. By John Antes La Trobe, M. A., Curate of St. Peter's Hereford. In one vol. 8vo. London, 1831.

THE
BIBLICAL REPERTORY
AND
THEOLOGICAL REVIEW.

OCTOBER, 1831.

ART. I.—BIBLICAL ELOQUENCE AND POETRY.

SACRED Poetry and sacred Rhetoric have both shared, but too largely, in that inheritance from the heathen classics which has at once so enriched and corrupted the literature of Christian nations. The inspired volume *alone*, in its *original* and divine perfection, remains incorrupt and unmarred. Its poets and orators alone are found guiltless of idolatry, of flattery, of selfishness, of disingenuousness, or vain-glory. Whether by their antiquity, the peculiar customs and exclusive laws of their country, their unlettered condition, or solely and directly by the Holy Ghost, they were all secured from those fascinations of a foreign style and false philosophy, and an impure mythological fancy, which so often bewilder and betray those who essay to catch their spirit and execute their purposes. Even those devout and venerable "Fathers" who learned sacred eloquence from inspired lips, and employed its powers in a cause as sacred, are too often found like magnanimous, but unwary physicians, inhaling death while giving life; or like generous conquerors of a barbarous land, conferring liberty and peace, but catching tyranny and war, teaching truth, but learning error, imparting the gifts and graces of heavenly wisdom and Christian love, themselves, while, too often lingering in wistful meditation beneath the unhallowed shades of Academus, or dwelling in unguarded speculation on the storied

mysteries of the Parthenon, or of Delos and Delphi, or listening with unchastened sense to philosophic fancies, and melody and minstrelsy, founded on mythology, and canonized in impassioned heathenism. We turn with disgust and regret unfeigned from our holy religion as we find it fabled forth and well nigh caricatured by some of the "Apostolical Fathers," and ask, "Where—where is that *Divine Mentor* which ruled the intellect, and shielded the heart, and purified the lips of Paul, amid all the passing and recollected associations of Attic song and eloquence and wit?"

Some of the most fruitful branches of the Christian vine in the earlier centuries were also those grafted in from the luxuriant and cherished nurseries of Pagan poetry and eloquence and philosophy. Able and eloquent defenders of the faith they were, indeed; but their strong affections and intellectual powers would sometimes revisit their early *home* of heart and mind, and it were a miracle of grace, if some tones had not again been caught from the venerated voice of him who first taught them how to think and feel and speak. These did much, though designing directly the reverse, to introduce and perpetuate an incautious homage to the classic authorities of the heathen world. Even the sainted *Martyr Justin* will scarce escape this censure. His godly sincerity will not be doubted. Yet we find him in his elaborate "exhortation" to his unbelieving countrymen, virtually giving sanction to some of the mystical vagaries of the Platonic school, of which he had himself been once a deep disciple. As we rapidly descend in the dark history of the Bible and the Church, from their high defence and resting place upon the arm of the *Divine Helper*, down to their apparent helpless dependence upon an ignorant, selfish, perjured Pope and Priesthood, we trace, at every step, the palsy spirit of *Classic Heathenism*, making or amalgamating with the very soul of Antichrist; diffusing mysticism and masonic charity, where should ever beam meridian truth and universal love; suggesting to simple or depraved and aspiring devotees their first crude thoughts of *holy mysteries* and *vows of sacrifice* and penance, of purgatory and posthumous saints, or *demi-deities* of *gates and keys* of heaven, and infallible *responses* and *Divine oracles* from human lips; until, at last, the sacred volume was wholly superseded and proscribed; the darkness became such as might be *felt*; the poor, in property, in power, or in spirit, could no longer learn nor sing the sweet songs of Zion, even in the

secret chambers of this house of their pilgrimage; the green pastures were withered, the still waters turbid, the trees of celestial fruit all girdled to the very heart, and the beloved city of our God sat solitary, famishing and defenceless, being no longer nerved to Christian contests and victories, by the Divine eloquence of her orators, no longer gladdened by the high praises and visions of her own poets and prophets.

In the guarded secrecy of the cloister, were the Holy Bible and the heathen classics both preserved, and have since consummated this union of sacred and profane, of which the rage for scholastic theology, with all its monstrous medley of facts and *forms* in philosophy, metaphysics, sciences and religions in the twelfth century, and the complete triumph of the philosophy of Aristotle in the fifteenth, will be found further illustrations, but too graphic and correct. Hence the fact, that when Wickliffe, the morning star of the reformation, arose, with the first English Bible in his hands, and biblical eloquence on his lips, he found every system of Christian morals, not to say religion, speedily merged in *heathen* philosophy: and when we reflect, that it was that eloquent philosophy of Greece and Rome, which, even in *style*, is said to have rivalled the finished productions of their ablest orators; and if the *stern moralists* of the Christian faith were brought thus universally and deliberately to bow before this classic shrine, shall we hope to find the licensed votaries even of *sacred* poetry and eloquence alone in independent and pure devotion to scriptural sentiment and scriptural diction? Whatever might be the hopes of the pious heart, and however humiliating the causes which may account for the fact, when we do first descry our Christian poets and orators emerging from this chaotic state of religion and literature, we find them, one and all, arrayed in a parti-coloured mantle, variously caught from Isaiah and *Homer*, *Plato* and Paul, David and *Anacreon*, Christ and Belial. To say nothing of the profaner poets, to whom their productions give Pagans by far the highest claim; review our own immortal *Milton*, on one page glowing with the seraphic fire of holy inspiration, on the next flushed with the classic vanity of converse with the fabled Muses. Even *Watts*, who takes his seat fast by the sweet Psalmist of Israel, was sometimes tempted to bow his reverend head at the goal of classic fame, wandering on the wings of his *Urania*, where the Holy Dove would not descend. A

more minute and critical investigation than is requisite for our present purpose, discovers in the productions of nearly all our modern poets and orators, a devotion to heathen models—*unchristian* to say the least, and, if we mistake not, clearly detects one great cause of that dearth of genuine sacred poetry and eloquence so long and so deeply and justly lamented in the Church. The epithet *classic*, abused as it may have been by modern empirics in *education*, has still, we doubt, acquired a meaning far too comprehensive, and a charm quite too potent for the independent unity and simplicity, the divine dignity and truth which become Christian poetry and rhetoric. The Pagan authors to whom this term is commonly appropriated, as if not content with their deserved power over the language and genius and intellect of Christians, would also erect a standard for their style, and ultimate objects for their attainment—not content with giving us an area and a starting point, they would likewise give laws for our course, a goal for our end—and then, alas! a wreath of fading laurel for our crown. But where, it may be asked, in behalf of our own *sacred* classics, where is the *revelation* which gives the prize of sacred poetry and eloquence to those who shall invoke and invent like Homer, or write in lines of grace like Cicero? And yet behold to this day, the *Christian* orator and poet struggle, even unto death, to preach in Pagan style the simple Gospel to the poor, or on wings of *fabled* muses to raise the souls of men to the *Christian's* heaven. Alas! where are the minds of heavenly mould, who dare to take the Holy Bible as their *standard* in poetry and eloquence, as well as in morality and religion? who demand *such* unity in a poem as throughout makes *one God* alone the one sovereign and pervading spirit of the universe, and such *genius* as will invent and execute nothing inconsistent with that holy unity, and such beauty and sublimity and pathos in expression as will touch no passion of the soul, but in unison with the laws of pathos and sublimity and beauty in the sacred Scriptures? There is one, indeed—honoured be his memory and his work—the immortal *Lowth*, with one disciple, “severe in youthful beauty,” who has just “rolled his numbers down the tide of time.” Their works in sacred poetry, will live in holy hearts beside the blessed book of God. But for the rest, and for these too, where they have been weak enough to need it, there is the *legalized* apology, that, from their *pliant* childhood, they

were moulded and severely measured by laws of *heathen* poetry and rhetoric; and how should they *not* find it hard to play with skill on *David's* lyre, or preach with power from the notes of Paul? Will you send the child and youth *six-sevenths* of his time to learn of Virgil, Homer, Horace, Quincilian and Demosthenes, and expect him to return a man in love and league with Prophets and Apostles? "We are taught to clap our hands enraptured, when we find a manuscript that speaks in praise of Pagan Gods"—meanwhile forget the book that tells of God who made the universe and saves the soul, and then required to sing or preach the perfections and precepts of the last, to those who pay idolatry to the first. How appropriate the pious aspiration of one, who, in this sacred cause, *labours* while he prays: "May the time soon arrive, when Christians shall think themselves in duty bound to give their children at least as much knowledge of the true God and Saviour, as of Jupiter and his associates." And how does this unyielding devotion of Christian poets and preachers to classic authorities, give immortality to the lines of Cowper:

"Is Christ the abler teacher or the schools?
If Christ, then why resort at every turn
To Athens, or to Rome for wisdom, short
Of man's occasions, when in Him reside
Grace, knowledge, comfort, an unfathom'd store.
How oft, when Paul has served us with a text,
Has Epictetus, Plato, Tully preached?"

It is not that the common principles of what is technically called *classic* poetry and eloquence, are inadequate to their own secular purposes, or that they are generally considered *adverse* to *sacred* ends, or that many of them do not necessarily enter into *every* production of genuine poetry and eloquence, sacred, civil, or profane. But may we not rationally doubt whether these principles, as a system or science, such as we find embodied in our standard books on this subject, are not too *contracted*, too *human*, too appropriate to their own earthly purposes, to be adequate to the infinite and eternal results of the Christian religion? And that, too, inclusive of any chapter you may chance to find entitled, "Sacred Rhetoric or Poetry," which, by the way, reminds us how a pious emperor of the Christian world, chained and decked in heathen fashion, would

grace a Turkish triumph or an Algerine ovation. Are we not taught by these systems to announce the truth of *God* and for the glory of *God*, in strict accordance with rules, whose sources and whose aims are merely human, and chiefly heathen? And if from reverence for the simple unalloyed eloquence of the Bible, or the instinctive inspiration of his high and holy object, the sacred poet or orator chance to deviate from this standard, is he not taught to tremble and retract, by the caustic criticism of that very world and the imitators of those very Pagans, whose conversion is the object of his poem or discourse? How complete, how withering through the Christian world, has been this thralldom which the classic writings of earth have been permitted to exercise for ages over the classic writings of Heaven—with reverence be it spoken, we mean the Holy Scriptures. And no appeal is more just or affecting, than that which Irving utters as from the opening lids of this neglected book, proclaiming its divine right of freedom from the bondage of scholastic task-masters. How long is this to last? How long are these new born powers of the *Christian* within us, thus to be compressed within the narrow compass of *human* genius and taste and sensibilities?

Is it asked where then shall be found a system of genuine sacred poetry or rhetoric? In Lowth and Herder, and precisely where they sought and found their system of sacred poetry. The elements of that system were in existence ages before Homer, or Horace, or Virgil dreamed of giving laws to the poetry of Christians. And does not fidelity demand of those, whether poets or orators, who address others for the sacred purposes of religion, that they adopt, as the *best possible*, that style which *God* has himself selected for the same purposes; and that every Christian orator task his powers to the utmost, to do that for himself, in sacred rhetoric, which Lowth and Herder have so nearly and so nobly accomplished for the world, in the department of sacred poetry. We cannot resist the conviction, that though the systems of secular eloquence which have so long controlled and contracted the energies of the Church, were in this hour consumed to ashes, there would still remain to every faithful student of simple *sacred* rhetoric, the elements of a system broader and purer and every way more worthy of his devotion: and that not merely in regard to the sentiment and spirit of sacred eloquence, but also to what rhetoricians would perhaps rank with the principles of *taste* in composition, involving the style of

address, the character and modes of illustration—all, in a word, except barely idiomatic or provincial peculiarities. Where, for instance, do we find the principle of rhetorical *repetition* or *variation* recognised and sanctioned, and yet so guarded from abuse as in the sacred Scriptures? insomuch that two and three, and five, and even ten successive expressions of the same idea are accounted no violation of correct taste or rhetorical effect. Or where, as in this divine volume, do we learn the resistless power of *characteristic* or *personal* illustrations and appeals, by which the sacred orator constitutes his hearer at once the honest witness and the impartial judge in his own cause? Or where such striking developments of that figure in rhetoric which characterises causes by their effects, as, for example, this exquisite couplet of the Prophet Joel:

“The land is as the garden of Eden *before* them,
And *behind* them a desolate wilderness.”

Equally powerful in practice, though more complex in principle, is that which may be called the scriptural style of *heraldry* or *proclamation*, by which anticipations of threatened conquest and judgment are heightened by an extended enumeration of those resources for defence or refuge, of which the guilty are wont to boast: Thus, in Isa. ii. 12—17.

“For the day of the Lord of Hosts shall be upon every one that is *proud* and *haughty*.

And upon every one that is lifted up,
And he shall be brought low,
And upon all the cedars of Lebanon that are high and lifted up,
And upon all the oaks of Bashan,
And upon all the high mountains,
And upon all the hills that are lifted up,
And upon every high tower,
And upon every fenced wall,
And upon all the ships of Tarshish,
And upon all pleasant pictures,
And the loftiness of man shall be bowed down,
And the haughtiness of men shall be made low,
And the Lord alone shall be exalted in that day.”

It is obvious that we plead for no exemption from salutary *rules*, or diligent and systematic study in this matter. The original languages, and the exhaustless variety in the sentiment and style of the sacred Scriptures, will imperatively demand both.

We deprecate as the fittest work and the veriest curse of Satan, that lawless fury of the untaught tongue, which would set the world on fire of hell, and call it the flame of sacred eloquence. The unruled, reckless storm, which sweeps the main, is unlike the "doctrine

Which drops as the rain,
And distils as the dew."

And equally unlike the "whirlwind and the storm" in which *Jehovah* hath *his* way.

ART. II.—REVIEW.

- Lectures on Infant Baptism, by Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary at Andover.* Published and for sale by Mark Newman. Hogg and Gould, printers, pp. 222. 1829.
2. *Essays on Christian Baptism, by J. S. C. F. Frey, Pastor of the Baptist church in Newark, N. J.* Boston, published by Lincoln and Edwards, 59 Washington street, pp. 122. 1829.
 3. *Infant Baptism a Scriptural ordinance; and Baptism by sprinkling lawful.* By William Hamilton, A. M. Pastor of the 1st Presb. church, Newark, N. J. Newark, printed by William Tuttle, 1831.

THE subjects and mode of Christian Baptism have long been matters of earnest, and not unfrequently, angry controversy; and from all appearances, the disciples of Christ will continue to be divided by their discordant views on this external rite. In other cases, Christians may differ in regard to matters of much more vital importance, and yet not break the sacred bonds of church-fellowship; but in this, although they may be perfectly agreed on every other point, they feel that they must separate from one another: for as baptism is the outward sign of Christianity, the badge of discipleship, and the door of entrance into the visible church, if one portion of Christians view another as unbaptized, they think they cannot recognise them as regular members of the visible church,

while they remain in this state; however sincerely they may esteem them as pious and orthodox, in all other respects. On this point, however, Baptists are divided among themselves; for while the majority adhere to the principle, that no unbaptised person can with propriety be admitted to the Lord's table, there is a respectable section of that denomination in England, and a few in this country, who maintain, that where there exists satisfactory evidence of piety, no one should be excluded from the communion of the church for want of regular baptism, when there are insuperable obstacles in the way of his receiving that ordinance, arising from his full persuasion that he has already submitted to it, agreeably to Christ's appointment. This question has been ably discussed, beyond the Atlantic, by men of the first abilities, in the Baptist denomination; and it must be confessed, that the subject is hedged in with difficulties. But we adopt the broad principle, that no barrier should be permitted to separate those who appear to be the disciples of Christ; and that all terms of communion which would exclude permanently, any one whom we cannot but acknowledge as a brother in Christ, are erroneous, inconsistent with the unity of the church, and ought to be relinquished. Whatever irregularity may seem to be connected with the practice of admitting to communion in the eucharist, those, who in our opinion, have not been lawfully baptised, is greatly overbalanced by the revolting principle, that we are bound to reject from our fellowship those whom we cannot but admit, that Christ, the head of the church, receives, and who, with no other baptism than that which they have, will be admitted into the blessed society of heaven. Our sentiments, therefore, harmonise with those Baptist churches who admit to their communion all real Christians; although, in their opinion, they may be unbaptised. The advocates of close communion, however, charge us with inconsistency, in censuring them for excluding Pedobaptists from the Lord's supper; and are in the habit of appealing to us, whether we would admit a person whom we knew to be unbaptised. Now we are prepared to say, that if any whom we esteem to be the real disciples of Christ, should be placed in precisely similar circumstances, we would not hesitate to receive them to the communion of the Lord's supper. In common, we acknowledge, that the regular order of Christian duties is, first to be baptised, and that we should insist upon this, if there were no

insuperable obstacle in the way: but if a Quaker, who appeared to be a genuine Christian, should say to us, that he was persuaded that it was his duty to attend on the Lord's supper, but that he could not see his way clear to submit to water-baptism, upon our principles, we would receive him as a weak brother, not to doubtful disputations, but in the arms of charity; for it never can be made appear, that baptism is, in the nature of things, necessary to a cordial remembrance of the death of Christ at the Lord's supper. And if a Christian, through ignorance or prejudice, is so situated that he cannot perform one duty, shall we prevent him from observing another on which he wishes to attend? It is surely sacrificing the substance to form, and edification to a mere point of order, to insist rigorously on the precedence of baptism in such cases; and especially, as the fact is, that the eucharist was celebrated before Christian baptism was instituted. But as this is contested ground, we shall dismiss this subject, and proceed to the work which we have undertaken.

The lectures of Dr. Woods, which stand at the head of this article, were originally a part of his regular course of instruction to his pupils; it may be expected, therefore, that the arguments are rather adapted to the capacity of the educated and improved part of society, than to the common people. This, we think, is one of the principal objections to this treatise. It is learned, discriminating, and candid; but it is not exactly suited to a large class of readers who need instruction, and are anxious to obtain satisfaction, on this point. In two respects, however, Dr. Woods has avoided the faults into which a large majority of Pedobaptist writers have fallen: the one is, the use of arguments founded on principles which are universally denied by Anti-pedobaptists; and the other is, that hateful spirit of acrimony which has been so freely indulged by most writers on this subject. When we express this censure of the spirit of writers with whom we agree in opinion, we do not mean to excuse those on the other side. Indeed, we can scarcely recollect any point on which there has been exhibited a greater defect of candour, and a more ill-judged ridicule, than by the opposers of infant baptism. We rejoice, therefore, that an example of moderation and kindness is now given; and cannot but hope, that as the writer occupies so high and conspicuous a station, it will be followed generally, by all.

who may think it proper to discuss the subject; on whichever side they choose to take their stand.

In regard to the second article prefixed to this paper, we have little to remark. There is nothing peculiarly offensive in the style and spirit of the writer; unless we should except a more than common degree of egotism. But, really, Mr. Frey should have allowed himself more time to prepare on a subject which involves much ecclesiastical and biblical learning; and he might have furnished, if not stronger arguments, yet such as were more original, and more pertinent; for upon a careful examination of his work, we find scarcely any thing which is not extracted from the work of the Rev. Abraham Booth. We are much inclined to respect the sound evangelical principles, and solid learning of Mr. Booth; but we have ever been of opinion, that his parade of citations from eminent Pedobaptist authors was a very useless labour. Those very authors, notwithstanding they are made to speak against the cause which they maintained, were all firm believers in the doctrine of infant baptism, and in the validity of the rite, performed otherwise than by immersion. It can answer little purpose, therefore, to gather up declarations which may be found in their writings, to establish a point which none of them believed. It is evident that Mr. Frey knows very little of the learned authors whom he cites; and surely such an array of testimonies cannot be appreciated by the great mass of the people on whom he wishes his book to produce an effect. Perhaps, if our author had perused and impartially weighed, Dr. Edward Williams' able answer to Booth, he would not have laid so much stress on all the arguments which he employs. If we have any judgment in matters of this sort, the answer of Dr. Williams, on the subject of *positive institutions*, is completely satisfactory; and if any reader should wish to see an able discussion of this point, we would refer him with confidence to the first part of the first volume of Williams' Reply to Booth. The fallacy in the arguments of Booth and other Anti-pedobaptist writers on this point is, the application of a principle which is true as it relates to the being and essential parts of a positive rite, to all the circumstances which attend its administration. The very definition of positive duties shows, that they owe their existence, and consequently their obligation, to an express command. For example, neither circumcision, nor the passover, would have

been duties obligatory on the church, if God had never published a law enjoining their observance. It is also freely admitted that whatever is essential to the right performance of such duties must be distinctly revealed; otherwise, men would not be able to comply with the divine will. Thus also, baptism and the Lord's supper owe their existence as duties incumbent on Christians, to the positive command of Christ, who only has the power of legislating for his kingdom; and the law establishing these ordinances, must be so far explicit as to inform us, what the actions are which we are required to perform. As in the former, we need to be told that baptism is the application of water to the human body, in the name of the adorable Trinity, and in the latter, that bread and wine must be received in remembrance of Christ. But when the writers on the other side insist, that in regard to the age of the persons who may partake of either sacrament, or in relation to the mode in which water should be applied, or the attitude and time of receiving the Lord's supper, we must also have an express direction, they attempt to establish a principle which cannot be sustained by a reference to the positive institutions recorded in the Bible; and which, indeed, is inconsistent with the practice of the Baptists themselves. For first, in regard to the sex and age of the persons whose duty it was to partake of the passover, the law enjoining the observance says nothing: although, in regard to circumcision, these things are expressly and definitely fixed. If, however, it should be alleged, that the subjects of the passover are clearly designated, since it is expressly commanded that no uncircumcised person should partake of this ordinance, we answer, that it is not said expressly, whether females who were excluded from circumcision, were required to eat the passover; and again, it is not expressly determined in the law, whether circumcised infants, or children in minority, might partake of the passover. If it should be urged, that the true subjects were well known at the time, or that they can now be determined by legitimate inference from what is said: this is the very thing for which we contend, but it is a complete relinquishment of the principle, to establish which, Mr. Booth has taken so much pains. It was doubtless known, when the passover was instituted, who were the proper subjects of the ordinance; but how did the Jewish church ascertain this a thousand years afterwards? It may be answered, that they knew it by the uni-

form and uncontradicted tradition and practice of the church. No doubt this was the fact: and it is all that we ask to determine the proper subjects of baptism. But if another ground be taken, and it be asserted that the persons who were required to eat the passover can be ascertained by a fair construction of the law itself, we are perfectly willing to admit it, although the proof is not so easy as some seem to imagine; but this does not amount to an express command. It is not said that females of the Hebrew nation should eat the passover, and the law did not oblige them to attend on this feast, as it did the males. It is not said, that infants might partake of this ordinance, nor are they expressly forbidden; and we maintain, that it is as difficult to determine the proper subjects of the passover, as it is of baptism, on the principles of the Pedobaptists. All that we require to prove the right of infants to this ordinance, is the liberty of giving a reasonable construction to the law authorizing baptism, and reasoning by fair inference from what is expressly revealed. The very same method which must have been pursued by the Jews living after the return from captivity, to prove that their children had a right to eat the passover, or that they had not—for this point is even now warmly disputed—is the one which the judicious Pedobaptist now pursues, to prove that the children of believers are properly admitted to Christian baptism. But if the Anti-pedobaptist should insist, that the principle of the necessity of an express command should be applied to the passover, and will exclude infants from that ordinance as well as from baptism, we reply, that it will be found very difficult to reconcile this construction with the facts of the case; for the paschal lamb was required to be eaten by each family apart, or by two or more united, when each consisted of few members. It is also to be recollected, that the unleavened bread, which formed a part of this ordinance, must have been eaten by all, for not a crumb of any other bread was permitted to exist at the time. Moreover, there is no express command requiring females to eat the passover, and the fact can only be established by inference. And in regard to communion, although the precise age and sex are fixed by the statute, yet there are other circumstances necessary to the performance of the rite, concerning which the law is silent. For example, it is not said by whom the operation should be performed, which in other ordinances of an analogous kind, is considered of essential importance.

But the requiring of an express precept to determine every question which may arise respecting the proper subjects of a positive rite is repugnant to the practice of the Baptists themselves, in the admission of females to the Lord's supper; for it cannot be said truly, that there is any express command authorising this. It is indeed alleged, that they are included under the term "man," which we do not deny; but we say that this can only be established by exegetical reasoning, reasoning of the very same kind as that by which we undertake to show that infants are included under the comprehensive phrase, "all nations;" or by which we endeavour to prove, that when children are called "holy," they must be considered as baptised persons, or as proper subjects of baptism. After all the evasions of this argument which have been resorted to, it stands as a firm and unanswerable objection to the doctrine of Booth and others; respecting the necessity of an express command to authorise the admission of persons to a participation of positive institutions.

The third treatise, the title of which stands at the head of this article, has been published more recently than either of the others; and although not professedly an answer to the work of Mr. Frey, was probably suggested by that publication, as the author, the Rev. William T. Hamilton, is the pastor of the first Presbyterian church, in Newark, N. J. where the former gentleman resided when he published his *ESSAYS ON CHRISTIAN BAPTISM*. This is a sensible well-argued discourse, and places the subject on its true basis. It is, moreover, written in a good spirit, without the least acrimony, or any recourse to personalities. The plan of the author, who seems to have studied the subject with care, is, to establish the following propositions: 1st, "Before the advent of our Lord, God had a true church on earth; and for many ages that church had subsisted under a regular organization, provided in the Abrahamic covenant.

"2d, The Abrahamic covenant is still in force, and consequently, the Christian church is but a continuation of the Jewish.

"3d, Infant membership in the church, once established of God, never revoked, still remains.

"4th, Under the Gospel dispensation, baptism is substituted in the room of circumcision, as the seal of God's covenant."

These propositions the ingenious author sustains with great

force of argument, and, we think, conclusively, in favour of infant baptism. In some minor statements respecting the Abrahamic covenant, we are disposed to dissent from the opinions of the writer; but upon the whole, we are of opinion, that he has performed his work well, and deserves the thanks of the church, for adding one more to the many able defences of infant baptism, which we have in possession. Mr. Hamilton also discusses the subject of the proper mode of administering baptism; for however indifferent this may appear to many, yet our Anti-pedobaptist brethren consider it an essential point. With them there is no baptism without a complete immersion of the whole body in water. Against this opinion our author argues concisely, but with much force. We cannot, however, agree with him when he says "there is indeed a word in scripture, *Βαντω*, which properly signifies *to dip*, or immerse, and had that word been used by our Lord, dipping in water would have been the only proper mode of administering the initiatory ordinance of the church. But our Lord uses *baptise*, (*Βαντιζω*), which is a different word, the proper meaning of which seems to be, *to wet*, *to cleanse* by wetting, or *to wash*, &c." Now, in our opinion, this criticism on the words *Βαντω* and *Βαντιζω*, is inaccurate, but as we intend to give a dissertation on this subject, in its proper place, we waive all further discussion at the present.

The whole controversy respecting the proper subjects of baptism may be reduced to two questions: the first relates to the interpretation of the law for the baptising of the nations, and the other is a question of fact—what has been the practice of the church ever since the command was given?

All authority for administering this ordinance to any subject, must be derived from the original command of our Lord to his disciples, when he commanded them to "go and teach (disciple) all nations, baptising them in the name of the Father, the Son, and the Holy Ghost: teaching them to observe all things which I command you." If we take the words *παντα τα εθνη*, without limitation, they will include all human beings of every age, sex, and condition: for nations consist of all sorts and conditions of men. But all acknowledge, that these words should be considered as limited by what precedes them. And here the interpretation depends very much on the meaning of the word *μαθητευσατε*, which in our version is rendered "teach," which certainly is not the precise meaning of the

term. *Μαθητὴς* is derived from the noun *μαθητής*, a *disciple*, and properly signifies, *to make a disciple*. It is alleged, indeed, that disciples can only be made by teaching, and therefore, it is all the same whether we render the word by "teach" or "disciple;" but this representation is not accurate, for it is one thing to form the relation between a scholar and master, and another to teach the disciple thus constituted. It is true, that the making of disciples always has relation to teaching, and is in order to instruction; but in the order of things the disciple is made before he is taught. And although this may seem to be a trifling distinction, it is of importance in this case, where infants and minors are concerned. There are two methods of making disciples among men, according to the age and condition of the persons disciplined. A teacher, who is in search of scholars, either makes an agreement with the persons who are desirous of learning from him, or he contracts with the parents or guardians of such as are under age: and this last is the most common method of obtaining disciples, because most of those who are put under the tuition of teachers, are not competent to enter into engagements for themselves, on account of their tender age. In both cases, however, the disciple is made before lessons are given: the difference is, that in the one case the scholar becomes such by his own act and engagement; but in the other, he becomes a disciple by the act of those, who have the right to engage in his behalf. And the very same thing is true in regard to the church. All persons who are of mature age and capable of judging and acting for themselves, become disciples by their own consent: from reasons which are offered they are persuaded to receive Christ as their master, and to take upon them the badge of discipleship. But in regard to young children, if they are made the disciples of Christ, it must be by the act of their parents and guardians; and there is no good reason why they may not enter their little ones into the school of Christ, as well as into any other school, if this can be shown to be for their benefit. But it is asked, what reason can there be for making those disciples who are incapable of being taught? To which we answer, that if this incapacity were permanent, the thing would be without profit; but children soon become capable of learning some lessons in the school of Christ. If they are capable of going astray from the womb, and speaking lies, they are also capable of being taught to love

and obey their Creator, and if Christ will permit them to come unto him, and reckons them as a part of his kingdom, we ought to be thankful for the privilege of consecrating our children to his service. Moreover, children are called disciples by the apostle Peter in his speech at the council of Jerusalem against Judaizers, for he says, "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither we, nor our fathers were able to bear." To return, then, to the interpretation of the commission of Christ, it appears, that although the phrase "all nations" is limited by the foregoing command "to disciple," yet, upon a fair construction, this does not exclude the infants of those who are themselves the disciples of Christ. The command requires that they who are baptized should be "discipled," but as children are capable of being made disciples in the school of Christ, as in other schools, there is no evidence arising from this word for the exclusion of infants from the Church.

But in all cases, the interpretation of laws requires, that we take into view the existing customs and opinions of the people to whom they were given; for, in all legislation, to avoid prolixity, many things are taken for granted, as well understood at the time, and principles long established are recognized as still in force, though not explicitly mentioned. If a command had been issued, to make proselytes to the Jewish community, and to circumcise all the people who applied for admission, the existing laws and long established usages, in regard to this rite, would have rendered it superfluous to specify the precise time, and the persons who were proper subjects of the ordinance; for all were acquainted with these things.

And on supposition, that proselytes were ordered to be made, and instead of circumcising them, the command was to baptise them by way of initiating them into the Church, it would be reasonable to proceed on the same principles as in the former case, unless some change of principle was announced, or some alteration signified. The Baptists attempt to evade the conclusion from their premises, by alleging, that the Christian Church is an entirely new society, and by no means a continuation of the old system; and, therefore, there can be no legitimate reasoning from the one to the other. But the principles here asserted cannot be proved by Scripture. Up to the very time when the commission was given, the Jewish Church existed; and although much had been said re-

specting an enlargement of this body, so as to embrace all nations; yet no intimation was given, that the general principles of membership in the Church thus enlarged, would be essentially different from what they had ever been; and much less was there any intimation given, that the children of believers, who had ever been included with their parents, in the covenants which God made with them, should henceforth be cast off, and no longer form any part of that visible society of which Christ is the King.

But there is a well authenticated fact which adds unspeakable force to these considerations; and which, if it be admitted, renders it almost impossible to interpret the commission in any other way than as including the children of believers. I refer to the practice of baptising proselytes to the Jewish religion, which had long been in use. The invariable custom was, as we are informed by all the Jewish writers who mention the subject, when the master of a family was proselyted, not only to circumcise all the males, agreeably to the law of Moses, but also to baptise the whole family, male and female, adults and infants. This custom, however it came into use, we consider as satisfactorily established by testimony which cannot be resisted, without affecting the general principles of historical credibility; and is opposed by no counter testimony whatever. And, moreover, as baptism was the distinguishing badge of the Christian's profession, against whom the unbelieving Jews entertained the most deadly hatred, it never can be a probable, or even a credible supposition, that they would falsely pretend that baptism was a rite practised from time immemorial by their forefathers, in all cases when proselytes were made, unless this had indeed been the fact. And this will appear still more incredible, when we consider the nature of the testimony which they have given, in which there is a minute and circumstantial account of the whole process; of the kind of trial made of the sincerity of the candidates; of the profession required; and of the ceremonies of administration, both in the case of males and females, of parents and children. Our limits do not admit of the exhibition of the testimonies in favour of Jewish proselyte baptism: the inquisitive reader will find them at large in Maimonides, in Wall's *History of Baptism*; in Lightfoot's *Works*; and in Dr. Hammond's *Treatise on Baptism*. Taking for granted, then, the fact, that proselytes were all baptised when added to the Jewish Church, and that this custom was well known to every

body; for about this period of the Jewish history, proselytism had become very common. Some time before the birth of Christ, the whole nation of the Idumeans had embraced the Jewish religion, rather than leave the country which they had seized; and Josephus informs us of many remarkable facts on this subject; particularly, how Helena, queen of Adiabene, and her son became proselytes to Judaism, and were exceedingly zealous in promoting their adopted religion.

We say then, admitting the existence of such a practice, when Christ issued his command, to "go and disciple, that is, proselyte all nations, baptising them," could the disciples understand his words, in any other way, than as authorising the baptism of the same description of subjects, as were usually baptised when proselytes from the heathen were made? If they had been accustomed to see not only the males circumcised, of whatever age they might be, but also to see females and infants uniformly baptised, as well as males and adults, would they not conclude, that in making proselytes to the Christian religion, as the same rite was prescribed, the same subjects would still be brought under its administration?

The construction of our Saviour's commission for which we plead, is the more remarkable, because it accords with all previous dispensations of God towards believers and their seed; and more especially, with the gracious promises made to Abraham, in which he repeatedly includes his seed; "I will," says he, "be a God to thee and to thy seed after thee." And as a sign and seal to this gracious promise, he gave him the sign of circumcision, which Paul assures us was a seal of the righteousness of his faith. Now, to suppose, that the apostles would not have considered the children of believers as included in this commission, would be to suppose that they had been specially instructed to pursue a course contrary to every thing to which they had been accustomed; but we find no hint of any such instructions in the discourses of Christ: we must, therefore, conclude, that they would think, and that the risen Saviour intended them to believe, that the relation between the children of the faithful and the Church, was not essentially altered; but that, as heretofore, believing parents saw their beloved offspring included in the bonds of the covenant, as well as themselves, so now, they were not cast out of the Gospel covenant, but were still entitled to the same privileges as formerly; and that of course, this endearing relation should still be recognized by administering to them that sacrament,

which marks the connexion of all disciples with the body of Christ. Otherwise, children under the Gospel are not in as favourable a state as under the law; but who can credit this? Surely Christ has not by his Gospel deprived any persons of privileges which they were possessed of before he came. This simple argument we have never heard satisfactorily answered; and our belief is, that it does not admit of such an answer: for if our children are cast entirely out of the Church, under the Christian dispensation, then certainly the believers of the Old Testament enjoyed one privilege, of which we are deprived; for if any should ask "what profit was there of circumcision?" we answer, "much every way."

But Christ did not come to abridge any real privilege, but to enrich and enlarge his Church with much greater advantages, in all respects, than it had ever before enjoyed. When therefore he said, "Go *disciple* all nations, baptising them," we are persuaded that he intended to suffer little children to come unto him as well as others, and that he will still, by the ministers of his Church, condescend to take them into his arms and bless them.

And this view of the subject corresponds with all that we find recorded in the New Testament respecting the Christian Church; for in the epistles to the churches we find children addressed as well as parents; and these children were still in their minority, for the duty of obedience to parents, is expressly enjoined. Besides, the blessing of Abraham has come now on all his spiritual seed; and one part of that blessing was, that God promised to be the God of his seed; and we have no doubt that every true believer is an heir of this gracious promise; so that we may say unto all such, as Peter said to the converts of Jerusalem, "The promise is unto you and to your children."

Again, as under the Gospel dispensation, called by Jeremiah, "the new covenant," all will ultimately "know the Lord from the *least* unto the greatest;" when children will be pious from their earliest years, it would be altogether unsuitable to have such children excluded from the Church, until they were of sufficient age to make a profession for themselves. God has provided that the Church shall be a school for the rising generation, where by their prayers and instructions they may grow up in "the nurture and admonition of the Lord."

It appears to us, that one great end of the institution of the Church was for the sake of communicating the truth of the

gospel to the next generation, that they in their turn might hand it down to other generations which may succeed, until the end of the world. And we cannot but think, that receiving children as bearing this relation to the Church, is not only a comfort to pious parents, but a strong motive to stir them up to faithfulness and diligence in the religious instruction of the rising race. And while we highly esteem the piety and holiness of many of our Baptist brethren, we are persuaded, that they are more deficient in what relates to the careful training of children in the knowledge of God and in habits of devotion, than in any other point; and that this is precisely the effect of their error—as we must esteem it—which is practically most pernicious. But we are conscious that this is delicate ground, and therefore we content ourselves with merely dropping a hint, where we might adduce a multitude of facts. Every thing connected with the baptism of children, when seriously administered, tends to make a salutary impression on the minds of parents; and their early dedication to God in a solemn covenant transaction, is a handle which may advantageously be taken hold of, in dealing with their consciences, and exhorting them to choose the paths of piety.

But the question of fact may be considered independently of all other considerations. Baptism is a visible, public transaction, and is therefore as capable of proof by testimony, as any other fact. If we had no sacred records, we could still prove by the concurrent testimony of all ages, that the Church has existed as a society for 1800 years, and that she has celebrated divine worship during all that period, on the first day of the week. We can prove, by undoubted testimony, because it is altogether uncontradicted, that the eucharist has been observed through the whole period of the Christian Church's existence: and also that the ordinance of baptism has ever been in use in the Church; and that this ordinance has always been administered by the use of water, and in the name of the Holy Trinity. It also admits of the clearest historical testimony, that females, as well as males, have ever been the subjects of Christian baptism. And no fact in ecclesiastical history is more certain, than that, in the beginning of the fifth century, the baptism of infants was so universally practised, that men of learning and extensive travel, in the east and west, had never heard of a sect, even of heretics, who questioned it. So firmly was this practice established, and so universal the belief of its apostolic origin, that when the de-

nial of it would have relieved the Pelagians from much embarrassment, in their controversy with the orthodox, yet they ventured not to call it into question, and rejected with abhorrence the very notion of withholding baptism from children. In regard to the universality of the belief and practice, as far as authentic history goes, there is no room for a difference of opinion. And the same is the fact, without one solitary exception, from this time until the eleventh century, when the Petrobrussians arose in France. Let us then take our stand at the commencement of the fifth century; and finding the whole Church then of one mind, and following one practice, the question occurs, how can this state of things be accounted for? On pedobaptist principles, it is exactly what would be expected; but on the principles of the Baptists, we venture to affirm, that, turn which way they may, it is a fact for which they never can give a satisfactory explanation. It amounts to nothing to adduce the superstitious opinion of Tertullian, and to disparage the testimony of Origen on account of the supposed depravation of his writings; or to produce examples of the adult baptism of a few persons whose parents were Christians; for it is most certain, that this universal prevalence of infant baptism could not have been introduced between the time of Origen and Augustine, without exciting much attention, and creating much controversy; and, in that case, the means of this extraordinary change in the subjects of one of the sacraments of the Church, must have been well known to such men as Augustine, Pelagius, Cœlestius, &c. Infant baptism must have been long the undisputed practice of the Church, to place its origin beyond the knowledge of these learned and inquisitive men. Indeed, it will be found extremely difficult to assign for it an origin sufficiently early, to account for the acknowledged facts, without going up to the very times of the Apostles. For suppose, that early in the second century this corruption had commenced, it would take a long time to bring about a change in the practice of the Church scattered over the whole world. Besides, the bishops of the Churches, in this period, lived so near the times of the Apostles, that they could not but know that this was an innovation; and they were not men of that character who would wilfully corrupt the institutions of the Church. Many of them were martyrs, and sealed their testimony to the religion received from the Apostles, with their blood. But supposing, that the change commenced early in this century, we must

allow a long period before the primitive apostolical practice would be entirely obsolete. In some places, the innovation would have been resisted, and controversy would have arisen, of which some vestige would have been left in the writings of the Fathers of that period; and even if the writings which recorded these facts should have perished, in the lapse of ages, yet they could not have been unknown in the third and fourth, or even the fifth century. It is now above 300 years since the reformation commenced, but who is at a loss to know what the practice of the reformers was on this subject?

But let us ascend higher, and see whether there are not other testimonies which corroborate the fact, that the practice was as universal in the middle of the third as in the beginning of the fifth century. Both Origen and Tertullian were born and educated in the second century; now, it is true, the former dissuades from the practice of baptism under certain circumstances, and for certain reasons, which do not apply exclusively to infants. The whole matter is, that he believed that sins after baptism were rarely remissible; and, therefore, that the safest course for those exposed to many temptations was, to defer their baptism until the danger was over; a practice which unhappily obtained much prevalence after this time, for the very reason which induced him to advocate the postponement of baptism in the case of infants. But we think it must be evident to every impartial mind, that Tertullian does not speak as a man would have done who saw a new and corrupt practice introduced into the Church. Indeed, he himself would not object to baptism in any of the cases specified, if there should be danger of death. The testimony of Tertullian is therefore in favour of the fact of the common practice of infant baptism.

But why is the testimony of Origen rejected; which is as clear and explicit as it could be, not only that this was the custom of the Church, but that it was a practice derived from the Apostles. It is true, the original of many of Origen's works is lost, and we read them in the Latin version of Rufin or Jerome; but what motive could either of these men have had for interpolating passages respecting the baptism of infants? There was no dispute in their day respecting this matter; and although the former has been accused of altering Origen for his own purposes; yet surely he would not have done so without any motive whatever; and as to Jerome, his fidelity as a

translator has never been questioned, and one of the testimonies of Origen is found in a work translated by this father.

But we have in one body, a cloud of witnesses, as early as the middle of the third century, whose testimony ought to set this question at rest. I refer to the Synod of Carthage, when Cyprian, the martyr, attended, and from whom we have an account of the proceedings of the council, in relation to this subject. There existed no dispute respecting the baptism of infants, which induced the council to consider this subject. Such a state of things would show that the practice was not universal. But the case was, that a certain presbyter, whose name was Fidus, consulted the council, whether the baptism of infants should be deferred until the eighth day, as in the case of circumcision, or whether children might rightly be baptised at any age after birth. The Synod, consisting of sixty-six bishops, took up the subject deliberately, and decided without any diversity of opinion, that there was no need to wait until the eighth day; but that baptism might be administered at an earlier period, as properly as on the eighth day. Then every circumstance combines to render the testimony as strong as possible. The council is not called to discuss the point, whether infants ought to be baptised, for even if they had been unanimous, yet their discussion of this point would show, that there were those who doubted it, which rendered such a decision necessary: but the proof is far stronger than it would have been in that case, for no one doubts respecting the practice itself; but one man doubts whether it might be administered before the child was eight days old. And on this point the Synod were unanimous. Certainly, then, no one of these persons had ever entertained a scruple respecting the validity and propriety of infant baptism. Only reflect, then, that sixty-six bishops, with St. Cyprian at their head, called together from a large extent of country, are perfectly unacquainted with any dispute respecting the baptism of children, but all assume it as a thing undisputed; and this in the middle of the third century. If we found it difficult to reconcile the ignorance of Augustine and Pelagius of the origin of infant baptism with the theory which makes it an innovation, what shall we say of Cyprian and his synod, who lived so much nearer the times of the Apostles?

To us it appears, that when we find a universal prevalence of a practice at a period so early, and find no account of any controversy on the subject, and all men acting in regard to it

as a thing undisputed, and some of them expressly referring it to an apostolic origin, the inference is inevitable, that such a practice must have come down from the Apostles. But if our views of the fact of infant baptism are correct, may we not expect to find some vestige of the practice in the sacred writings? doubtless this is not unreasonable. But if the same principle of admission was pursued by the Apostles in planting the Christian Church, which had always been customary in the Jewish Church, there would be found little occasion to mention the subject, unless incidentally, in their writings. But if an entire change was made in regard to this matter, then the most explicit directions ought to be expected. The truth, therefore, is, that instead of calling on the pedobaptist, to produce an express warrant for infant baptism, the call should be on him who rejects infant baptism, to adduce some express command to cast them out of the Church, and deprive them of their former privileges. But while we maintain, that an express precept or example ought not to be required of us for infant baptism; yet, we are of opinion, that the fact may be inferred, with no small probability, from the cases of baptism which are recorded in the New Testament, and from incidental remarks in the epistles of the Apostles.

If our opinion respecting the existence of proselyte baptism is well founded, we may expect to find the Apostles acting in conformity with it, when the head of a family was converted by their preaching. Accordingly, we have several instances of household baptism on record; and while we do not pretend to prove positively that there were young children in all, or any of these families, yet we maintain, that the way in which the sacred historian speaks of these transactions, is exactly such as would have been adopted, supposing it to have been customary to baptise the household of proselytes to the Jewish religion, and accords exactly with the supposition, that all who were in the house, and over whom the head of the family possessed entire control, were baptised: but the mode of relating these transactions is altogether inconsistent with what we should have expected, if the Apostles had acted on the principles of our Baptist brethren, and had baptised none but adult believers, each on the profession of his own faith. In this latter case, there is small probability that every adult member of the family, would, in every instance on record, have become believers; but not to insist on this, if every individual had been baptised on profession of his own faith, why

do we not hear of such profession in the case of the children and domestics, as well as the master and mistress? why should they be spoken of as "households," since, upon this theory, they were not admitted into the Church in this capacity, but as individual believers? But, on the other hand, how exactly does this language comport with what we suppose to have been the true state of the fact? When the Apostles received into the Church men and women who had no families with them, as on the day of Pentecost, when the strangers from many nations were converted to the number of three thousand; or, when the people of Samaria, who went out to hear Philip, believed, and were immediately baptised, we hear nothing of households; but when the Apostles came into private families, and the head was made a convert, in every instance, upon his professing his faith, he and his household were baptised; not a part of them, but all of them; and, yet we read of no profession of faith made by any one but the master or mistress of the family. In the case of the jailor of Philippi, it is said, indeed, in our translation, that "he believed with all his house;" but this is not entirely correct, for *πιστευσας* is, literally, "he having believed, rejoiced with all his house," or, as some choose to render it, "through all his house." It was natural for the members of this family to feel sympathy in the joy of the head, who was delivered from so great distress; but there is no evidence in the history, that any one believed but himself. If so, why do we not read of the pungent convictions of the others as well as of the jailor himself?

Again, in the case of Lydia, the Lord opened her heart that she attended to the things spoken by Paul, and straightway she and all her house were baptised. There is not the least hint that any one of her family believed besides herself. If they had been baptised on the profession of their own faith, this important circumstance would scarcely have been omitted; but when we hear, that "her household were baptised," without the least intimation, that any of them had their hearts opened, or believed: what is more natural than to think, that the family was baptised on the faith of its head; and that the very same practice was pursued by the Apostles, as in the case of families proselyted to the Jewish religion?

We read also, that Paul "baptised the household of Stephanas;" now, why mention so constantly "households," if the custom was not to bring persons into the Church by house-

holds? But if the Apostles did receive the household in every case where the head of the family was converted—and so the fact is as far as stated in the record—it is reasonable to think, that whole households were introduced into the Church with the parents, or heads of the family. To give this argument the force of strong probability, it is not necessary to prove that there were infants in these households, though undoubtedly that is more probable than the contrary; but all that is requisite is, to prove, that on the profession of the head of a family his household was baptised; and of course infants were baptized if found in the house. When these facts are considered in connexion with what has been said relative to the custom of Jewish proselyte baptism, we cannot but think, that the argument which they furnish for infant baptism is very strong.

And the probability that the infants of believers were baptised by the Apostles is rendered still stronger, by what Paul says of them, 1 Cor. vii. 14.—“Else were your children unclean, but now are they HOLY.” Baptised persons are constantly in the New Testament called *ἁγιοι*. The true import of this word is not so much, persons inwardly holy, as externally consecrated; whatever, whether animate or inanimate, that was consecrated to the service of God, especially those things dedicated by some solemn ceremony. Now it has never been shown how children could be called “holy,” in any other sense than as being consecrated to God, which must have been by the rite of baptism. To us then it appears, that this text contains as plain an example of infant baptism, as there is in the New Testament for female communion. That it does not signify that the children were *legitimate*, is sufficiently evident from the fact, that this word “holy” never signifies “legitimacy” in the whole Bible; and because the validity of marriage, on which legitimacy depends, has no connexion with faith. The opinion of the ancient expositors was, that by “holy” in this place, we should understand “baptised persons.” It is common with many to represent this as a relative or federal holiness, of which children partake in virtue of their being included in the covenant with their parents: but to us it seems much more simple, and more agreeable to the genuine import of the word, to consider it as designating those persons who were consecrated to God by baptism.

In regard to the *mode* of baptism, or rather what consti-

tutes baptism, as it relates to the external ceremony, the controversy has been as warm as that respecting the proper subjects. For while, on the one side, it is maintained that any application of water to a suitable subject, in the name of the Trinity, is baptism; it is, on the other side, confidently affirmed that immersion alone can with propriety be called baptism; and that any other application of water to a human body is no baptism: so that if, in all other respects, the rite was administered agreeably to the Divine appointment, this essential defect would nullify the whole transaction; and the person thus washed or sprinkled, must be baptised again by immersion, before he can be considered as having complied with his duty.

We beg that it may be kept distinctly in mind, that the question at issue, is not whether baptism may lawfully be administered by immersion; but whether there can be no valid baptism in any other mode.

To aid us in coming to a correct conclusion, we would observe that the whole controversy, as it appears to us, must turn upon two points: first, the true import of the word employed in the command of our Saviour; and secondly, whether the thing intended to be signified by baptism, is essentially connected with the mode of applying water in its administration.

On the first point, almost all Baptist writers have expressed the utmost confidence, maintaining, with one accord, that the primitive, radical, and proper meaning of the word βαπτίζω, is to immerse; and that we have no more right to change the action commanded, than to change the element directed to be used. Now, if the word is never employed with any other signification, the conclusion is sound, and no application of water to the body ought to be considered, or called by the name of baptism. Just as if a man was commanded to *immerse* his whole body in a pool or river, he could not be considered as obeying the order, if he only washed his face and hands, because the meaning of the word *immerse* is definite, and expresses only such a use of water as takes place when the body is surrounded by that element on every side. The abettors of this opinion, however, have failed to prove that the word βαπτίζω, is thus definite and limited in its meaning. Some eminent Pedobaptist writers have indeed conceded the point; and the Baptists have fully availed themselves of these concessions, as appears by the quotations of Mr. Booth from

authors of this description; some of which are brought forward by Mr. Frey, in his Essay now under review. While we do not deny that this word often signifies *to dip*, we maintain, that it is also frequently used with much greater latitude, and may mean any application of a body to a liquid, by which any portion of the liquid, however small, is imbibed. In confirmation of this position, we appeal to all the Greek Lexicons of credit: in these βαπτίζω is explained as meaning, not only *to dip*, but *to wash, to stain, to dye, &c.* And we have fully satisfied ourselves, that the primary, radical sense of this word is, not *to immerse*, but *to dye*; that *to dip* is a secondary signification, derived from the circumstance that dying was usually performed by immersing the substance to be coloured, in a vat: that, nevertheless, the word is by no means confined to dying by immersion, but with equal propriety signifies the staining or colouring of a thing, in any other way, even where the idea of dipping is out of the question.

To Baptise, therefore, in its primary, literal meaning, is *to dye or stain* any substance, by imbuing it with colouring matter. And as there is an analogy between applying a body to a colouring liquid, and the application of water for cleansing; so the use of water, by dipping, pouring, or sprinkling, came also to be called by the name of baptism.

This view of the meaning of the word accords with the use of it in all the instances in which it is found in sacred or profane authors; whereas, if the meaning of the word is restricted to immersion, there are numerous passages which cannot be rendered intelligible. We cannot, without great constraint, give this signification to the word in many passages of the New Testament. In Mark, vii. 2, 3, 4, *νίπτω* and *βαπτίζω* seem to be used convertibly, to signify the washing of the hands: "For the Pharisees and all the Jews, except they wash (*νίψωνται*) their hands eat not, holding the tradition of the elders: and when they come from the market, except they wash, (*βαπτισωνται*) they eat not. And many other things there be, which they have received to hold, as the washing (*βαπτισμους*) of cups, and pots, and brazen vessels, and tables (*couches*)."

Now to us it seems clear, that the Evangelist here uses both the verb and the noun to express what is in the context, expressed by the verb *νίπτω*, which signifies *to wash*, in any mode. Dr. George Campbell, it is true, supposes that two distinct actions are signified by these two words; and that

besides washing their hands, when they returned from market, they baptised, or plunged themselves in water: but there is no need of this supposition; and it is altogether improbable in itself, that all the Jews, every time that they returned from the market, dipped their whole bodies in water. Very few of them could have had the convenient means of practising immersions so frequent, and as their visits to the markets might be repeated, the practice must have been very burdensome. Besides, the "Baptism of *pots and cups and tables*" by immersion, must have been inconvenient, and to most persons impracticable; as the tables here mentioned were their beds or couches, which, being large and unwieldy, could not have been immersed even in a commodious bath.

Again, when it is said, 1 Cor. x. that the Israelites "were all baptised unto Moses in the cloud and the sea," it cannot easily be conceived how they were immersed in the cloud and the sea, since the cloud overhung them, and they passed through the sea dry-shod. There might have been a sprinkling on this large host from the cloud, and a spray of water on each side, but there could be no immersion of the whole body in water.

Another clear proof that Baptism does not always signify immersion, is derived from Heb. ix. 10, where we have the phrase *διαφοροις βαπτισμοις*, "divers baptisms;" properly *different kinds of baptism*. Now if baptism might be of different kinds, then certainly all baptism does not consist in immersion; as there would, in this case, be but one kind. That immersion only is not here signified by the word, is evident from the rites to which the Apostle refers in the Mosaic service. These were ablutions with water, and sprinklings of blood; and although bathing was frequent in the sacerdotal ablutions, yet we do not find that, in any of these bathings, total immersion was commanded or practised. Indeed, it is not probable that the laver was deep enough to admit of the immersion of the whole body. These "divers baptisms" appear to us to include all the ceremonial washings and purifications by water and by blood; and therefore the word cannot mean immersion alone. That the word ever signifies, in the New Testament, a complete immersion, is rather taken for granted than proved. John did indeed Baptise at Enon, because there was much water (*πολλα υδατα*) there; but considering the multitudes who attended his ministry, and the distance which many of them must necessarily

have come, there can be no difficulty in conceiving reasons why he should choose a well-watered place for the exercise of his ministry, without supposing that much water was used for baptism. In that hot country, a place abounding with springs would be very desirable for the refreshment of the people and their cattle; and besides the Jordan, it does not appear that there are any waters in that region suitable for the immersion of such a multitude. John, moreover, might baptise in such a manner as to need an abundance of water, without dipping under water all who come. No mode seems to have more probability attached to it, as the one anciently used, than the leading of the person into the stream, and then profusely pouring water on his head: this would be much more convenient than immersion, and much more quickly performed. On this hypothesis, the expressions "going down into the water," and "coming up out of the water," are as significant as if we should suppose the subjects to be totally immersed; and this borrows light from the fact, that the administrator is said to have gone down into the water, and to have come up out of the water; while no one dreams that the minister plunged himself over head in the stream.

There are some expressions which are thought clearly to teach, that in apostolical times baptism was administered by immersion: such as Rom. vi. 3, 4. Colos. ii. 12, where we read "buried with him in baptism"—which, it is contended, can signify nothing else than immersion. Supposing that there is here an allusion to the mode of baptism, it would only follow that this mode was commonly practised, but by no means that it was the exclusive mode. When, however, we come to consider the usual mode of burial among the Jews, and especially the particular circumstances of the burial of our Lord—which event is supposed to be here referred to—there is so little analogy between such a burial and dipping a person under water, as to make it hard to believe that this was in the mind of the Apostle when he wrote. This leads us to remark, what is the opinion of many judicious men, that there is in these words no allusion whatever to the external mode of baptism, any more than there is to crucifixion; but that as baptism signified and sealed the believer's entire death to sin by the death of Christ, so believers are said not only to be crucified with him, but buried with him in baptism. In support of this opinion, the reader is requested to peruse attentively what Dr. Woods has said on this subject; where he will

also find some important exegetical remarks from the critical pen of Professor Stuart. Upon the whole, we are inclined to adopt this exposition, as best agreeing with the context, and the circumstances of the case.

It cannot be certainly proved from any of the cases of baptism mentioned in the New Testament, that the ordinance was administered by immersion; but it may be conceded, that in some of them this is more probable than the contrary, from the language employed in the description. This probability, however, is more than counterbalanced by the strong improbability that this was the mode in other cases, where the circumstances are recorded. Let it be granted, as probable, that John baptised in Jordan by immersion, and that Philip baptised the Eunuch by immersion; still the impartial reader must acknowledge, that in the baptism of the three thousand, and of the people at Samaria, of the gaoler and his family, of Cornelius and his family, and of Paul, some other mode was used. And let it be remembered, that a demonstration that immersion was sometimes used, does not in the least militate with our opinion, so long as it cannot be proved that this mode was the only one used.

We have already expressed our opinion, that the primary signification of the word βαπτίζω is not *to immerse*, but *to dye*. This opinion, though not new, is acknowledged to be at variance with that of most of our lexicographers, and will therefore demand particular confirmation. We regret that our limits will not admit of a minute and extended investigation of this point; for we feel satisfied that the evidence for our opinion might be made to appear so strong, as to win the assent of all impartial judges. We shall be able only to touch the subject lightly.

We take it for granted that there is no marked difference between βαπτίζω and its root βαπτω, as to their signification. Some have taught that the root signifies *to dip*, but that the derivative should be taken as a diminutive, and consequently should mean something less than *dipping*: while others have held the very reverse, and asserted that βαπτίζω has the force of an augmentative. There is no authority for either of these opinions; and although the Greeks might have perceived a shade of difference in the literal meaning of these words, we are, at this day, unable to discover any. We shall therefore consider them as synonymous. It is, however, worthy of special remark, that βαπτω, in none of its forms, is ever ap-

plied to Baptism; and that the derivative βαπτίζω is never used in the New Testament but with some relation to a religious washing, except when taken figuratively.

There are two methods of ascertaining the radical, primitive signification of a word. The first is to trace it through all its ramifications and compounds; and catch the idea which is common to them all. The other is to examine all the passages where the word can be found, and to consider that as the radical meaning which will suit the connexion in every instance. According to both these methods of investigation, the result will be that the primitive, literal meaning, both of βαπτω and βαπτίζω is *to dye*. For let any scholar turn to the root βαπτω in such a Lexicon as that of Scapula, (where words are etymologically arranged,) and he will there find the following derivations: βαμμα and ποιδαμμα, *a tincture or dye*; βαψις, *the act of dying*; βαπτος, *dyed*; βαπτρια, *a female dyer*; βαπτικος, *that which may be dyed*; βαφη, *a colour, a tincture*; βαφικος, *that which relates to dying*; βαφεις, *a dyer*; αδαφος, *not dyed*; υμροβαφης, *dyed in blood*; ακροβαφης, *dyed on the top*; δρυοβαφης, *dyed with oak*; κισσυοβαφης, *dyed with ivy*; προκοβαφης, *dyed with crocus*; πολυοβαφης, *dyed much*; διβαφος, *double-dyed*; χολοβαφης, *dyed with bile*; χρυσοβαφης, *tinged with gold*.

This list might be considerably increased, but we think that no one who is capable of judging in this case, will easily avoid the conclusion to which we ourselves have come. And we believe, the same result would arise from an examination of all the passages in the Greek classics, where this word, in any of its forms or branches, is used. We have time to mention only a few. The first, is the famous passage in the *BATTLE OF THE FROGS*, v. 212. Where it is said βαπτιστο δ' αἷματι λιμνη, *the lake was dyed, or stained with blood*.

Aristophanes, in *Pluto*, Act II, scene 5, has these words, οὐθ' ἱματίων βαπτων, *not with dyed garments*.

Again, speaking of the actors colouring, or staining their faces with wine lees, his words are βαπτομενος βατραχειοις; and he also speaks of βαπτος ορνις, *a coloured bird*.

Aristotle, in his book *De Coloribus*, says: "All these things by means of heat and moisture enter the pores των βαπτομενων, *of such things as are dyed in them*;" and *De Animalibus*, speaking of a certain colouring substance, he says, "When it is pressed, βαπτει και αυθιζει την χιρα, *it dyes and stains the hand*."

Plutarch, in his *Life of Lycurgus*, says, "He forbade βαπτισμῶν, *the art of dying*:" in another work, "That which is naturally black, is not βαπτισμῶν *dyled*." And speaking of a certain Roman general, who was wounded he says, "He set up a trophy, and βαπτισμῶν, *having tinged* his hand with blood, he wrote an inscription with it."

Plato, *De Republica*, describing the method of dying, says, "They cull out the finest wool, and prepare it with great care, that it may take the grain, then βαπτισμῶν, *they dye it*; but" says he, "substances not prepared in this manner, no matter in what dye (βαπτισμῶν) they are dyed," &c. Again, "Our aim, with regard to soldiers, is to cause them to receive the laws as the cloth receives βαπτισμῶν, *the dye*."

And in the first Epistle of Lysis we have, "As οἱ βαπτισμῶν, *the dyers* first cleanse and wash *the clothes*, οὕτως καὶ ὁ μαθητὴς, *about to be dyed*, that so they may take a more durable colour βαπτισμῶν."

Thus also Xenophon, in his *Anabasis*, speaking of the younger Cyrus, says, "βαπτισμῶν to his sword in blood," that is, he stained his sword with blood.

In fact, there are few instances in which the meaning of this word does not bear some analogy to the art of dying; and therefore the Latin authors commonly translated it by the word *tingo*. And it is not difficult to understand how it acquired the meaning of immersing, as the common method of dying was the dipping of the substance to be coloured, into the liquor impregnated with the dye-stuff.

We should have thought it unnecessary to take so much pains in ascertaining the primary signification of this word, had not so much stress been laid upon it by those who maintain that immersion, is the only proper mode of baptism; and had not the thing been misunderstood by many of our best philologists, who have followed one another in asserting that the radical meaning of βαπτισμῶν, is *to dip*.

There still remains one inquiry, before we dismiss the mode of baptism. It is, whether the mode of immersion is necessary to express, or to express forcibly, the thing represented by baptism. The Baptists strenuously maintain the affirmative; asserting, that by this rite is exhibited the burial and resurrection of Jesus Christ, of which the ordinance cannot be an emblem, unless performed by immersion. We object to this representation, and deny that there is any authority in the word of God, for considering baptism as a figure of Christ's burial and resurrection. The principal emblematical

signification of baptism, is undoubtedly the purification of the soul by the washing of regeneration and the renewing of the Holy Ghost. The being "born of water" is an external sign of being "born of the Spirit." Now the operations of the Holy Spirit, in the regeneration and sanctification of the soul, are often represented by distilling, sprinkling, pouring, &c. but never, that we recollect, by dipping. As far then as the action of baptizing is significative of something internal and spiritual, the argument is greatly in favour of the other usual modes of applying water to the subject, above that of immersion. And let it be observed, that even if it could be proved that immersion was the mode of baptism practised by John, and by the Apostles; yet if there is nothing in this mode connected with the thing intended to be represented in the ordinance, we are under no obligation to follow that particular mode. In other analogous cases, we do not feel ourselves bound to imitate every circumstance in the mode of attending on a divine ordinance, if it is evidently a thing merely indifferent, which may be as well performed in another way. Thus, although, we know that the Lord's Supper was celebrated in the evening; in an upper room; with unleavened bread; in a recumbent posture; yet we feel at liberty to deviate from all these circumstances, because we are persuaded that they enter not at all into the essence of this sacrament; but were circumstances which arose out of the common customs of the country, or from the time and occasion of the institution. So also, if it was customary to administer baptism to men stripped of their clothing, in a country where bathing was customary with all ranks, we should not feel obliged to follow them in this. And if baptism was originally administered by totally immersing the subject in water, in the warm country of Judea, why should we think it needful, scrupulously to imitate this in colder regions, and where habits and customs are different—unless we had reason to believe that something was intended to be taught by the immersion of the subject. If it can be shown that this action was practised, and also that it was not an indifferent circumstance, but significant, we shall then acknowledge that it is important to administer baptism in this way. Otherwise, the manner of applying water in this ordinance, appears to us to be as much a matter of indifference, as the colour of the wine, or the quality of the bread, or the attitude of the participant, in the celebration of the Lord's Supper. It is evident, that there is no greater need of much water, to represent the operations of the

Spirit in regeneration, than of much bread or much wine, to show forth the death of Christ. Besides, if the advocates for dipping are so precise, as to require that the ordinance be performed in this mode only, they should be able to show us how the immersion ought to be performed; whether in a river, or in stagnant water; with the face turned upward or downward; three times, as ecclesiastical history informs us was done in the ancient Church, or only once. In all these respects different modes are practicable, and it does not appear why they are not as important as the circumstance of covering the body entirely with water by immersion.

We therefore, think, that when this matter shall be impartially considered, and well understood, we shall have no further controversy about the mode of baptism; except to insist that it be with water, by an authorized minister, and in the name of the Trinity.

ART. III.—REPLY OF DR. COX.

To the Editors of the Biblical Repertory.

RESPECTED BRETHREN:

AN apology is perhaps due to you and your readers, for attempting a reply, to your review of my sermon, contained in your number for April, 1830, at this late period. I will tell the truth, whether it become my apology or accusation. At that time I was so employed with parochial cares, as well as the general business of the cause in which we are in common engaged, that after a cursory glancing at what it pleased you to say, I laid the number aside, till a less hurried interval might furnish me with the opportunity of doing some justice to it. I was well aware that a matter so interesting, so absorbing indeed in its intrinsic importance as I view it, would not brook to be lightly despatched; and could not be suffered to assert its own gravity, without pressing out certain duties that justly claimed the precedence. Accordingly, I have never read your review till this same month of August, 1831, and am too straitened now for time adequate to the occasion. If this appear strange, the solution is a glorious one: I have been more and more engrossed as a christian pastor in home duties. Souls, literally by hundreds, have, within the year,

been hopefully born again, in the midst of us, by the power of the Spirit of God. I need not say very expansively, that in my public and private ministrations to them, I have had my eyes open to principles and their discrimination; and that those of passivity have had very little to do with the work, except in some remarkable instances to obstruct and embarrass it, and in others to become a foil to its genuineness and to add splendour to its triumphs.

It is also a preliminary duty, respected brethren, to do you a piece of justice; and I can assure you in this, that while I shall speak your eulogium, I will nothing overstrain my convictions. You may expect sincere tributes only—*veras voces ab imo pectore*. I allude to the very christian manner, the general moderation and dignity of temper, as well as style, which you have happily exemplified as christian controvertists: and this in a matter in which you considered yourselves as “aggrieved,” as well as implicated, in no slight degree. This is the general impression, which the recent perusal of your review has left on my mind; and while I am happy to record it here, I devoutly pray for the grace of the Holy Ghost to preside over my motives and words in this reply, so as in that respect, at least, to give you some similar occasion to “glorify God in me.” My esteem for you is unfeigned. God forbid that any partial influences should ever dim the glories, to my vision, of Catholic Christianity; or disparage the ties of eternity and grace that constitute the fellowship, and emphatically the consanguinity, of those whom the blood of Christ hath ransomed, and his Spirit cleansed! With you, personally, I have no controversy. I can see and enjoy many lovely things in the article referred to, apart from any question as to its mental force, or literary worth, or theological respectability; in all which respects, the performance will be viewed as more palpably its own encomium. I believe, too, that it will do good; and that the whole discussion, if managed in a proper manner, will be very beneficial to a great number. My way is to treat persons, with respect; feelings, with tenderness; principles, as if there were no persons in existence; I mean, of course, with perfect freedom and independence of investigation; and in this shall expect neither to offend, nor be offended.

“*Regeneration and the manner of its occurrence*,” is the title of the sermon reviewed. It was founded on those words of Jesus Christ, which are contained in John v. 24, and which I beg leave here to transcribe, for certain reasons, in the *ipsis-*

suma of inspiration. Ἀμην ὁμην, λεγα ὑμιν, ὅτι ὁ τοῦ λόγου μου ἀκουων, καὶ πιστευων τῷ πεμφαντι με ἐχει ζωην αἰωνιον, καὶ εἰς κρισιν οὐκ ἔρχεται, ἀλλὰ μεταβεθηκει ἐκ τοῦ θανατου εἰς τὴν ζωην. I invoke the torchlight of these words, lifted high above my path, as I pursue it in the present article! It is of prime importance to keep in view the great elements of the theme, pending its discussion; the quoted words express, almost with geometrical accuracy, as I think, *the thing* which regeneration properly respects. I say this for two reasons; one is that a correct agreement as to what *the thing* is, will greatly aid the controversy, and the other that a certain respected brother, as I have credibly heard, who honours a theological chair of a sister denomination, once (in substance—the words are my own) remarked, to a number of gentlemen, that his prime exception to the sermon was its questionable connexion with the text: for that, said he, contains not the subject; I find no allusion to regeneration there, and wonder why he should have selected it for the occasion.

At this remark I am much surprised. It were to me invaluable, if I could suppose that his own views of the thing were entirely correct. I selected the text, because to me it seemed to show *exactly the thing* that I mean by regeneration; and because it also seemed to show the thing in its essential connexion with the agency of the subject: he *hears* the word of Christ, *believes, has everlasting life, comes not into condemnation* from what moment he is thus initiated; but, in contradistinction to that possibility, *is passed* (or *hath made* the transition, or walked across the line *μεταβεθηκει*), *from death unto life*. Let us look at the facts. Certainly he is a regenerated person; and this eventuated instantaneously—though it were sufficiently absurd to allege that “a habit” *could be* induced, implanted, inserted, created, or in any other way brought about, instantaneously. When did he become such? Is that not shown, or touched on, in the text? Was he regenerated first, passively or physically; and then did he address himself to the process of hearing, believing, and so on? I believe, yet with very great conviction, that he was “a new creature,” at that identical moment in which his soul first yielded to the plastic moulds of truth, and took thence their “image and superscription;” in which he first cordially believed, surrendered his cavils or his diffidence, approved the objective array which, through preaching, solicited his mind, and became conciliated to the salvation of the gospel of God; *at that identical moment, sirs—and not possibly before, for*

then he abides in "death," and on the cursed side of the line; and certainly not after, for now he "*hath* everlasting life." He is also, as we all believe, just as certainly one of the elect of God, whose names are all "written in the Book of Life, from the foundation of the world:" hence, I believe, (*Pelagian*, as I have been "slanderosly reported,") that God, THE SPIRIT, infallibly executive of his own glorious purposes, is THE AUTHOR OF THE THING there displayed; "according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him; in love having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." I have not used Scripture for the sake of being indefinite; and certainly love it better than my own words.

As to *the word* regeneration, it occurs in the total Scripture, (our English version,) only twice: (*παλιγγενεσία* :*) Matt. xix. 28. and Titus iii. 5. and in the latter instance only, respects our subject, unless the improper punctuation of our Bible be allowed in the former; in which case it would certainly prove *the activity* for which we plead. But *the thing*, especially including its necessary implications, occurs there, I had almost said, a million of times. What then, I inquire in turn, could the professor mean, when he said that regeneration is not in the text? That *the word* is not there? Only the *word* is scarcely to be found in the confession of my church or his own. Regeneration occurs, however, in fact and in *act*, wherever and whenever any mortal comes first to love God, to believe in Christ, to humble himself as a sinner, to offer sincere prayer, to worship acceptably, or to do any other spiritual service to which the promise of the covenant extends, and which is found heavenward of the line—palpable to the eye of God—which separates his friends from his enemies. That line exists, certainly; it is drawn metaphysically with such infallible accuracy as to allow no man to stand on it, or to remain long *in transitu*, or to cross it other than instantaneously; although it may be, I think, in some sort approximated for a long time previous to the transition. Perhaps it would be crossed oftener at right angles, with a forward march and a quick step, *ovantibus cælestibus*, as erst, at midnight, in the

* We have *αναγενναω* twice, and *γενναω* much oftener, the verbal forms, in the New Testament.

prison of Philippi, if we all preached and believed together, that the soul is active in regeneration, and that passivity in this relation is utterly absurd and false. This, my brethren, I believe; and whether I can prove it or not, (and to *convince* men is still another thing,) my plain remarks shall have the commendation of transparency of motive and integrity of conviction, a course of action (for this requires activity also) to which I am not, perhaps, supremely influenced by a love of the praise which I see it everywhere elicits; which I know it deserves, wherever incorruptly exemplified; and which it will best receive before a tribunal where practised cunning and double-dealing chicane will be seen in their meanness and deprecated in their doom. I believe that the most candid, upright, honest being in the universe is—God; that without this, his essential glory were an empty name; and that in its infinitely pure manifestations towards us, he is giving us a glorious standard of action, and consequently of character; saying, “be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.” Independence of action and of thought results properly from a right sense of individual responsibility.

As this communication purports to be a reply, or rejoinder to your review, so in its process I shall limit my obligations, at least to a vindication, in some sort, of the sermon, without caring, or confessing duty, to meet you in the metaphysical tournament into which you have generalized and amplified your animadversions. Though it might be interesting to some minds of mercurial acuteness, in whom the faculty of consecutive reasoning had been disciplined to excellence, and possibly profitable as it were poetical too, to follow you wherever you have gone;

“Seized in thought,
On fancy’s wild and airy wings to sail
From the green borders of the peopled earth,
And the pale moon her duteous fair attendant,”

to regions of existence without the boundaries of the planetary family to which our globe belongs;

“Far remote,
To the dim confines of eternal night,
To habitudes of vast unpeopled space,
The deserts of creation, wide and wild;
Where embryo systems and unkindled suns
Sleep in the womb of chaos;”

or, prosaically spoken, to go back to Eden with our metaphysics and ascertain all about the origination of evil there; the politics of pandemonium, as connected with its primitive irruption; and thence beyond, in space and time unmeasured, ascending to the disquisition of an insurrection more ancient, celestial, tremendous; and show how sin first ruined angels, and the probable connexion of our views respectively with all the known facts of that original and confounding mutiny of æraphic natures against the King eternal; whatever might be the matter, or the mind of such a rife and towering speculation, I shall not lose my proper sphere, or venture "such pernicious height," whoever may lead or urge me, till I feel prepared for it; even

Ipsa patre meo monstrante viam.

I would here,

I. Offer some animadversions, perhaps desultory in their kind, that have occurred to me in the perusal of your review, intending to return to the subject of regeneration after I have despatched them.

1. On your 266th page, commencing last line, you say; "This view of the doctrine of regeneration, (that it is the production of a holy principle,) he says, can 'command the confidence of no well disciplined mind,' (rather a bold assertion by the way,) and then adds, 'by holy principle I mean love to God, &c.'" According to the style in which you have quoted me, your parenthetical reprehension appears very much in place; and the assertion seems not only "bold," but bald and gratuitous. There is no gall in my pen, nothing but ink and kindness; I hope then you will pardon the pleasantry, as mine, when I assure you that, as I read this part of your review *I had a disposition*, tendency, principle, or call it what you will, to recollect what Junius (who *I think* is Horne Tooke) said to Sir William Draper, about the manner in which he was quoted by that nobleman: in substance thus—"Your lordship has made me ridiculous, simply by making me your own." In page 26 of the sermon, are these words: "Perhaps it will be said that God creates or inserts some *holy principle* in us, which constitutes regeneration, and in which we are entirely passive; but that thereafter we actively do our duty. To this quaint statement, I reply, that it can command the confidence of no well disciplined mind, till we have both a definition of what is meant by *holy principle*, and a demonstration of its existence of more importance

than the mere terms of the theory." I then proceed to show what "I mean by holy principle," OBJECTING NOT TO ITS USE OR REALITY, but only to what I deem its philosophical misconception, as a sign in mystified theology of a certain imaginary *tertium quid*, which exists only by illusion—only to confuse and darken the simplicities of religion. Take then the passage as I have given it, and the assertion "that it can command the confidence of no well disciplined mind, TILL we have, &c." becomes not an absolute and gratuitous, but a conditional assertion—and I still abide by it, by moral necessity! I have looked through the fifty pages (almost) of your review, in vain, for the "definition" and the "demonstration" desired: and though you have said many an ingenious, many a plausible, and many a sound and excellent thing, the condition is, I think, not complied with, and of consequence my confidence is not commanded—though nothing desirous to bring the "discipline" of my own mind into question, or its infirmities into notoriety as well as consciousness.

2. I think you have not well divined the scope and bearing of the publication; as an attack on the old school and its Calvinism in general, and *quasi* on Princeton in particular.

Very careful was I to deal in principles absolutely; to discuss them impersonally; to mention no party name; to make no personal or local allusion; to set the truth in contact with error or absurdity, simply for its commendation to our hearts; and to put the propriety of the *qui capit ille facit* impeachment on any person, who should espouse the controversy, not in an absolute way as right or wrong might seem to dictate, but as a party or personal affair.

What right then, my brethren, had you to feel "aggrieved," because I had even "caricatured" some sentiments which you disown? You charge me with misrepresentation. Of whom? Your indictment cannot lie or sustain itself. I utterly deny the propriety of your *appropriation* of the assault in the first instance, and then your militant rejoinder (though benignly conducted) *in just such a way* as would have been sensible and proper, if I had named you. Certain pugnacious characters, (I do not accuse you as such,) in another direction, have said in my ears *totidem verbis*, "you refer to us, sir, as we are well aware; we regard it too as an insult; and feel much aggrieved that you have represented us and *our* church in such a light." I wonder if such persons, including, my brethren, yourselves, have ever read and *weighed*, remembering the conceded "honesty" or common veracity of the wri-

ter, the second paragraph of the introduction to the sermon ? There, if I know them, my motives and aims are recorded: and if that *exposé* be sound and correct, I deny that any mortal has a right to feel aggrieved, or to review me as if it were all a personal or partizan affair. You admit that I had no "one class of theologians exclusively in my eye." Yet you have "no doubt" that most of what I stated in synopsis in the introduction, and which you know to include several diverse references, "was intended as an exhibition of the doctrines of the old Calvinists." You have "no doubt"! Where is the evidence of what I "intended?" Apart from this rather gratuitous assumption, you could hardly have felt "aggrieved?" And you assume it, let me say, very improperly—as the basis of almost the whole forty-five pages nearly that succeed! In all these, the general reader thinks and *feels* that you are defending yourselves, and that I am your personal assailant. This is injustice, though you did not mean it. Why not refer simply to such as is true or false? right or wrong? Must I say to you that *teste Deo* I love you, brethren and fathers? that I have no pleasure at all in dishonouring your name or wounding your feelings? that I did not attack you; and though I might have thought perhaps that you could be grieved, I did not think that you would feel 'aggrieved,' at the performance in question? If I were pleading now before the chancery of heaven, I would move for a decision between us, on the question whether the author or the reviewers had more right to feel aggrieved in the whole case? Hence,

3. I must say a word on *the manner in which you investigate*, or rather review the subject. I think it is very exceptional in one superlative respect.

Your whole learned tractate seems forever engaged to adjust the relations between certain positions on the one hand, and certain systems of divinity, authors of old school eminence, and maxims that have received the stamp of orthodoxy in some established mint, on the other. I have been struck with the learned barrenness of your review in respect to scripture authorities and quotations: a verse very seldom occurs; and when it does, it is such a thread of verdure as to constitute not one oasis, little or great, in the magnificent wilderness of your ratiocinations. It always seems, therefore, as if your eye saw no standard of theological truth, or some other than that recommended fundamentally by the standards of our Church, as THE WORD OF GOD—THE ONLY RULE TO DIRECT US. I know not why I may not be bold in

Christ affectionately to ask you, to review your review for ten minutes or so, on purpose to see what justice you have done to the volume that gives us all our light. Since I first read church history, and began to sympathize with the heroic spirit of the reformation, I said—first, the scripture is the armoury of their strength and their victories; and second, this love antique and patristical, these councils oecumenical or provincial, these authorities ecclesiastical or philosophical, these pandects and canons and traditionary usages, are like the cumbrous panoply of Saul, the presages of defeat, concerning which every modest Israelitish champion should say, “I cannot go with these.” Owen, Charnock, Bates, Edwards, Bellamy, Dwight! When the sun is up, these stars of the first magnitude are no longer discernible. What do I care *primarily* and *practically*, in investigation of the revealed doctrines of God, for them? for you? for the standards of the Church themselves? or even for the General Assembly? Not a rush! The passion of my soul is simple—What is truth? What has God said? What does he mean? Nor does this imply any thing worse than the *comparative* insignificance of these uninspired oracles. I care, I say, *in primary practice*, as an investigator in theology, *for the word of God as the only rule*; and *COMPARATIVELY* for nothing else in the universe. “O how love I thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts.” God shield me from the abhorred servility of being kept or constrained, as a student of his word, by any consideration of a nature conventional, earthly, and of course adverse to evidence! “Where the Spirit of the Lord is, there is liberty.”

On the subject of creeds and confessions, however, I pray to be here understood. I belong not to the small party that think confessions of faith of no use, symbols of doctrine worthless, and written standards hurtful. I can see evil in them—*only in their abuse*; and for their use and existence, an absolute necessity. Even the no-creed advocates would seem to incline to make *it* an article of faith and a term of communion, converting a negative into a positive by practical necessity: thus, *imprimis*; “no creed is necessary and in fact indispensable.” If one should reply to them, why then do you have *one*; they would perhaps, like the ancient

Pyrrhonists, fly logically to the relief of making their *πρωτον ψευδος*, that no certainty exists, include itself, and say they were not certain of no certainty existing: when asked, if they were certainly not certain, they would answer with the Sadducees, "we cannot tell:" and thus ingloriously retreat from an indefensible and ridiculous position—to indifference; loving all creeds and none equally, in their ecclesiastical practice. Besides, the confession of one's faith is necessary to the existence of church fellowship; and this palpably in the very nature of things. The opposite sentiment is absurd, and contradicted virtually in the preaching and the ecclesiastical administration of its advocates. It is also a scriptural and primitive thing, to exact a confession of his faith from every accredited partaker of christian privileges. "If thou believest with all thy heart thou mayest. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; (justification;) and with the mouth, confession is made unto salvation." In the original, this last sentence is expressed more abstractly and impersonally, as the law of the house, that meets the visitant *in limine* as the condition of entering; and the word "man" is not there, but simply—it is believed, *πιστευεται*; it is confessed, *ομολογεται*. Still, creeds, like every other lawful and excellent thing, may be abused; and this in many ways; first, by having those that are imperfect, equivocal, wrong; second, by putting too much in them, which is, I think, a fault in ours; third, by making too much of them, implying their apotheosis or the almost image-worship, which idolatrizes in their veneration—a fault that has its exemplification in these days; and fourth, by making too little, or nothing of them. This last fault, I know, is supposed *my** vulnerable place. Like that of Achilles, however, it is in no vital part; though the hero, I remember, was slain by an arrow—from a rival and an enemy—that pierced him there. I can, however, say that my estimate of our Books, as extremes beget each other, is often lower in appearance than in fact. This conduct may not be exemplary or defensible possibly; but it has resulted from the fact, that I have been so often disgusted and wounded with the conduct *a parte altera*, as if it had a commission from Christ to take the consciences

* I should prefer impersonal forms or plural pronouns throughout—but feel bound in this document, to meet an individual responsibility and speak not for others, but myself.

of others, its perfect ecclesiastical and constitutional peers, into its own special custody; as if the fabric of heaven and earth would fall, unless *they* held it up; as if themselves were the chancellors who could *ad libitum* fix upon us, and our house, the attainer of perjury: and all this, without the moral courage and consistency, in honour of the lauded constitution of the Church, of resorting to its ample and righteous prerogatives for the proper correction or the necessary redress. For one, I am ready, *constitutionally, and in no other way*, to be tried at any time, on any point, and at the suit of any competent prosecutor! But precious little respect do I entertain, either for the moral manhood or the conscience of those libellers—*apparent rari*—who covertly, or at a safe distance, throw out their irresponsible charges against the orthodoxy of those, whom they want the virtue to implead where they *can* answer them:

quæque miserrima vidi!

I have hence cared less to advocate our Book, *teste Deo*, in the presence of its officious friends, than its infidel enemies; and the reputation of its champion I have never stooped to some easy methods to acquire—but have rather sincerely despised them. When, therefore, I see any of those symptoms of offence to which I have alluded, I feel calmly as if they ought to be rebuked with decision, or punished with disdain. I forbear to adduce some noted instances of the sort, which I have not unrecently witnessed with ineffable chagrin or ingenuous pity. It is marvellous that politicians should forget that every man has eyes; or that sages do not know at least what is *not* the way to achieve their own cause or commend their sentiments. I could wonder at it, if it were morally possible for my charity always to suppose that their motives were as pure as they vaunt them. Concerning the symbols of our Church, I will say that I absolutely think they contain substantively “the system of doctrine taught in the Holy Scriptures;” that I love to read them, have read them often, and perhaps never, without profit: that I think them in many respects admirable, and even glorious—especially as made two centuries ago, in the troublous reign of the unfortunate first Charles, when the Confession, Catechisms, and Directory, appeared as day-stars auspicious in an age of confusion and storms; and when, from the recent night of popery, the rising exhalations of the morning of the Reformation made the air disastrous and the light equivocal. We must not, however, ac-

cuse them of perfection, or even mistake them for the word of God. This were to contradict themselves—to violate the essential and exemplary modesty of their character: and the idea of the obligation of uniformity, in ALL the details and specifications there laid down, on peril of heresy or schism or perjury—

Is tramontane and stumbles all belief!

If any mortal in a deliberative body, would peril himself by taking that position in regular debate, I should like to be there, (and this in general is what I dislike,) for the purpose of empaling him with a hundred questions, which *I* could answer: but which, answered on his principle, would rive all parties *inter se*; dissipate any ecclesiastical organization that ever existed; and if I mistake not, rend into shreds the unity of ANY LEARNED TRIUMVIRATE of old school worthies, of which our Church can boast, or who make their boast of her. Many other things might be said in the premises; but this episode is already too protracted.

The excellent authors previously named, I revere with you: but think them marvellously preferred to Luke, John, and Paul, in your review. I have read them all, possess them, love them, Charnock, in nine noble octavos, has been a valued companion of my study for fourteen years: and of him and the others, I remark—that they are of no authority at all in the question, *what is the truth about regeneration?* and that if they were, I could *prove both sides* of the question of activity, just as well as either, from their writings—any one of them! Take a specimen; one on either side of the Atlantic, and from modern, as well as more ancient days, or rather from the seventeenth, as well as the eighteenth, century: though what you have quoted so liberally proves for me that every now and then *they believed that the subject was active in regeneration*; just as every other man of sense occasionally does! There are few excellent sentences, in any practical sermon extant, that are not based upon this principle, or that do not fairly imply it. Charnock says the divine agency extends “to good actions, not by compelling, but sweetly inclining, and determining the will; so that it doth that willingly, which, by an unknown and unseen necessity, cannot be omitted. It constrains not a man to good against his will, but powerfully moves the will to do that by consent which God hath determined shall be done.” This is what we all believe—New Haven and Auburn! His *tertium quid* is well forgot just here; and orthodoxy does not appear detruncated of her

virtues or her charms. List Edwards:—who deals in *subtratum* sometimes in a style far different; and in which (vide what you have quoted) he does not, as here, state *the very doctrine* of my sermon: I could adduce many other and similar quotations from him; “In efficacious grace we are not merely passive, nor yet does God do some, and we do the rest. But God does all, and we do all. God produces all, and we act all. For that is what he produces, viz. our own acts. God is the only proper author and fountain; we only are the proper actors. We are, in different respects, wholly passive and wholly active.” In what respects we are, (namely, relative or subjective,) I have shown in the introduction to the sermon, p. 4. It matters nothing that elsewhere he teaches what I think metaphysically a different doctrine. I take my choice, and use excerpts, where the *genera diversa* bestrew the fields of uninspired divinity. But ten thousand such quotations would convince no one; indeed not even approximate the settling of the question. “Thy word is truth”; and what “well disciplined mind” can rest short of its ascertained sense and sanction? This, I judge, is much *the criterion* of a mind well disciplined in theology, and in the doctrine of evidence.

But you are afraid that the “shreds of Calvinism” will diverge in thin air, if my views obtain: well! let them go. “Heaven and earth shall pass away, but my words shall not pass away. The word of the Lord endureth forever.” But truly I do not sympathize in the principle of your fears. What! are the “things unseen and eternal,” which are the great archetypes of the system, about to fall to pieces or rush from their celestial fastnesses? Are the things, as I believe them, *inter se pugnancia*, incompatible with their common existence? Is their doctrine in my hand self-destructive? Or have I taken away the *nexus* of their unity? Look at Edwards, who has done it just as much in the quotation adduced, and in numerous other places. But in truth I have done no such thing. Your *nexus* is that ineffable SOMETHING, by retaining which, I confess, I can understand comparatively NOTHING either of the glory or the strength of the system: and as a preacher, I should be perpetually hampered, candidly confounded, conscientiously silenced,

“When sent with God’s commission to the heart.”

Impossibilities exclude degrees, except in their evidence. I can more evidently not reach a fixed star with my finger than

the ceiling of my apartment: but really both are impossible, and equally so. Now propose to a man what he knows he cannot do, and let him believe it, and will he do it or attempt it? or will you urge him, very* earnestly, if you latently think it impossible, or beyond all promise of probability? No. Just let him know or suspect the fact of its impossibility, and he cares not for degrees or modes: as long, as he thinks he cannot, he will never try, never do it, never feel his obligation. Yet when we speak as preachers to men—who knows or should assume the fact of any one of them that the next moment he will not give his heart to Christ, as millions have done before him? Not a mortal, nor perhaps an angel! No doctrine of the Bible ascertains it at all. Why not urge him then, directly, luminously, importunately, and in hope, to do it, and that according to God's order—now? How does this scriptural simple view spoil the *nexus* of Calvinism? Not at all, as I can see. But it removes it entirely, and the parts fall asunder, you say. Why? Because God holds them in his hand! The man who can see this fact, (and the mode is not to be seen by us,) will have no use for the nameless demi-deified SOMETHING which works in the system such miracles of connection and elucidation. God is the infinite *nexus* of all the things, the beings and the events, in the universe. If I did not see this, in the light of his own word, I might feel the force of your metaphysical argumentation in favour of the mediate importance of an occult "principle." Now it is only in my way; superfluous, intrusive, and injurious to the simplicity of the gospel. Thus you have (1) the mind with its faculties; (2) its controlling principle or proneness to sin; (3) its regeneration by substituting another principle, and an opposite one, by the power of the Spirit; and then, (4) all piety in its streams supplied from the new principle! I cannot see then that we are very dependent on the Spirit, *after* we have got our *vade mecum* of a principle from him! That same principle is the stationary supplier of the streams and usher of the Spirit—and where is the Spirit himself? The *tertium quid* has superseded him. The lieutenant

* We more and more want *revival preaching*; earnest, sincere, luminous, masterly, bold, and faithful. And without corresponding *principle*, as the *stamina* of these, how can we realize permanently that incomparable good?

† Till this is seen and believed, philosophers will probably dispute in darkness, on the relations of cause and effect, antecedent and consequent; "each claiming truth, and truth disclaiming all;" in *honorem tou ta panta ανεργουτος, οογουτος*.

ant has displaced the captain. And where are his credentials? Are the history and the commission of this visionary officer contained in the *Magna Charta*? I think not, after much examination of his claims, and a patient hearing of his counsel. But admit his validity and jurisdiction—*cui bono*? Where is the advantage to the war? to the system of divine moral government? to the demonstrated glory of the reigning God? Why—in eventual inability in all the machines he reigns over to do his will; an inability absolute and known confoundingly; physical and fatal in effect, if not in nature! just the same in rational anticipation, as the hope of swimming with a millstone hanging invincibly around our neck! Here are we by nature in the keeping of the occult principle of sin: till regenerated, *omnibus testibus*, we are nothing, and do nothing, in religion: in regeneration, or the change of our keeping principle, we are perfectly, and rather pluperfectly, passive: our tutelary guard is relieved without our agency; and without an ability, and why not also without all responsibility, of ours! Here is, in effect, pure fatalism! Let these wrong headed views, as I call them; gorgon terrors not so formidable; let them become only as rife throughout our happy land, as they *are now* in some half-ruined congregations that I could name; and it requires no prophetic inspiration to predict the mischiefs: infidelity, and reckless irresponsible action, will overspread our territories like an inundation: the gospel will have lost its charm over the spirits of moral consciousness: the preaching of the gospel, if the phrase be not then ridiculous, will be wholly suppressed, or little attended, or totally—I had almost said—denuded of its potency and glory: and nothing but miracles, never to be expected or wrought, will stop us, “and our offspring with us,” from perdition!

4. I proceed now to tell in fairness why I wrote and published the sermon; what its specific purpose was; and where I yet hope its use may be: how personal, or local, or invasive of the honours of illustrious Calvinistic antiquity, i. e. “the traditions of the elders,” it was, you may judge. The evils which occasioned it, and which it was designed in some degree to reach and remedy, I can state. The real fatalism of sentiment which I found in conversing as a pastor with individuals, and many not of my own charge, whom the whole gospel was poor to teach or to touch on the topic of their perfect and awful accountability, and their imperative duty to

seek salvation according to the gospel; persons these who pretended or really thought, that their organized apathy or voluntary stupidity—as Dr. Beecher calls it—or waiting for conversion, i. e. tempting God by abominable disobedience and presumption, was all they could do, all that orthodoxy prescribed, all that some of the best preachers expected of them; and persons therefore whom, I saw clearly and in some distinguished examples demonstrated, nothing could ever arouse, or reclaim to their senses on this supreme article of *obeying the gospel*, but a storming of their intrenchments, and an abstraction *en masse* of the very bastions on which they stood and smiled in calm defiance of the artillery of God. I was not so weak as to change my theology, or to modify its nature, for their accommodation—*sit fiducia verbo!* Not a particle of this! But I was led to adapt my public and private demonstrations of the truth so as to banish and to brand the hateful libel, as it merited. Nor am I sure that I said or wrote any thing, that is more or other than a just expression of *many principles*, plainly laid down in the written symbols of the Presbyterian Church—which, in their system generic, I love; and in adopting which I have never practised artifice, or deception, or sworn with the *exceptis excipiendis* qualifier of a Jesuit oath; and which, as I adopted, so I will repudiate with a good conscience whenever I see (I do not mean through the eyes of others) sufficient cause; (a consummation never expected;) as I now honour them, not because I am afraid to do otherwise, or because authority, in its bigness and its state, requires and denounces this often contemptibly; but because I have examined the subject, am a friend to independent investigation, and think truth best supported by its own evidence, and the conscientious *piety towards Christ* of all its friends. I think myself indeed a great deal better friend to our symbols, and even a stronger supporter than some few prominent ones whom it were easy to name, but safer to style as busy, clamorous, and I must say, narrow minded persons, who mistake themselves for pillars. The principles to which I refer are such as these: “the word of God—is the only rule to direct us. God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature, determined to good or evil. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet, by the same providence, he ordereth them to fall out according to

the nature of second causes, either necessarily, freely, or contingently. All the elect, and they only, are effectually called; although others may be and often are outwardly called by the ministry of the word, and have some common operations of the Spirit; who, **FOR THEIR WILFUL NEGLECT AND CONTEMPT OF THE GRACE OFFERED TO THEM**, being justly left in their unbelief, do never truly come to Jesus Christ." *Sic credo, credo equidem et gaudens*. I should love here to digress in the just expansion of some principles necessarily involved in the last sentences above cited; but I forbear—not however from the fear of a trial before any Presbyters, either with or without a responsible accuser, on the charge of heresy for holding them.

This popular fatalism that I found, and still find, in astonishing abundance near me; which I knew would forever preclude as far as it went, "according to the nature of second causes," the influence of the gospel; and which I therefore felt it, (as one whose ordination engagements bound him to *nothing more than this*,) my duty to assault and demolish with the weapons of God, as obligated "to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the Church, **WHATEVER** persecution or opposition might arise unto me on that account:" this popular fatalism, I say, though mostly latent, I could often distinctly trace, as it was often boldly fathered, to certain forms and names of preaching, *not exclusively* of the Old School—as you rightly "presume," p. 257 of your Review. Consequently my sermon was written and published not under party feelings at all. See first paragraph of the Introduction. It seemed duty to turn the thoughts of ministerial brethren to a stumbling-block that lay near or on the very sill of the door of the kingdom; and to the crowding thousands of 'impotent folk' in squalid contentment around it, pleading *their sanction* for perishing or waiting there till some miracle was wrought for their passive *metempsychosis* into it. Perhaps you will say—that my people must be remarkably stupid, supine, and fond of excuses, *arguens degeneres animos*, thus to pervert the ministry of orthodox instruction. I answer—do not assume too much, in your solution. The sermon was dedicated to my people, and published at their request; but not intended for them, or ever preached to them! My people generally know better:—and for intelligence and piety, for usefulness and union in thought and action, I know not why

I might not "boast" of them, as Paul did of his Achæians "to them of Macedonia; for I know the forwardness (*προθυμίαν*) of their mind" in goodness, and am not ashamed of them, as my people whom God hath given me, and whose feet, for Christ's sake, I would consider it an honour as their servant to wash. I know of no people whom I would prefer to serve in the ministry and have no ambition to move from them to any pulpit, or chair, or throne in the world! I would rather be a pastor than a professor or a prince; and much prefer the see of Laight-street to that of any other *street* in the city, unless my people move with me to a preferred location. I am sure I prefer it to the see of any diocese, whether of New York, or Canterbury, or Rome. I say this to show you that it was not restlessness, or partyism, or any other motive of the sort, by which I was influenced in preaching to the Synod.

But as a pastor in New York, and mingling, as my people also do, with strangers, numerous and diverse, I hear and feel what sentiments are rife; and also see their influence. The preaching of many different ministers is necessarily compared; its effects on the people and society at large, by reflection and refraction—especially the latter, are discernible and worthy of animadversion. Let me tell you, then, that I have witnessed many souls encased in obduracy, by the *abuse* of bad and unskilful preaching; which, I fear, is often the *direct* instrument of making more instances of reprobation than conversion; though perhaps it takes the census only of the latter—a common error! I will venture then another synopsis of *dogmas of desolation*, as I would call them; and would, if no *ism* had ever an existence, and if no party of *Triangular* or *Hopkinsian* designation had been known in our Church or existed in our day: I would so term them as a minister of Jesus Christ! I shall state these dogmas mainly in my own words, and dress them rather* uncouthly it may be:—for in general I hate them, and love to hate them, and make it a part of my piety to hate them; *non obstante* the shreds of truth disguised and intermingled in their constitution.

1. The regeneration of the soul is a miracle; every conver-

* It would not hurt my conscience much to "caricature them intentionally: but only by representing them as they are, and making the reality govern the appearance." For the substance, and facts involved in the dogmas, I pledge myself that they are *real*, not *fictitious*.

sion is a miracle; one of the greatest of all miracles is the conversion of the soul to God. Beware of heresy; beware of Hopkinsianism!

I think so too; under such preaching, it were a miracle. Effect on the unconverted: "we are not to blame because God chooses not to work a miracle; what a relief; this is sound preaching, masterly; our chance for a miracle is as good here at least as elsewhere."

2. The soul is entirely passive in regeneration. A logical result from other dogmas!

3. We are all dead by nature, and can do nothing good. Like Lazarus in the grave exactly—whom it required a miracle to revive.

That it did. But miracles are one thing; rebellion is another; moral government is a third; and stupid preaching a fourth. A miracle demonstrates the divinity of a mission from God; and has *other uses* than to symbolize the moral glory or the nature of conversion. *Lazarus* would not (and who would?) have been to blame, if he had *not* "come forth."

4. The means of grace have this greatest use—to demonstrate their own nothingness and the omnipotence of God in subduing the sinner and breaking his heart. They are adapted not to convert, but only to harden the wicked and make them worse and worse.

In miracle-working, there were some sense and little mischief in such a statement. In conciliating men "the law of the Lord is perfect, converting the soul: the word of God is quick and powerful: the gospel is the power of God to salvation." Why not call them then *the means of wrath*? Have they no appropriate nature, from which to be characterized and named? or does the wanton wickedness of sinners change their nature? or is wickedness no longer wanton, but only a calamity? Are we passive also in it? Is it any thing like a strain for omnipotence, (under such edification,) to convert a soul or mature a saint?

5. It were shocking heresy for me, my hearers, to tell you to repent this instant, and be converted before you left the house! You know that this is wholly out of your power. You have no ability at all.

Quere. (1) *When exactly* will their obligation to repent and believe the gospel become absolute and instant on them? When a miracle is wrought? (2) Where is the warrant for

such a mode of avoiding shocking heresy? Is it in Mark i. 15. or Luke ix. 57-62. or Acts xvii. 30. or 2. Cor. vi. 1 and 2. or Heb. iii. 7. or Rev. iii. 13-20. or (J^r Jonah iii. 2.

6. You must wait God's time, "in the laborious use of the means;" for you can do nothing of yourselves.

How does the preacher know that God has any special time for the conversion of his hearers? Does he know their election of God, antecedent to their piety? Or are they converted, of course, because they are *his* hearers?

To do justice to the analysis of that unscriptural absurdity, "you can do nothing of yourselves," I have no time or space, I will say that it is a hypocrite's reason of sinning against God. Can he sin "of himself?" or is sinning "nothing?" or is "a laborious use of the means" nothing? or how *can they* use the means at all?

7. These revivals are of very doubtful character. They are often merely "got up" things, proceeding from "a heated imagination;" more of the spirit of man than of God in them; the ministrations that induce them are very Pelagian; their great secret is to "strike while the iron is hot," and urge converts to the communion table immediately; and so they make a revival whenever they please. Some have one hundred and twenty converts added to their Church at once! if they would only wait a few months, they would not have twenty of them to apply, and of these not more than ten sound ones!"*

If a man is the enemy of revivals, were it not more noble to say so; and not cover envy, or sweeten gall, or disguise antipathy, in this way? When ought we to strike—when the iron is cold? waiting while it is hot for the opportunity? Would iron ever get hot, under such preaching? Were not the prime offenders against orthodoxy, those fanatics who baptized three thousand in one day, the fiftieth after the passion? Is their example coming up again; like an ancient heresy, "once decently buried, now raised in its putrid anatomy from the grave of centuries, dressed in a new shroud, and set awalking about the streets?" Shall we not know them by their fruits? Do the Christians made in these revivals disgrace them generally? If a man should happen to turn and be turned from sin to holiness, in one lucid moment, upon the

* I refer here to ultra examples, with few parallels, and chargeable I hope upon no party; they are however no fictions.

principles of revival piety; and should he veer at once one hundred and eighty degrees of the circle; and after that, honour the attraction that first saved him, and keep his celestial polarity with little variation through all the changes of the voyage of life; what traducer of God and his cause is it that should dare to oppose or degrade the revival in which he was converted, or allege that orthodoxy would have kept him longer quarantined in sin, in order to a more sound conversion? How long may a man *innocently* continue in sin, "using the means?"

It was the *virus* of that poisoned orthodoxy, shedding its influences afar and its *miasmata* on the pinions of every breeze, that led me to the course I took: an orthodoxy, falsely so called, that is itself nothing but a caricature of the gospel, and the effects of which are entirely at one with a more honourable infidelity—for both meet here, **IRRESPONSIBILITY!** Such orthodoxy, however, affords more peace and less hope in sin. On the other hand, among the general *criteria* of doctrines, I would name *the relation they bear to the demonstrated perfection of our accountability to God*, as cardinal and paramount. It is a touch-stone of what is true, only second in regard to the immediate *dicta* of the oracles of God. In light of this, I say that passivity is false, with all its doctrinal brood of darkness and inaction: that I know not to spare it for the sake of its friends; and that to be leavened with it, is a greater misery for a preacher of the gospel in the nineteenth century than — but I forbear the comparison: "as of God in the sight of God speak we in Christ!" You may here take a glance *what I mean* by "the moral history" of passivity doctrines.

II. In what remains, I would remark on the nature of regeneration. The importance of seeing the truth, just here, rise in my estimate *toto animo et indies!*

Perhaps I should say—the relations of regeneration, as they affect the doctrines of truth and the practice of religion: for, of *the thing itself* I have said enough in this article already; the text contains a portrait of it, which seems to me a good likeness; and the nature of the thing is less in dispute, possibly, than its moral relations.

There is a divine influence, "apart from the power of the truth," concerning which my general proposition is, that it is not contrary to the truth or embarrassing to duty; that its legitimate influence, on the mind of the preacher and the

hearer, is—that alone of encouragement in goodness; and this for the following reasons: *First*, About the *mode* of it, we know nothing, and believe no more. *Second*, The fact of it consists in the purpose of election and its execution. *Third*, As to the developed nature of it, all we know is, that *it secures the event* of our obedience, edification, perseverance, and beatification. *Fourth*, It is a *matter* or a *thing* to which, as such, absolutely we have no moral relation—since it is the province of God, and not ours, to order events with reference to his own purposes; though, *Fifth*, To the *doctrine* of it, as an article of faith, we have a moral relation, and a duty in the discharge of which we ought not to delay or feel passively inclined for one moment; but believe it cordially and promptly, to the glory of God, who has plainly revealed it: when believed, *Sixth*, It becomes a principle of action, not of passive doctrine; it becomes a point of illumination, a constituent and a *stamen* of heroic Christian character; it comforts, corroborates, and qualifies us, in God; it is “not our rule, but our resource,” as Mr. Jay of Bath, beautifully says. *Seventh*, It becomes thus doctrinally an element of discrimination or a test of character. To believe it is virtue, a “fruit of the Spirit:” to deny it, to neglect or disparage it, is impiety. It is also the criterion of Arminianism. Conversion, when genuine, consists much in believing it cordially and promptly to the glory of God: so to believe it—too suddenly or soon, is impossible. *Eighth*, The principle of this influence is universal, and extends to our daily and constant actions: if, therefore it makes us passive in any, or embarrasses us, so does it in all. “Whither shall I go from thy Spirit? or whither shall I flee from thy presence?” The universe is a *plenum*, for God is there: immensity is full of Him. Truly, “we can do nothing of ourselves!” verily *nothing*! “In him we live, and move, and have our being.” And what is the providence of God, and how great its extent? The province of invisible indesinent agency, as defined admirably *et mihi cordi* in our Catechism. In view of these premises then, is this influence in our way at all? No more than in natural actions, secular ones, all of them! Not half as much in our way when we obey, as when we transgress! In the former—all gloriously in our favour; in the latter all horribly against us! It subserves efficiently the execution of the whole scheme of grace, in the regeneration of the elect, in their sanctification, conservation, and eternal blessedness. It maintains, not in-

fringes, the perfect moral agency of all. "Whatsoever a man soweth, that shall he also reap." If we can do nothing of ourselves, we can do all things of God: and we must excuse ourselves from every thing theocratically or pantheistically, and we might as well do it atheistically too; or excuse ourselves from nothing that is "true, honest, just, pure, lovely, and of good report." Our dependence does not destroy our nature or the moral nature of our actions: it ascertains and establishes them. If God has "foreordained whatsoever comes to pass"—and true and glorious is it that he has—yet *what* has come to pass, in these lofty and sublime relations? Why—a moral agent; an active conscious being, equally dependent and accountable; one whose actions are properly compared with law, and their moral qualities are absolutely and metaphysically his own; and one, concerning whom to suppose that the purpose of God, and the rule of his providence, and the necessary condition of created existence, impair his perfect accountability—is to suppose (the greatest absurdity possible) the divine purposes frustrated of their noblest object; adverse to their own most august and meditated achievements; at conflict with themselves, as ordaining what has *not* "come to pass;" and that infinite creative and providential wisdom, so "wonderful in counsel and excellent in working," has failed of its master-piece, the establishment of a complete moral agency, and the glory of a perfect moral government. This may involve the mystery of "a wheel within a wheel;" but this is, I think, no *solecism* in mechanics, and no very abstruse proposition in divinity. *Ninth*, An enlightened view of this influence, by faith in the testimonies of God respecting it, leading to its legitimate effects on the mind and the conduct, is INFINITELY AND INDISPENSABLY ENCOURAGING IN DUTY, AND THAT ALWAYS AND UNIVERSALLY. It discourages as well—only from sin! It ascertains to us the fact that God is the *nexus* of events: it is the most terrible and persuasive debortation from sin, in appeal to our interests and our fears, conceivable; and it is quite superlative *ut calcar ad pietatem perpetuum* as a prescription or recipe, stimulating to universal goodness; imparting unequalled constancy to principle, conviction to faith, facility to prayer, resource to piety, vigour to thought, contentment to privation, courage to exposure, steadiness to purpose, and action to usefulness. "And who is he that shall harm you, if ye be followers of that which is good?" Such a worship-

per "shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. And we know that all things work together for good to them that love God, to them that are called according to his purpose." What a motive to repentance! Is it any wonder, "according to the nature of second causes," that revivals of religion follow, where these gigantic glories of the truth are preached with wisdom and faithfulness? *Tenth*, This influence, though wrought executively by the Omnific Spirit, that "made me," and that "garnished the heavens," and did not he make one "partner for the first occupant of Paradise?"—this influence is not exactly identical with the influence of the Spirit, as generally respected in Scripture. See Gal. v. 16—26. The latter may be resisted, striven against, opposed, suffocated in the conscience, or kept mouldering in an agonized bosom for months: this then I would call *the moral* or scriptural*, that *the providential or physical*; and, in this sense, I believe *ex animo* in the *physical* influence, in every thing, in religion and out of it, and more specially, in its important aspects and relations, in regeneration, and onward forever in the process of "holiness to the Lord." Charnock, in his admirable sermons on Providence, holds the same doctrine, and goes as far as I do in honouring its ubiquity: yet not further than the blessed Paul; "In whom (sc. Christ) also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." *Eleventh*. This influence, in the hands of the ALL PERFECT, gloriously coincides with the other, and both with the holiness and happiness of those who desire to please God and serve him: viewed together as they are, they present perhaps the highest possible incentive and solace to universal piety, which faith ever uses, or God reveals and owns. Hence, *Twelfth*. It is of the greatest importance that both should be preached; purely, skilfully, with calm dignity, unaffected zeal, in their symmetry and relative harmony, according to the rule of *their scriptural connections and uses*, in a way of demonstration and evidence; and to the end that men may do their duty, be actuated in goodness, steady in principle, occupied in "glory and virtue," prompt in service, "steadfast, unmovable, always abounding in the work of the Lord; for

* By *moral*, I mean that which has immediate relation to law, as right or wrong; by *physical*, every other influence or relation, in mind (as the physiology of mind) as well as matter.

as much as we know that our labour is not in vain in the Lord."

Among Calvinistic preachers, it is perhaps a pervading fault, as it is also a dreadful, and yet a corrigible one, to mistake and so mis-state *the moral relation of this influence*. A skilful interpreter of the word of God—"one among a thousand," as Elihu styles him—observes, I think, always these two rules: first, to ascertain *the meaning of the passage*; and second, to determine as carefully *its moral relation to us*. This latter must be done mainly in light of a principle admirably premised in our standards; where we are told that "the word of God" teaches "principally"* two great departments of instruction; distinct, though related; either sometimes implying the other, but never clashing with its scope; addressing faith with information and duty with command; called, technically and well, the *credenda* and the *agenda* of religion; having priority as stated there, the articles of faith and the rules of practice; embodying 'the whole duty of man,' or 'what man is to believe concerning God, and what duty God requires of man.' What miserable confusion, what perverse theology, what hopeless edification, when an article of faith is treated as a rule of conduct! That divine influence, "which is apart from the power of the truth," is it a rule of action? or an article of faith *only*? undoubtedly the latter; and this is *its moral relation to us*! It is one of the things that we are to *believe concerning God*; without which we have no right conceptions of HIM, break offensively the second precept of the decalogue, and raise the foundations of duty done. Here is what I deem in element the cardinal blunder of ten thousand preachers, including perhaps often—for I fear not to say *peccavi* when *consciens facinoris*—myself. IT IS A BLUNDER NEVER MADE IN THE BIBLE! Its effect is to confuse, obtund, and ruin the minds of our catechumens and hearers. It is *the fault*, in relation to regeneration or the source of the fault, which the sermon was intended, to expose. Is not a Christian active in all his moral relations? In believing and obeying God? Certainly active in the total progress of religion, in the soul and the life: then why not also in its rise? If active progressively, then why not initially too? If active in the work

* I would say *totally*—for *what* of its contents is not included in the classification?

of sanctification, why not in the whole of it, in its commencement as well as its continuance; in regeneration, as well as sanctification? How is a man regenerated, but as he believes and obeys the gospel? Is he regenerated *before* he does this? Is he more dependent in regeneration one whit than in sanctification? THE TIME WILL COME, AND THAT SOON, WHEN NOT AN INDIVIDUAL (*exceptio firmet regulam*) OF STANDING IN THE MINISTRY CAN BE FOUND THAT WILL NOT WONDER TO LEARN THAT WISE AND LEARNED WORTHIES OF OUR CHURCH, IN 1831, COULD HAVE DOUBTED FOR A MOMENT THAT MAN IS ACTIVE IN REGENERATION; AND THAT UNIVERSALLY, NECESSARILY, AND ABSOLUTELY. The sentiment is as important as it is true!

The glorious doctrine of election, in all its noble branches and legitimate fruits, is related morally to our faith, as what we are "to believe concerning God." We are *not* to believe it, (because it is not revealed, personally and absolutely) concerning man! Who are, and who are not, elected, is not revealed. But that God, is such a God as election manifests, is a fact revealed to faith, and obligatory in its proper moral relation instantly, and on all of us. How long ought a man to be going about, in "the laborious use of the means," to believe this? Just as long as God allows in his word, and no longer. Prov. xxvii. 1. So long then, and no longer, requires it to be regenerated; for the moment he cordially believes, he is "born of the Spirit;" and till he thus believes, he transgresses, in his very prayers, *or sermons*,* at the communion-table, or whatever other means he may prefer in the pride of his folly laboriously to use. If he says, what shall I do? God says—not man, but God; "Repent therefore, and be converted, that your sins may be blotted out." If he replies; "Sir, I cannot;" rejoins the same authority, "then you can—perish! this is your *necessary* doom, except you repent; for it is the alternative, and the only one, revealed. God does not wish you to perish; far from that. Still, perish you must, and that eternally, except you repent, and believe on the Lord Jesus Christ." Repentance, faith, love, and all the graces, are morally homogeneous and substantially the same. It is THIS VIEW IDENTICALLY of the means of grace, prosecuted with intelligence and affection, and faithfulness, and perseverance, and "the soft tongue that breaketh the bone," that

* The judgment day will probably reveal more orthodox ministers who *never* were converted than any one now apprehends!

God is wont habitually to bless, in the revival and flourishing life of his work:—while passivity districts are left without a miracle or a mystery, arid and moistureless as the sterile summits of Gilboa; and their destitution ~~often~~ shamefully charged upon the sovereignty of God. How comfortable to indolence, false orthodoxy, and Antinomian presumption, thus to pervert the articles of faith, and transgress the best, plainest, and most practicable rules of action!

But do you not believe that God is the giver of the increase? Yes, I *believe* it; for it is an article of faith, inasmuch as it is a subject of revelation: I believe, love, admire, adore, preach, and praise it! I trust it too; and thus it becomes an infinite strengthener to all my efforts for God. But—must I make it a rule of action, and myself a fool of action to honour the perversion and stupidity I have shown in doing it? I ought to have said—ought I to infer passivity, and practice stagnation, and come to pure fatalism, in honour of it? But still, says the objector, “Paul may plant, Apollos may water, God only *CAN* give the increase.” I answer—this is what I do not believe, because there is no such text in the Bible. When you take it from its proper *historical* form, as an article of faith and a glorious fact; and throw it into the *potential* form, where it becomes, in the common perverted parlance of millions, a mischievous and deceitful paralysis of action, with its *can* and its *cannot*—a corrupt rule of action, or rather of inaction, I demur, I protest, and I preach on the soul’s activity in regeneration! See the passage, according to the rule of *how readest thou?* and this—its *Scriptural connection and use*. 1 Cor. iii. 6. 13. 15. But it is very hard, says one, to know *just how far* we are to depend on God! Is it? I think quite otherwise. Depend *ALL* on him, and do your duty! and he will work in you, and by you, and accept your praise. Obey his orders, trusting in his prosperous government and infinite all-sufficiency. You have nothing in the world to do but—obey! If any thing else is to be done, it is not your duty, province, or concern. “Have faith in God.” Read the thirty-seventh Psalm, with the forty-sixth—Luther’s Viaticum; Zech. iv. 6—10, and just do *YOUR DUTY*, world without end.

Still, it is important to teach men the secret of their dependence; to make them know it, the whole of it, and confess and feel it to his praise. In this position, all Christians are agreed; with all my heart, I grant it. The means, the style,

the manner in which we shall attempt to bring them to a *proper* sense of it—*this is the question that possibly divides us!* One way is—to stop them (at least negatively) from doing their duty, till they feel and own aright their dependence! to admonish, and doubt, and embarrass, and warn, and hamper them—till they are incapable of confidence in God; and become afraid to do any thing; and then they learn to give *all the glory* to God. The glory—of what? Of passivity, of dependence, that prevents obedience, and of devoutly doing nothing in an orthodox style. So does not God! The sense of dependence, and the only one, that he cares to foster in us, results from a cultivated and practical sense of our obligation to love and serve him: and this he inspires in all his word, as the only legitimate mode of arriving at the other! Let a man feel, as he ought, his accountability; let him see its absolute perfectness; let him be stimulated through the truth to avoid sin with an ingenuous antipathy, because he cordially approves of the law of God and affects holiness:—that is the man, and the only man, whose acclaim of glory to God, as the author of all his religion, will be steady, intelligent, sincere, unaffected, undragooned, and worth observing. Such homage will be acceptable to God. I have often *mecum* characterized or classed preachers in a two-fold *axeais*, in reference to the inculcation of religion, as those who think it best to subserve the piety of their hearers, by constantly insisting on dependence; and those who think it best to subserve the same end by constantly insisting on obligation. Now, of the latter class, thus generalized, I say, in the fear of God, the following things: 1. That *theirs is the way of the Bible*. That the Bible inculcates both, is certainly true. But who can doubt that all its influence natively tends, and that with a prodigious and a momentous persuasion, to beget and to mature a perfect sense of perfect accountability? Let any man who doubts it, keep the problem in his thoughts and read the Bible (systems of divinity and technicalities of thought forgot) with it in his eye, that he may be able to know “what saith the Scripture” on this qualifying and controlling question of questions. 2. *Exceptions apart, God blesses them with the revivals*. As this is a question of fact, I leave it for individual observation; remarking, that some illustrious exceptions are—no exceptions at all! the reason:—they preach obligation, and offer the gospel so simply, fully, honestly, powerfully, and constantly, (I do not say quite *uniformly*,)

that in effect (when not in name) they belong to New School and not Old; *sit venia verbo!* They are no passivity men in their example; and very little such in the engrossed scope of their ministrations. I add, 3. That *where very passive, very dependence inculcating views, have distinguished the preaching*, my observation is utterly wrong, if the rebuke of Gilboa has not been just as manifest! 4. The inculcators of dependence first, and of obligation second or never, have not, I think, been distinguished for the miracles of Omnipotence with them, which they seemed to expect: and when I have read or heard their arguments, telling of the glorious ground of *hope* for success, affected myself with the encroaching paralysis, I have said—show me your facts! I have glanced at the official history of the sermonizer himself, and have *not* been malignant in supposing that certain influences of a personal nature *might* have had an unconscious action on his mind, in discolouring and passivizing its theology, seemingly with an angel hue of superior devotion, and a flame of more empyreal piety! It may look modest, and work withal a great illustration of character, to say—divine sovereignty has denied me the great favour of a revival, and I am resigned to it! God is a sovereign—amen! 5. *The man who is willing to do his duty, and who actually and habitually does it, is the only one who does not make his dependence an excuse for his sin!*—I observe this, as a characteristic of those Christians who are made under the high-pressure influence of the preaching of obligation first, and dependence next, and both in musical accord, to the glory of God. I subjoin, that it follows, 6. That *the only legitimate and safe way of urging dependence*, is by urging (of course with a rich and varied enlargement) obligation, in its full and absolute and perfect finish in the constitution of God. I do not mean that we should legalize, be rigorous, and irony; or keep out of view God forbid! the other pole from that!—the infinitely rich and melting mercy of God in Christ Jesus, or fail to exhibit all the touching notes and tones of the history of our redemption: but so to preach, as to produce, and vindicate, and continually to deepen, the impression of perfect accountability. In this way we may give light and force to the idea of superabounding grace. There are preachers, indeed, of the New School, who seem to make moral government (and what is the definition of this cardinal matter but the administration of law—not gospel necessarily, but law—over accountable creatures?)

a succedaneum for the gospel; some who inculcate obligation, as if they had never read John iii: 14—18, or as if obligation merely, were the only idea in revelation, or as if there was “a law given that could give life!” These hammer cold iron, or blow the embers that will not ignite, in a style that forcibly reminds one of the poetical clatter of the subterranean Cyclops, at work spondaically on the anvil, very regularly and monotonously industrious in their vocation! A tune that suits the forging of thunderbolts—

Olli inter sese magna vi braccia tollunt.

On this account perhaps—as a specimen—BELLAMY’S TRUE RELIGION DELINEATED ought to be called THE DOCTRINE OF OBLIGATION HAMMERED IN AND CLINCHED! for, excellent as the book is, and I love it, as a treatise on accountability and a vindication of the preceptive perfection of law, I think it wrongly named, as not a good *delineation* of true religion! The tree of life is scarce found in it, and then not “in the midst of the garden.” It might suit hypocrites, to unmask them; and old Christians, to search and chasten them; and ministers and students of divinity, to acuminate their views of the subjects of which it treats; but I would keep it ordinarily from young Christians:—for, ONE* I lament, these twice seven winters, whom I suppose it first palsied in mind, and then literally killed in body; and from the unconverted, for it is very questionable if it would not harden them alone; it preaches as the gospel, or the Bible, does not. It exemplifies little of *the revealed connection and use* of the truth—though far is my heart from wishing to disparage so excellent a treatise! I give it as an example of the style in which obligation is truly, but not well, preached; “being alone:” and add, that such is not the way to convert souls, especially when it pervades the preaching. “Because the law worketh wrath: for where no law is, there is no transgression. Therefore it (salvation) is of faith, that it might be by grace, to the end the promise might be sure to all the seed.” The direct rays of mercy should always pour upon the path of the preacher, and make for the hearer the day of legitimate hope in Jesus Christ, our glorious propitiation. But what I mean is—that obligation, as such, should be shown in its perfection, so that grace

* C. G. An accomplished son of Nassau-Hall, and I doubt not, a son of heaven too!

—dulce decus morum!

may be appreciated in its true nature; that obligation, as such, like the steady law of attraction among the spheres of our astronomy, should never be affected by the variations common to subordinate and terrene locations—by darkness or day, summer or winter, sunshine or storm, tornado or inundation, good or evil, of partial and personal experience.

I was surprised to read the parenthesis in the paragraph with which you concluded; “with the exception of the mere extent of the atonement, a point of very subordinate importance to that of its nature.” A true view of its nature, will, I think, lead to a just view of its extent. But truly its extent appears to me of **VERY GREAT** and daily of more and more importance; and that it is not so seemingly in your estimation is the occasion of surprise. Of course I cannot now take up that other world: yet well am I aware of the connection between limited atonement and passive regeneration; and of the growing disconnection of revivals of religion with both!

I shall not subjoin any asseveration of pure motives, &c., in this communication. What my motives are, God knoweth; and this is enough, certainly for my responsibility, possibly for my consolation. But one grand desire of my soul, congenial exquisitely with the ‘o *ye ye ye*’ preceding, I will yet inscribe. Let its seeming audacity be forgiven and its exhortation suffered; for this world will soon contain us no more. Its apology may be read in Leviticus, xix. 15—18. Possibly there is little in it of party or earth; possibly something of “glory to God in the highest; on earth peace, and good will to men.” It respects that peerless circle of promise and probability, in the government of God, whose lucid centre is—**THE DOCTRINAL AND PRACTICAL ECLAIRCISSEMENT OF THE PRESBYTERIAN MINISTRY IN THIS COUNTRY!** I believe they are now *incomparably* the first for intelligence, piety, and usefulness: that they preach the gospel with more sense, force, and efficiency, than any other description of the ministry in this nation; and that they are better suited to the times, places, and manners of the country, than any other. Were they all more discriminating; more disabused of passivity forms and stumbling-blocks of doctrine; more addicted to a direct and clear and complete *offer of the gospel* with importunity of zeal “to every creature,” and an unfettered cordiality in urging their hearers *immediately* to accept of it; more like Paul in the versatility of their address, in the free, open, unembarrassed style of their ministrations; (see 1 Cor. ix. 19—

27, et passim;) more invulnerable to just impeachment of *contradictory* statements in the pulpit and even in the same sermon, nay, of dealing in contradictions and paradoxes—and it is no proof at all that a thing is false or contemptible in the way of censure that a sinner says it, *fas est et ab hoste doceri*; more devoted, prayerful, and united; more one in sentiment, in soul, and in action, as nothing but *the Scripture* ever will instrumentally make us:—what might our* thousands of preachers not achieve, in extending the reign of the heavens over our total population? By the ungrudged and ready blessing of God Almighty, our own God, HE WOULD DO ALL, AND WE COULD DO ALL! and this nation would be revolutioned to “truth and soberness,” grace and salvation. “One should chase a thousand, and two put ten thousand to flight.” The centres of influence would be touched, and their dependent circles moved, in homage to the name of JESUS; and the influences of conversion to the world would radiate in ten thousand forms from the American continent! With all the faults of Presbyterians, and with all my faults, I am a Presbyterian. The common enemy honours us as one with his indiscriminate hatred. He accuses us of doing all the good; and Providence may yet use him to convince us of the necessity of union! But this union, to be lasting or desirable, must be in truth and for the holy ends of “the kingdom of heaven” alone. Partyism must be viewed as sin; ambition as treason against the Holy Ghost; and human authority every where postponed to the supremacy of the word of God. The Bible must be more studied, honoured, expounded. Interpretation must be the monarch of theological reasoning; evidence the light of his throne; demonstration the medium of his sway; and divine legitimacy, ununsurped, the strength and stability of his government, forbearance must be mutually exercised, and that to the farthest limit of ability or endurance; “Jesus Christ became a human God, that we might become divine men.” We must learn to garner up only the virtues of others and the faults that are our own. Denunciations, suspicions, manœuvrings, must be religiously foregone. Liberality of feeling and sentiment, fulness and freedom of discussion, courtesy and gentleness of manners, must mark our reciprocal intercourse. No man, however old or conspicuous or venerable, must set up himself for a judge, a standard, or a sentinel. There must be no

* I speak of Presbyterian ministers generically, as not confined to our denomination.

heresy-hunters, no disorganizers, no innovators. There must be sound Catholicism, latitude of thought, interchange of views. The discipline of the Church must not be handled with officiousness, or brandished in menace, or despised with impunity. Union must be desired, kindness manifested, and A UNIVERSAL REVIVAL OF RELIGION prayerfully and practically sought. Prayer must be more practised in secret by the ministry themselves, and its fruits more exemplified in all their deportment. Youth must abstain from forwardness, and age from usurpation. Ignorance must not be positive, nor learning dictatorial. Goodness must become more the criterion of worth than greatness or station; and HOLINESS TO THE LORD must be written—and ours is the responsibility to write it, each for one—on the principles and the actions of every individual.

SAMUEL H. COX.

New York, August, 1831.

ART. IV.—REMARKS ON DR. COX'S COMMUNICATION.

WE have departed from the established usage of periodical works in admitting the communication of Dr. Cox. For this departure, as well as on account of the character of the article in question, we owe some explanation to our readers. This is the more necessary, as we are not willing to be considered as now setting a precedent, which shall render it in any degree incumbent on us, to publish the rejoinders of all who may wish to appeal from the decisions of this Review, to the judgment of the public. There is an evident propriety in those who feel constrained to make such an appeal, choosing some other vehicle for the purpose. We have already been requested to give up a large part of a number of the *Repertory* to a vehement attack on the validity of our own ordination. Our Baptist brethren may think it reasonable to request us to assail infant baptism, in their behalf; and in short any man, no matter what his sentiments, might, on this principle, employ us as the means of advocating his cause before the public. There was the less ground for the present application, as Dr. Cox does not pretend that he has been unfairly dealt with. He has no wrongs to redress. By his own admission, his doctrines were fairly presented and kindly discussed.

If it be asked, why then we have inserted the Dr's. communication, in violation of a general and salutary usage? we have only to say, we were desirous of manifesting to him the sincerity of the kind feelings and confidence, which we had expressed; and that we really wished ourselves to know, and let our readers know more fully what views were entertained by the Dr. and others, on the subject to which the sermon and review relate. It was mainly on these grounds, in the exercise of the responsible sovereignty which all editors possess over their own pages, that we informed Dr. Cox of our willingness to admit his reply to our review, provided its contents should present no insuperable objection. We confess, however, when we came to read the expected article, we were a good deal staggered. Instead of a calm and instructive discussion of an important doctrinal subject, we found a series of the most extraordinary subsultations it has ever been our lot to witness. Under some of the more violent paroxysms, we saw that he was carried, at times, beyond our comprehension, and at others beyond the limits of becoming reverence for his subject. We found he had availed himself of this opportunity of setting himself right with the public, on an indefinite variety of points; of answering way-side remarks of critics on his sermon; of counteracting all rumours of his desire to leave "the See of Laight Street;" of giving side-hints to all classes of dissentients from his views and measures; of drawing the portraiture of men and parties, and in short, of careering, in the joyous consciousness of freedom from all logical trammels, over the whole field of things actual or possible. Still, as the victims of the *Chorea Sancti Viti*, in the multitude of their movements, do sometimes hit on those which are graceful and forcible, so, Dr. Cox, under the influence of the singular mental chorea to which he is subject, is not unfrequently interesting and striking. It is for the sake of these instances of the excellent in his address, and for the opportunity which it affords of remarks on several topics, that we concluded to give our readers the mingled pleasure and pain, the perusal of the article referred to must occasion.

Our opinion of its manner is perhaps already sufficiently indicated. We would only remark further on this point, that Dr. Cox seems in this matter very unfortunately circumstanced. For him to cast aside all that is out of the ordinary way as to style and method, would be to renounce his individuality as a writer or speaker, and to divest himself of the

very thing, which now excites attention and secures notoriety. And yet, it is obvious that the peculiarities of his manner may, and in fact have already, become so prominent as to constitute almost its whole character. Hence it is rare that his readers trouble themselves with what he says; their attention is engrossed in witnessing his feats at diction. This is a serious evil; but it is one which might be corrected. Dr. Cox, when filled with his subject and anxious to carry a point in a deliberative assembly, is capable of speaking after the manner of men, and that too, with great force and directness. What magic influence there is in a pen that it should send him off like a rocket, whizzing, scintillating and exploding in thin air, we do not know, and very much lament. The fact is, however, that there is as great a difference between Dr. Cox in debate and Dr. Cox with a pen in his hand, as between a piece of artillery and a piece of fire-works. There is danger, too, of constantly carrying the peculiarities to which we have referred to greater lengths; because there is pleasure in the exercise of almost all kinds of power; and it is evidently a source of much gratification to Dr. Cox to be able to execute sentences, which no other performer on the language would think of attempting. His friends, therefore, see with regret his fondness for the wonderful in style growing upon him. However much some other productions of his pen may have been admired, we think the one before us must, in many of its parts, be regarded as his *chef d'œuvre*, in its way.

There is another prominent feature of the Dr.'s manner as a writer, his profuse use of Latin phrases. We are not disposed to refer this to pedantry, but to that fondness for aptness, and taste for the unusual, which govern him. With a tenacious memory such phrases adhere to the mind, and without effort suggest themselves as the fittest vehicles for its ideas. But though it is easy for such a man to retire from "the feast of languages" well laden "with the scraps," he should remember that scraps are poor fare for other people, especially when they constitute so large a portion of all they get. As Dr. Cox loves frankness we trust he will not be offended with the foregoing exhibition of it.

With regard to the spirit of his communication, we have no complaint to make. On the contrary, we thank him for the kind feelings which he expresses towards the conductors of this work, which it gives us sincere pleasure cordially to reciprocate. We readily make this acknowledgment as to

the general spirit of the piece, although we think there is a grievous *ad invidiam* tendency pervading the greater part of it. What there is of argument in it, is entirely of this character. This offensive and mischievous characteristic, however, does not appear to arise from a deliberate, much less a malignant desire to cover those who differ from him with odium, but from an overweening complacency in his own peculiar opinions and measures, which to a lamentable extent perverts and narrows his views. The justice of these remarks, we fear, will too clearly appear in the sequel.

It is not our purpose to enter anew on the consideration of "regeneration and the manner of its occurrence." For this, the piece under remark, furnishes no apology. No one of our positions has been presented, much less discussed; Dr. Cox leaves the matter just where he found it; and there we shall leave it. Nor do we intend to follow the writer through the various mazes of his course, but simply to select a few from the numerous subjects around which he has corruscated, as the topics of a few remarks.

I. The first point to which we wish to refer for a moment, is the complaint, that we had no right to consider his discourse as an attack on Old School Calvinism. This, he says, is a gratuitous assumption, and asks, "What right, brethren, had you to feel aggrieved?" In the subsequent part of the piece, he tells us candidly, that his object in the preparation and publication of his discourse, was to destroy at one stroke, the very foundation of the objection of sinners to the duty of immediate repentance, and to stop the mouths of those who encouraged them in their cavils and delay. If, therefore, we did not justify the ground taken by sinners, we did not come within the scope of his remarks; and, consequently, as he was not acting the part of a partizan, we had no business to assume a foreign quarrel, and, by appearing to act on the defensive, to secure an undue advantage before the public. He seems to labour under a misapprehension, however, in supposing that we regarded him as acting as a party man in this affair. We distinctly stated, "Dr. Cox pins his faith to no man's sleeve, and is the follower of no party," p. 267. What more could he wish on this point. His avowed and laudable object in publishing his sermon, is perfectly consistent with every thing we have said of it. In prosecuting this object, however, he was led, as we believe, to commit great injustice. He stated, that to maintain that men are passive in

regeneration, or that the result of the Spirit's influence on the heart, is the production of a holy principle, is to teach the doctrine of physical regeneration, to maintain that the substance of the soul is changed, "the connatural diseases of its texture" healed; is to make man a machine, a stone, to destroy his responsibility, harden his conscience, and ruin his soul. Surely these are grave charges. And against whom are they directed? Not against A, B and C, by name, but against all who hold the theory of regeneration which the Doctor denounces; that is, against all Old Calvinists in a body, against the whole mass of the Reformed Churches, against the Puritans of England and America; against Edwards, Bellamy, and Dwight, among the dead; against Woods, Nettleton, and hundreds of others among the living. Now, we ask, how could we avoid feeling not only grieved, but aggrieved by such an assault, not on men indeed, but on principles; but still on our principles? It is a strange idea, that in caricaturing, misrepresenting, and holding up to contempt and reprobation the avowed opinions of men, you give them no ground to complain, and no provocation to explain and defend their views. Dr. Cox's position is unequivocal. He denounces as absurd and destructive, the opinion that moral principles can exist in the order of nature, or any other order, prior to moral action. And he does this, although he knew the opinion was and is held by all classes of Calvinists, except those who have adopted the "exercise scheme," and the advocates of the (yet im Werden) theory of our New Haven brethren. Though we fully approve, therefore, of the object which Dr. Cox had in view in his discourse, we must be permitted to think that he took a very unfortunate method of attaining it, and one which fully justified our assuming a defensive attitude, while we attempted to prove, first—that those who adopted the principle just stated, did not hold the opinions on regeneration which Dr. Cox ascribed to them; and, secondly, that these opinions are not fairly deducible from the principle in question. These are the two points laboured in our review. We undertook to show that those who believe in the existence of moral principles as distinct from all acts, constantly assert that they regard the change effected in regeneration as moral, in opposition to a physical change, involving neither the creation of a new faculty, nor any change of essence; that the mode of its occurrence is perfectly congruous to our nature, offering no violence to any of our powers; and that the influ-

ence by which it is effected, although immediate and certainly efficacious, is still a rational influence, employing truth as its instrument, and doing the soul no more violence than demonstration does the intellect, or persuasion the heart. We, therefore, complained that men, who constantly avow these views, are grievously misrepresented and defamed, when exhibited as teaching that regeneration is the creation of a new essence, a healing of the diseased texture of the soul; that it is effected, "by the prodigious efforts and labours of Omnipotence," in a way "to paralyze the soul, or strike it through with a moral panic." This, we say, is defamation, grievous and injurious. It may, and in Dr. Cox's case, doubtless, did proceed from a conviction of the truth of his accusations, arising from his confounding two very different things, philosophical and practical passivity, as we presume he would term them. But this, though it relieves him from all suspicion of malignity, does not render the charges less unjust or less mischievous; and the fact of their having been made, affords a full justification of the defensive attitude assumed in the review.

II. Another point on which Dr. Cox remarks, is the manner in which we conducted the discussion. He says, we seemed forever engaged in adjusting the relations between certain positions on the one hand, and certain systems of divinity on the other; that, instead of referring to the Bible, we quoted Owen, Charnock, Edwards, Dwight, &c. And he takes occasion heroically to assert his utter disregard for such authorities, and his independence on every thing but the Scriptures, in doctrinal matters. His remarks on this subject, are very good, although rather common place, for him, and not at all to the point. Who has questioned the supremacy of the Scriptures? Who pretended that the authority of men is worth a straw in comparison with that of God? What wonderful singularity is there in asserting that the Bible is the only infallible rule of faith and practice? The effect (we do not say the intention) of all this, however, is to place himself and us in contrast; to represent himself as walking in the broad light of the sun, and us as groping in the dark, with a farthing-light in our hand. This, we say, is the effect of his display of his regard for the Bible, and his lamentation over the sparseness of Scripture texts, found, oasis-like, (as he has it) in the desert of our review. Now, let us ask, what ground there is for such a complaint, and for this disadvantageous contrast. Dr. Cox had asserted, that all who held a certain

principle, represented regeneration as a change in the "entity" of the soul, produced by Almighty power in a way utterly destructive of the nature of the mind, and inconsistent with responsibility. We undertook to show that these men constantly disclaim the opinions thus injuriously ascribed to them. How was this to be done? By appealing to the Bible? Hardly. When the question of fact was presented, what did a certain class of men teach? we considered it the plain course to go to their writings to ascertain the point. And this, accordingly, we did. Dr. Cox, therefore, has suffered himself to indulge in a declamation about dependence on human authority, for which the review did not give the least apology.

We are indebted, however, to his zeal on this subject, (which led him to express his utter disregard for the standards of our church when placed in contrast with the Bible,) for an episode on creeds and confessions, which we consider the most valuable and sober-minded portion of the whole communication. The sentiments of Dr. Cox on this point we think are excellent, equally removed from the cavils of mere declaimers against all creeds, and from the mistaken zeal which would exalt them above the ground on which their object and their framers place them. The truth is, as Dr. Cox states, they are absolutely necessary as the bond of conventional agreement among those associated in the same ecclesiastical connexion; and, therefore, in one form or another, are employed by every religious society which ever existed or can exist. There does not appear, in fact, to be any diversity of opinion of consequence on this subject in our church. The great majority of ministers and private Christians are evidently of one mind as to the necessity of creeds. The great dividing question is, how is the subscription or assent to our standards to be interpreted? Or, with what degree of strictness is the phrase "system of doctrines," as it occurs in the ordination service, to be explained? On this subject, which is one of vital importance, there are, if we do not mistake, two extremes equally to be lamented. On the one hand, there are some, who seem inclined to give the phrase in question, such a latitude that any one, who holds the great fundamental doctrines of the Gospel, as they are recognised by all evangelical denominations, might adopt it; while on the other, some are disposed to interpret it so strictly as to make it not only involve the adoption of all the doctrines contained in the Confession, but to preclude all diversity in the manner of conceiv-

ing and explaining them. They are therefore disposed to regard those, who do not in this sense adopt the Confession of Faith and yet remain in the Church, as guilty of a great departure from moral honesty. This we think an extreme, and a mischievous one. Because, it tends to the impeachment of the character of many upright men, and because its application would split the Church into innumerable fragments. These are among its most prominent evil tendencies. That it is an extreme, we think obvious, from the following considerations. It is making the terms of subscription imply more than they literally import. Two men may, with equal sincerity, profess to believe a doctrine, or system of doctrines, and differ in their mode of understanding and explaining them. 2. Such a degree of uniformity never was exacted, and never has existed. The Confession, as framed by the Westminster Divines, was an acknowledged compromise between different classes of theologians. When adopted by the Presbyterian Church in this country, it was with the distinct understanding that the mode of subscription did not imply strict uniformity of views. And from that time to this, there has been an open and avowed diversity of opinion on many points, among those who adopted the Confession of Faith, without leading to the suspicion of insincerity or dishonesty. 3. It is clearly impossible, that any considerable number of men can be brought to conform so exactly in their views, as to be able to adopt such an extended formula of doctrine precisely in the same sense.

But if, as we think, nine-tenths of the ministers of the Presbyterian Church, will be ready to admit, there is some diversity of opinion admissible among those, who, with a clear conscience, can say they adopt the Confession of Faith as containing the system of doctrine taught in the sacred Scriptures, where is the line to be drawn? What departure from the strict historical sense is allowable? This is confessedly a very delicate and difficult question, one on which we shall express our views with candour, though with deference to those who may differ from them. It has been said by some of the most prominent and zealous defenders of our standards, that they are willing to allow the same latitude of interpretation, which the old Synod which adopted the Confession would have done. This might be a very safe and excellent rule, could it now be clearly ascertained and authenticated to the Churches. As this, however, seems impossible, it may be stated in other words, although, perhaps, much to the same effect. The very

terms "system of doctrines," conveys a definite idea—the idea of a regular series of connected opinions, having a mutual relation and constituting one whole. In professing to adopt the Confession of Faith as containing the system of doctrines taught in the sacred Scriptures, a man professes to believe the whole series of doctrines constituting that system, in opposition to every other. That is, he professes to believe the whole series of doctrines which go to make up the Calvinistic system, in opposition to the Socinian, Pelagian, Semi-Pelagian, Arminian, or any other opposite and inconsistent view of Christianity. These doctrines are clearly expressed; such as the doctrine of the trinity, the incarnation and supreme deity of Christ, the fall and original sin, atonement, justification by faith, unconditional personal election, effectual calling, perseverance of the saints, eternal punishment of the wicked, &c. &c. Now, every man who, *ex animo* and *bona fide*, believes, all these doctrines, does, according to the correct interpretation of language, hold the "system of doctrines" contained in the Confession of Faith. And, we think, so long as this is done, we are safe. With respect to each of these several points, there are, and safely may be, various modes of statement and explanation consistent with their sincere reception. Thus, with regard to the Trinity, some may be able to adopt every expression found in the Nicene creed, or in Bishop Bull's exposition of it, while others may feel a strong repugnance to many of its phrases, and yet adopt every idea essential to the doctrine. And thus, too, in relation to the vicarious atonement of Jesus Christ, some may adopt the strict *quid pro quo* system; others the infinite value theory; others that of its universal applicability; and yet all hold the doctrine itself. And thus, in reference to effectual calling, some may have one, and some another theory as to the mode or order of divine influence; some supposing divine illumination to precede the sanctification of the heart; and others regarding the former rather as the result of the latter; and yet, all believe that the effect is infallibly secured by the immediate agency of the Holy Ghost. In short, there are, with regard to every doctrine, certain constituent formal ideas which enter into its very nature, and the rejection of which is the rejection of the doctrine, and there are certain others, which are merely accessory and explanatory. About the latter, men may and will differ, though they agree as to the former. Such diversity always has and always must exist, where any considerable

ble number of men unite in adopting the same extended formula of faith. If it be asked, what latitude of explanation is to be allowed? we should answer, any which does not really affect the essentials of a doctrine. But who is to judge whether an explanation does or does not interfere with what is essential to a particular doctrine? We answer, in the first place, this is a question for every man to answer in the sight of God. It is to him a matter of the greatest interest and responsibility, to determine whether he really rejects the doctrines which he professes to receive. But secondly, the Presbytery has a right of judgment in all such cases. To enable them to do this intelligently, is one great object of the examination to which every candidate for ordination is subjected. It is their business to decide this very point, whether the candidate believes or not the doctrines of our standards, and they are under the most solemn engagements to God and their brethren, to do this honestly. And here the matter must be left. There can be no rule which does not place the responsibility of deciding on its application somewhere. There can, however, be no serious difficulty on this subject, so long as the determination is conscientiously adhered to, of admitting no one who rejects or explains away any of the doctrines constituting the system contained in the Confession.

The advantages of adopting this rule, which seems to us sufficiently definite, are obvious. It would put a stop to a multitude of difficulties—to much general crimination on the one hand, and much loose declamation on the other. It would furnish ground on which, it is believed, the strictest friends of the standards might safely leave the cause of truth, and where they would be joined by the great mass of all consistent and sincere Presbyterians. It would prevent the thousand evils which must arise from having a constantly varying rule on this subject—or from having one principle in theory and another in practice—or from attempting to enforce a degree of uniformity, impossible in the present state of human nature. While, however, such unauthorized strictness would ruin any Church on earth, it is no less obvious that the other extreme would lead to the same or still more disastrous results. There is, in the first place, a departure from strict moral principle in professing to receive a system of doctrines and yet rejecting one or more of its constituent parts; that is, in giving to the phrase “system of doctrine,” such a latitude of construction as is inconsistent with all just rules of

interpretation. If the question, what do these words, "system of doctrines" as they occur in the ordination service, mean? were submitted to a thousand impartial men—nine hundred and ninety-nine would no doubt answer, they mean the Calvinistic system distinctively as exhibited in our standards; and consequently that no man, who denied original sin, efficacious grace, personal election, decrees, or perseverance of the saints, or any other of its characteristic parts, could, with a good conscience, profess to receive it. The demoralizing tendency of a mere *pro forma* subscription, therefore, is one of the greatest of all objections to latitudinarianism on this subject. It is morally wrong. It is a violation of truth, in the estimation of all impartial men, and in the eye of the world. Better a thousand times to alter or discard the Confession than to sanction such a principle. But, secondly, it would effectually destroy the very intent of a creed. For if the principle be once admitted that one of the doctrines of the system may be rejected, there is an end to all meaning in the profession to adopt. One may reject one doctrine, and another another; one the doctrine of original sin, another that of election, and a third, both. It is no longer the system of the Confession, but one which an Arminian, Pelagian, Socinian or Deist might, on this principle, adopt. It is clearly absurd to have a rule of interpretation which defeats the very object of an instrument. Thirdly, such a rule would obviously lead to the prostration of the cause of truth, to a great extent. For although we do not maintain that creeds are able to uphold the truth in times of general defection, yet we think it obvious, that much of their want of efficacy in this respect is to be ascribed to lax views as to the terms of subscription, prevailing during the incipient stages of such defection, which opens the door to all manner of heresies, and takes from the Church the power of discipline for matters of opinion. There seems to be no more obvious principle, than that while a body professes to hold certain doctrines, it should really hold them. If the doctrines are discovered to be erroneous, let the profession of them be discarded.

These are the principles, which, if we mistake not, the great mass of Presbyterians are ready to adopt. They are ready to say that no man can consistently be a minister in our Church, who rejects any one of the constituent doctrines of the Calvinistic system contained in the Confession of Faith; while, from necessity and from principle, they are willing to

allow any diversity of view and explanation not destructive of their nature, that is, not amounting to their rejection. We fear, however, that this is not the ground always acted upon with impartial fidelity. While some may be disposed to resort to the discipline of the Church to correct mere diversity of explanation; others seem disposed to wink at the rejection of acknowledged constituent doctrines of the Calvinistic system. Evidence of this latter point may, we think, be found in the fact, that in more than one of the religious journals published in the heart of the Presbyterian Church, and under the supposed patronage of some of its clergy, every constituent idea of original sin has been openly renounced and even ridiculed. This is not mere difference in explanation, but the renunciation of a doctrine in all the forms in which it has been held by the Reformed Churches. For it is an undeniable, and, we suppose, an admitted fact, that this doctrine forms a part of every evangelical system adopted at the period of the reformation. Thus too the doctrine of unconditional, (i. e. not founded on the foresight of faith and good works,) personal election has in one or more of these journals, been with equal explicitness discarded. We do not say that these papers speak the sentiments of any of the clergy in our Church, but we think such is the presumption; and if this is the case, we are not able to reconcile such a course with the sound principles of morals.

In the present agitated state of our Church, we are persuaded that this, of all others, is the subject of the most practical importance. If it could be once clearly ascertained and agreed upon, where the line was to be drawn, there would be an end to a great part of the contention and anxiety which now unhappily exists. It is in this view, and on the principle that it is the privilege and duty of every member of a body to contribute his mite to its prosperity, that we have ventured to express our views on this important subject.

III. We come now to a third point in this article, in the consideration of which, we shall be obliged to expose the great injustice of which Dr. Cox has been guilty. A great part of his communication is taken up in a vague and indiscriminate declamation against what he calls "passivity," or "passivity doctrine." What he means by this, is not easy to determine; we presume it is, the idea that men must sit still and do nothing, when called upon to obey the gospel, but patiently wait God's time to make them holy, without any ef-

fort of their own. This is absurd and mischievous doctrine enough, and we are perfectly willing to abandon it and its advocates to the lash of Dr. Cox's sarcastic ridicule. But who are the men, whom he represents as holding such doctrines and pursuing such a course? Why those who teach that regeneration is not man's own act—that it consists in the production, by the power of the Holy Spirit, of a holy disposition. By what means does he connect these two things together? By what authority does he denounce those who entertain this view of regeneration as teaching that men must sit still and do nothing to effect their salvation—thus deluding their souls? The only ground which we can discover for this, is the right he has assumed of drawing inferences from other men's doctrines and then charging these conclusions on them as their practical opinions. He considers the one doctrine as leading to the other—if men cannot regenerate themselves—they are not to blame for not being regenerated, and consequently have nothing to do but wait patiently until the work is done for them. The principle on which this inference is founded, is that obligation cannot extend beyond the possession of adequate ability—that is, that men cannot be justly required to do any thing for which they have not the full requisite ability. We wish to say a word as to the soundness of this principle, in the first place—and then consider with what show of justice Dr. C's charges are sustained.

First, as to the principle, that men are under no obligation to do any thing which they have not full ability to perform. In our last number we endeavoured to show, that this maxim which is self-evidently true when applied “to actions consequent on volition,” is the reverse of true, “when applied to dispositions, habits, and affections.” On this subject, however, Dr. Cox says, that impossibilities exclude degrees—that if the sinner suspects the impossibility of what is required of him, “he cares not for degrees or *modes*, as long as he thinks he cannot, he will never try, never feel his obligation, never do it.” Matters certainly have greatly altered. Once the fact of the sinners inability was admitted, and its nature was considered a point of primary importance. Now, the question about “*modes*” is declared to be insignificant. The mere fact that he is unable—“that he cannot,” is declared to be enough to produce “passivity,” and to prevent the performance of duty. This change in the manner of preaching seems to be an evidence of change of views on this subject, of the

adoption of a new theory of agency—one which we think ought to be more fully developed by its advocates. Of this, however, we shall say no more at present. We profess to belong so far to the old school, as to think that the question about modes is a matter of importance—that the nature of the inability under which a sinner labours is a matter of great consequence, and that the two propositions that he is unable—and yet responsible, are perfectly consistent. This inability we maintain is a moral inability, that is, arising from his own sinfulness—and that it is consistent with responsibility we think, may be shown, (without entering into a metaphysical discussion, which Dr. Cox so poetically eschews,) by a few simple considerations.

In the first place, the Bible every where recognises man's obligation to obey the whole law of God perfectly, and yet teaches that he is unable to do it. Neither of these points we think can be disputed. Paul says, "The carnal mind is not subject to the law of God, neither indeed can be." By carnal mind is doubtless to be understood, such a state of mind as is to be found in every one, not under the influence of the Spirit of God. In another place, he says of the natural man—that he cannot know the things of the Spirit of God. Christ twice in the sixth chapter of John, says to the unbelieving Jews, "No man can come to me except the Father draw him;" and he tells his own disciples, that without Him they can do nothing, i. e. bring forth no good fruit. The same truth is taught in a multitude of other passages directly or by implication. Every thing good in man is ascribed, not to himself, but to the Holy Ghost, to God, "who works in us both to will and to do." Regeneration is never referred to the will of man, but to the "mighty power of God, which wrought in Christ, when he raised him from the dead." The fact is, the impotency of man is so clearly taught in the Bible, that few doctrines have been so universally received. If it be true, that in any one instance, God requires of man any thing which he declares he is unable to perform, two things are plain, first, that there is an inability consistent with responsibility, and secondly, that such must be the inability under which the sinner actually labours. But secondly, if universal experience does not prove that man is unable perfectly to keep the law of God, we know no fact which experience is competent to establish. What idea of inability can we have more definite, than that a cause never has and (as every man is intimately

persuaded) never will produce a given effect? Here is man's power to comply with the law of God—tried during thousands of years and under every variety of circumstances, and never, in any one instance, has it secured the result of perfect obedience. Surely that is a very inadequate power, which never has in a single case out of thousands of millions, produced the effect required. The declaration that any man has full adequate power to live from infancy to old age without sinning in thought, word, or deed—having his affections uniformly in a right state—being perfectly conformed to all God's requirements, strikes every one as absurd, and yet it is duty. Every one feels that perfection is a moral impossibility for man in this world, and yet every one feels that the want of it, is sin. These two facts, therefore, of inability, and obligation, so far from being inconsistent, are united in every man's consciousness. Besides, the assertion that a man sunk in sin, can in a moment change his own heart, every such man feels to be untrue. How is he to go about it? Will a simple volition effect it? Will the presentation of any motives, turning the mind towards the objects which he is bound to love, (the only ability which he possesses,) accomplish the work? Daily experience proves the reverse. Though the sinner knew he should inherit a kingdom, or be happy for eternity, if he should call into exercise holy affections for a single moment, he could not do it, however much, *from such motives*, he might desire it. How often would the dying sinner give worlds, really to possess the power so confidently attributed to him? But thirdly, the experience of Christians, as well as that of sinners, proves that men are unable to do what they still feel to be in the highest degree incumbent on them. Let any Christian ask himself, if he is not conscious of being unable perfectly to keep the law of God, and whether this sense of inability destroys his sense of obligation? Is he not conscious of his entire dependence on God—unable to do any thing as of himself; and yet so far from being disposed to plead this as an excuse, or extenuation; it is the most humiliating of all considerations. We have no doubt, Dr. Cox is conscious of his inability to be absolutely perfect. Nay more, that in seasons of coldness and languor of affection, he would give the world to have his heart filled with the love of God, and yet is fully aware that no efforts of his own can secure the result. His dependence is not on himself, but on the grace of God. Then why should a sin-

ner be told he can do what no saint can do? Why should he be prohibited from dependence on that grace, which the child of God feels to be his only hope? The fact is, the position that men are under no obligation to do what they have not full power to do, or that they are able to change the state of their affections at will—is contradicted by the Bible, by general, as well as all christian, experience. And the assertion that this inability destroys the sense of obligation, is equally inconsistent with the Bible, and the universal consciousness of men. That it leads to inactivity is no less contrary to fact and experience. So far from its being true, as Dr. Cox asserts, that the sinner so long as he thinks he cannot come up to God's requirements, will never feel his obligation, never try, never do it—the very reverse is the case. He never makes any approach to acceptable obedience, until penetrated with a sense of his helplessness. While his spiritual teachers may be endeavouring to persuade him of his full ability to do every thing, the Holy Spirit is striving to convince him of his dependence. And true conversion, we are persuaded, never takes place, until, in despite of such teaching of men, the soul is brought to feel that no efforts of its own can suffice for its recovery from the dominion of sin. If it be said, this doctrine will lead men to inactivity, we would reply, that sinners may wrest this as they do other truths to their own destruction; but that such is its tendency, we deny. Does a sense of his dependence lead the Christian to inactivity? Is the man who is most deeply sensible that he cannot make himself holy—that his only hope is in the grace of God—is this the man, who is most backward in his efforts to become holy? Just the reverse. He makes his efforts in dependence on divine aid, and because of his hope of that aid, and not because he feels himself able to do all that God requires. And this is the sinner's only hope. What a miserable substitute is his own-fancied power, for the arm of God!

Besides, what right has Dr. Cox, of all men in the world, to start such an objection; a man, who in one breath tells us that it matters not about "modes" of inability, as long as the sinner thinks he cannot, he will not, and in the next, teaches the doctrine of absolute dependence on "the physical influence of God," for every act. If he cannot act without this physical influence, why may he not tell Dr. Cox he must wait for it, as well as tell others, he must wait for the influence of the Spirit? Dr. Cox would reply, perhaps, that the

influences for which he contends, sustains and secures our agency. But so say the others. If the sinner demand how this is? Dr. Cox answers "Ignoramus." And surely others may say as much. But the sinner may say to Dr. Cox, what he cannot say to others, 'you maintain that it matters not about modes: if I cannot act without God, I am not, according to your doctrine, responsible. Mere inability is a valid excuse; and according to your own showing, I am at liberty to sit still and wait God's time.' We do not say that such cavils of the sinner against Dr. Cox's doctrine are either candid or well founded, but we do say they are quite as much so, as his against the doctrine he so much derides. It will not do for him to say, that the nature of the inability under which those, who teach the common doctrine of regeneration, represent the sinner as labouring, destroys responsibility, for two reasons. First, he says it is inability, without regard to modes, that produces the evil; and secondly, because such persons acknowledge no inability which is not sinful, and which does not admit of being pressed on the conscience and consciousness of men, as inexcusable and worthy of condemnation; and they believe in no divine influence, which does not sustain the faculties of the soul in all their rights. And Dr. Cox has not even attempted to prove the reverse. He has therefore, no apology for charging those who hold the common doctrine, with either destroying the sinner's obligation to obedience, or leading him to listless inactivity.

Now, as to the second point, the injustice of Dr. Cox in making these charges. It needs no other proof than the perusal of his article, to show that he denounces all the holders of the common doctrine as passivity-men. The point of attack is that men are passive in regeneration; that this change consists in the implantation of a certain kind of holy principle. These are the dogmas which are declared "to solace the sinner in his distance from Christ, which excuse his disobedience to the gospel, and which ought to be rejected as false and ruinous." This is what he calls "passivity doctrine;" the places where such sentiments prevail, are stigmatised as "passivity districts," "arid as the mountains of Gilboa." These are doctrines which inculcate "a dependence which prevents obedience, and which leads to devoutly doing nothing in an orthodox way." Now, gentle readers, who, think ye, are the men who have held, or do now hold, these soul-destroying doctrines, doctrines which prevent obedience, lead to fatalism

and blast the whole face of the Church? Why, all the Reformers, all the Puritans, all the Pilgrim Fathers, all such men as the Blairs, the Tenants, Whitefield, Elliot, Brainerd, Edwards, Bellamy, Dwight, Woods, Nettleton. These, readers, are the men whom Dr. Samuel H. Cox, in effect, overwhelms with his obloquy; theirs was, or is, the passivity preaching; theirs the passivity districts, arid and blasted by the curse of heaven. We say, these are the men whom, *in effect*, he thus reviles, for we of course acquit him of the preposterous presumption of doing it with his eyes open. But here is the gross and cruel, though unintentional injustice (and absurdity too) of his declamation. Having in his eye we know not what class of antinomian drones, in his zeal to denounce them, and get at the very philosophy of their error, (and thus, as he has it, blow up the bastion of their strength,) he was led to take ground and decry doctrines which render all those whom we have mentioned, and the great majority of the best and most successful ministers of our country, the objects of his denunciations. Had he let the metaphysics of the matter alone, and contented himself with denouncing practical errors, with condemning the course (if such prevails) of telling men to sit still and wait in listless idleness God's time, he would have spared himself the guilt of condemning the innocent, and saved himself from the unenviable position which he now occupies, as the accuser of men who hold a given opinion, as teachers of passivity doctrines and destroyers of souls, while, in the same breath, he admits that Edwards and others like him, are of the number.

The direction which Dr. Cox gives his censures, is sufficiently pointed. On p. 509 he admits that it is proper to make men feel their dependence, but asks, how is this to be done? This, he adds, "is possibly the point which divides us," addressing himself to the conductors of this work. "One way is," he says, "to stop men from doing their duty, until they feel their dependence, hamper them, &c. &c. till they give God the glory, of what? of passivity, of dependence which prevents obedience, of devoutly doing nothing in an orthodox way." The other is by preaching obligation. The former is, of course, ours; the latter is his own. We now ask, what authority has Dr. Cox for ascribing to us, as individuals, or as members of a class, such opinions, or such conduct? This is a grave accusation. The assertion (or aspersion, for as such we view it) is entirely unfounded. We neither

believe nor preach that the sinner should do nothing when called to obey the gospel. We firmly believe that immediate repentance, faith, and universal obedience, is the duty of every sinner; that he is under no inability to perform those duties which is not inexcusable; that he should address himself at once, with all his powers, to the business of complying with the requisitions of the gospel, depending not on himself, but the grace of God for aid. Thus, however imperfectly, we have always preached as well as believed. We ask again, what authority has Dr. Cox for making the injurious assertion referred to? Had he been satisfied with saying that there were men who thus believed and thus taught, we should not have called the accuracy of his information in question, nor felt much concerned about the matter. But when he tells us so intelligibly, ye are the men, and so openly declares that this is true of all who do not belong to the new school, (for the exceptions, he says, are no exceptions at all,) the accusation assumes an injustice and injuriousness which we do not like to characterise as we think it deserves. He cannot pretend to have the authority of personal knowledge, that such is the style of preaching of the men whom he denounces. Here, as before, his accusation rests on his own metaphysics, and if on this ground it is just, it is just as directed against the various classes of theologians to whom we have already referred. It is an easy thing, instead of attempting to refute the opinions of any set of men, to range them off, and then cry them down as miracle-waiters, mere nothing-doers, rebuked of heaven, and condemned of men, while we arrogate to ourselves all good qualities and results. There is much of injustice, much of an *ad invidiam* character in all this. Let it be confidently asserted and reasserted that one set of men have all goodness and effect all good, and another have nothing and do nothing, and it needs no prophet to tell us, that the mass even of good men, will not stop to inquire whether this is really so, much less will they impartially examine the Bible, for a decision of the doctrinal opinions which distinguish the two classes. It really seems as though the time were coming, in which the mere fact, that some men dissent from certain views or measures, whatever other claims they may have to confidence and respect, will be enough to subject them to the scourge of cruel mockings, and to expose them to unmeasured denunciation. It is to be hoped, should this become general, (its commencement is already seen and felt,) such men will be able to possess

their souls in patience, avoiding all recrimination; examining anew their opinions in the light of God's word, and while they determine to hold fast the truth, endeavour by zeal, fidelity, activity and meekness to commend themselves to every man's conscience, in the sight of God.

IV. We come now to another point; to the consideration of a principle, the application of which, Dr. Cox seems to think, covers himself with glory and his opponents with shame; it is, that success is the test of truth—God's seal of approbation to doctrines, men and measures. This principle, we think fallacious and dangerous. And the rather, because there is much of truth involved in it. That is, it is true in some of its applications and bearings, and untrue in others, and those the most obvious and frequent. We readily admit, that where the effects of truth are produced, there truth must have been exhibited; and consequently, that where the conversion of sinners and the promotion of holiness is secured, the inference is fair to the truth of the doctrines through which the Holy Spirit has produced these results. But the fallacy lies here. Men neglect the consideration, that with all truth as presented by men, there is more or less of error, and in the most erroneous exhibitions of the Gospel, there is always more or less of truth. The consequence is, that the results which are produced, under God, by the truth which a man presents, is claimed as God's seal in behalf of his error. Hence we find this argument used by all classes of theologians, and in behalf of all systems of measures. God blesses the preaching of Arminians, of Moravians, of Lutherans, of Calvinists of all schools. He has blessed the system of measures pursued by Whitefield, by Mr. Nettleton, and Mr. Finney. Does this prove that these conflicting views of doctrine, and these inconsistent systems of measures, are all, in their distinctive features, true and wise? Has God decided affirmatively on both sides of the same question? The fact is, there is truth in all these doctrines, and wisdom in all these measures, and God, notwithstanding the attendant errors or folly, mercifully renders them effectual to his own glory. This, therefore, is one source of fallacy in the application of the principle in question—men do not discriminate—nor can they always tell, what it is God blesses, and by his blessing approves. It may be something very different from what they, in their self-complacency, imagine.

There is another ground of deception. It is difficult to trace

results to their immediate instrumental causes. When men are converted in great numbers, there are probably thousands of causes made to co-operate in the production of the effect. The preacher may think it is all to be referred to the skill and directness of his exhibition of the truth. Or, what happily is more frequently the case, he is constrained to give God the glory, from the fact, that he sees nothing peculiar in his mode of preaching, either as to the truth, or the manner of presenting it, which distinguishes his successful from his apparently fruitless efforts. He cannot tell what it is that God renders effectual, nor why this rather than that discourse has been blessed. This remark we have heard often and pointedly made, and that too, (to allay Dr. Cox's misgivings,) by new school men. The fact is, revivals have followed, most remarkably, from styles and modes of preaching strikingly diverse; from the strictly didactic, and loosely declamatory; from the terrifying exhibitions of the law, and the persuasive presentations of the Gospel. How vain would it be for the didactic man, to infer, that because God had blessed his mode therefore all others were wrong? But further, men are very apt to refer every thing to what appears to them to be the immediately exciting cause. They look to the truth presented, and the mode of its exhibition at the moment, and leave out of view the influence of all previous culture and instruction. An enlightened examination of facts, would go to show that the success of preaching depends much more on the previous religious instruction of the audience, than upon the minor diversities in the modes of stating truth which distinguish schools or even denominations. Dr. Cox, however, gathers up for himself and associates all the glory of these results as attributable to their felicitous exhibitions of truth; never considering that, in the first place, revivals are most frequent, the world over, where the ground is best prepared; and in the second, that during these seasons of refreshing, the subjects of divine influence are mainly those who have enjoyed most of previous religious culture; members of sabbath-schools and bible-classes. Those portions of the Church, and that class of preachers to whose lot most of these well prepared hearers have fallen—have been the most signally blessed in this way. It would be strange indeed if this were not the case; if religious instruction, parental prayers and counsels, were all to pass for nothing, and obligation-preaching to be all in all. If this be so, where is the necessity of all our efforts to diffuse the means of the

early communication of knowledge? Can Dr. Cox imagine there is no difference, as to the prospect of success, between preaching to a congregation in New England, and to one in Paris, Rome or Jerusalem? Or is he prepared to overwhelm with reproach, as passivity preachers and miracle-waiters, such men as Martyn, Carey, Fisk or Parsons, because their success was not equal to his own? How much in the shade would such men as Elijah, Isaiah and Jeremiah be thrown in comparison with Dr. Cox, if mere success were the criterion of skill and fidelity? Much of the effect therefore of this popular argument, (which we are sorry to see Dr. Cox use so much *ad captandum*, and *ad invidiam*,) is derived from not attending to the difference which circumstances make in cases; from attributing every thing to the immediate apparent exciting cause, and leaving out of view the numerous predisposing and concurrent causes which co-operate in the result. Besides, it is not even true, that under similar circumstances, success is always in exact proportion to the skill and fidelity in the exhibition of the truth. Is the idea of divine sovereignty to be left entirely out of view? Are we to infer that Dr. Cox is less orthodox, or less wise this summer than he was last winter? Is it a fact that the effect of every sermon is in proportion to its excellence? Every candid man must acknowledge that such is not the case; that the most extraordinary results at one time flow from discourses, which at others fall powerless on the ears of the people. Again, it is obvious, that it is not any one style of preaching which is uniformly followed with these striking results. The style of Davies, the Tenants, of Whitefield and others, in our own country, was very different from that which Dr. Cox thinks the only one which God blesses. And if we extend our view to other lands, we shall find this remark still more strikingly true. Gosner, the celebrated Bavarian Catholic Priest,* who has probably been the means of the immediate conversion of more persons than any individual now living, never preached what Dr. Cox would call an obligation-sermon, in his life. His manner seldom varies; the love of Christ is almost his constant theme—law and obligation seem scarcely to be alluded to. And this is very much the characteristic manner of his country. The law is rarely urged; the fears, or even sense of duty, of men seldom addressed; the doctrines of the Bible seldom formally discuss-

* At present a Protestant Clergyman in Berlin.

ed. Preaching is more a pouring out of the warm effusions of the heart on the love of God, the preciousness of Christ, the desirableness of heaven, &c. Yet a degree of success has attended such preaching, which would fill Dr. Cox's heart with joy to contemplate. We do not mention this fact in order to express our approbation of this style of preaching, but merely to show how improper it is to argue from success in favour of the correctness of any peculiarity of this kind. Success, it is obvious, depends on a great variety of circumstances. Much is to be referred to the sovereignty of God. This is clear from the Bible and constant experience. Much depends on the circumstances, previous culture, &c. of the people; much on the frame of mind of the preacher, and much doubtless on the skill and fidelity employed in the exhibition of the truth. We have no disposition to deny that *other things being equal*, the success of men in winning souls to Christ is, *as a general rule*, very much in proportion to the zeal, spirituality, fidelity, and wisdom employed in the exhibition of the Gospel. This rule is so general, that when a man finds his labours unsuccessful, he has much reason to inquire, with great anxiety, whether the fault be not in himself; and yet the exceptions are so numerous, they should effectually prevent censoriousness. There are doubtless characteristic excellencies and defects to be discovered in every class of ministers. And we are very far from denying that those whom Dr. Cox calls new school men, have very desirable qualities as public instructors. We are not disposed to seek these however, in their novel doctrines, but rather in their forming it as their definite purpose to bring men to Christ, labouring for that object, urging the point with earnestness on the hearts and consciences of men. Whereas, *some* of a different class, may keep that object less steadily in view, be more disposed to promote the edification of believers, preaching more frequently to professing Christians. It may be, that a characteristic defect of the former class is, that they attend too little to the injunction of Christ "to feed his sheep;" and of the other, that they abound too little in urgent pressing appeals to the sinner's conscience to make him feel his guilt, and the necessity of immediate exertion to escape the wrath of God. All that we have in view, however, under this head, is to expose the fallacy of arguing so generally and confidently from the success of men as preachers, to the truth of their peculiar opinions. This strikes us as especially unbe-

coming in Dr. Cox, as some of the opinions against which he so strongly inveighs are still cherished by some of his quondam associates; and others are entertained by those whose success has been more remarkable than that of any other men at the present day. Besides, those who consider themselves new school men are divided into several classes, separated by strongly marked diversity of theological opinion, and yet each having, in their own view, the right to claim the testimony of success in their behalf. But the absurdity of the attempt to cry down the doctrines which Dr. Cox denounces, on the ground of their practical effect, is glaringly exhibited by the single consideration, that the most extensive and pure revivals, which this country has ever witnessed, were produced under the preaching of these very doctrines. What were the sentiments of the Dickersons, Davies, Tenants, and Whitefields, and Edwards of the last century? The passivity doctrines, the physical depravity, and physical regeneration, as they are calumniously called by men who, we do them the justice to believe, would willingly sit as children at the feet of these patriarchs of the American Church. We have not said a word, nor do we intend to do so, in reference either to the correctness or incorrectness of Dr. Cox's assertion, that revivals are the peculiar and almost exclusive enjoyment of new school men. We have no disposition to enter into any such discussion. Let the glory of them be given where it belongs. We only wish further to remark on this subject, that the idea that not only the truth of doctrines, but the wisdom and zeal of preachers, are to be decided and measured by their success, has a tendency to produce self-complacency and censoriousness; and affords the greatest temptation "to get up revivals," and to swell unduly their results. This is too obvious to need illustration. The spirit which leads men to say—stand by, we are the men, we are the favourites of heaven, we have revivals, we do all the good in the land—does not seem to be the spirit of Christ. Every pious mind must revolt at the exhibitions of this temper which are sometimes witnessed. We have heard, on good authority, of a minister saying, 'If he could not convert more souls in so many months, than such a man had, in so many years, he would give up his office.' We deeply regret the whole tendency of Dr. Cox's remarks founded on the principle which we have been considering. His glorification of himself and party (if that hateful word must be used) and his unkind and

injurious insinuations against all others, are adapted only to alienate and exasperate. They may cover with odium, but they can neither convince nor benefit any set of men.

Though we have spoken thus freely, from a sense of duty, of the objectionable features of his communication, we are very far from having any unkind feeling towards Dr. Cox, personally. The injustice which he has committed, has been done heedlessly, from confounding principles and practices, which have no relation to each other. We not only readily acknowledge, but rejoice in his excellence and usefulness. Notwithstanding this, and notwithstanding we have never been ambitious of the character of zealous partizans, and have in fact little zeal about party questions, as such, we still feel bound to endeavour to repel what we deem unjust and injurious charges against those who hold what we believe to be truth of God. Let every man form his own opinions and pursue his own course, in the fear of God, endeavouring to commend himself more by good works, than by either boasting or censoriousness.

V. The fifth and last point to which we would direct the attention of our readers, is Dr. Cox's view of Divine influence and agency. It may be remembered that, in the review of his sermon, we distinctly stated our ignorance of his opinions any further than they were exhibited in that discourse. We were, therefore, careful to avoid attributing to him any sentiment which he had not clearly avowed. We saw indeed that he had adopted the idea that morality could be predicated of acts only; that he eschewed the notion of there being any thing distinguishable from voluntary action which could deserve the name of "principle of nature," in the language of Edwards, or, "moral disposition" in that of Dr. Dwight. But on what ground he did this, whether on the "exercise scheme," or on the theory of the liberty of indifference, (or as Dr. Dwight calls it, "casualty") or on some other theory, we did not pretend to know. In one portion of this communication a ray is shot across the darkness, and we have a formal, and, as far as it goes, somewhat distinct statement of his views on this point. We would request our readers to revert to what he has said on the subject, and compare for themselves his language with the following exhibition of our understanding of his meaning.

That there is a Divine influence apart from the truth, exerted in the regeneration and sanctification of men, he had

admitted in his sermon, and here reasserts with equal distinctness. In characterizing the nature of this influence, he remarks, 1. That we are entirely ignorant of the mode of its operation; 2. "The fact of it consists in the purpose of election and the execution of it;"* 3. It secures the event of our obedience, sanctification, and salvation; 4. It is a matter to which we have no moral relation, though, 5. To the doctrine of it we have: 6. It becomes a principle of action, not of passivity or passive doctrines! 7. It becomes a test of character, since to acknowledge it is a fruit of the Spirit, to disparage it is wrong: 8. "The principle of this influence is *universal*, and extends to our daily and constant actions. If, therefore, it makes us passive in any of them [passive in action?] it does in *all*." 9. In view of these premises, is this influence, he asks, in our way? "*no more than in our natural actions, secular ones, ALL OF THEM.*" It maintains, not infringes the perfect moral agency of all. 10. This influence is not identical with that which is often mentioned in Scripture, as in Gal. vi. 16—26—[where the Apostle speaks of the conflicts between the flesh and Spirit, and enumerates the fruits of the Spirit,] which may be opposed, smothered, resisted, &c. The latter is moral, the former providential or physical. I believe, he adds, *ex animo* in this physical influence in religion and out of it. Charnock, he thinks, goes as far, in his discourse on Providence, in asserting its ubiquity, as he does. 11. This influence in the hands of God gloriously coincides with the other. 12. It is of the greatest importance that both be preached in their harmony.

We shall now state what we take to be the amount of this exhibition. Dr. Cox distinguishes two kinds of influences. The one he calls moral, which may be effectually resisted, and which, we presume, operates by suasion, or the presentation of motives. The other, he says, operates apart from the truth, is providential or physical, is universal, extending to all our actions, of course bad as well as good; it is effectual, always securing its object, as seems plainly implied by its being placed in contrast with the moral influence which may be resisted, and from the direct assertions contained in remarks 3 and 9 just quoted. Regeneration is effected by the latter. This is expressly asserted. After stating, with much formality, that there is an influence which secures our obe-

* Where we are at a loss for his meaning we give his own words.

dience, he tells us, this is not identical with that mentioned in Galatians, which is a moral influence, whereas, the other is providential or physical. Regeneration, then, according to Dr. Cox, is effected by a physical influence of God, which is certainly efficacious and universal, i. e. operative in all our acts, "common, secular, all of them." It would seem, therefore, that Dr. Cox believes in the Divine efficiency in the production of sin: so we understand the assertion of a physical, effectual influence, in religion and out of it, extending to *all* our actions. Whether this is said on the ground that man is not an efficient agent, that is, not endowed with the power of originating his own acts; that all his exercises are created in him, and that "it is agreeable to the nature of virtue [and sin,] to be created;" or whether, he holds the shadowy distinction between an act and its moral quality, referring the former to Divine efficiency, and the latter, when evil, to man; or, what is still more obviously a distinction without a difference, making morality a mere relation, and therefore not an object of production, he ascribes the act to God's power, but not the morality of it, is not so easy to determine. Either theory, that of Dr. Emmons, or that of some of the old Scholastics, is consistent with most of what he says. Although we do not pretend to be wise on this subject, above what he has written, we think it will be tolerably clear from what follows, that the former is his theory. We regret, however, his not having spoken more intelligibly on the subject. For his readers and hearers must be anxious to know precisely what he means, when he speaks of a physical influence of God engaged in the production of all their actions.

Secondly, we not only understand Dr. Cox as teaching that there is a divine influence in the production of evil, but also as denying that there is any other influence in the production of holiness, than is exerted in all our actions. He tells us that the influence by which regeneration is effected is the providential or physical influence which extends to all our actions in religion and out of it. And he hence infers, that if it renders men passive in one case, it must in all. It seems, therefore, to be plainly implied that the same efficiency and no more is employed in producing our holy acts, as is engaged in the production of all others, sinful or natural. If this is a correct view of his meaning, it decides the question in favour of the theory of Dr. Emmons and against that of the School-men. For the latter make a broad distinction between these two

cases, which Dr. Cox does not. They cry out against, what they consider, the blasphemy of making God the author, or efficient cause of sin. It is opposed too to the whole drift and spirit of the Bible. There, a clear line is drawn between the relation of the sins of men, and that of their holiness to the divine agency. The Holy Spirit is there presented and promised as the author of all good, in a manner utterly inconsistent with the idea that he has no more agency in the production of holy acts, than in our "natural and secular ones." Dr. Cox, however, seems to throw us back on the mere providential agency of God, which has as much to do with the one class as the other. Has he been led to such a conclusion, by his supreme and lofty devotedness to scripture authority, or has he bowed his mind to the deluding influence of the wandering light of philosophy, falsely so called? What a bereavement for the Christian, to find that he has no more reason to bless God for his good deeds, than the wicked have to ascribe to him their evil ones. Whatever may be Dr. Cox's real opinions, the modes of expression, which he has adopted, are highly objectionable. They tend to produce the impression that man is not in truth an agent at all; that he is not invested with the power of originating his own acts. If all his exercises are produced by a divine physical influence, you may split hairs forever, without making men understand how acts thus produced are their acts. God, (according to the only theory to which Dr. Cox's language seems suited,) is the only agent in the universe. And if the only agent, why not the only essence; he is certainly the only essence of whose existence we have any evidence, and thus we are on the verge of what has been called by one, who had long felt its horrors, "the hell of Pantheism." It is wonderful, that an opinion which makes our whole constitution a riddle and a lie; which requires us to disbelieve the plainest dictate of consciousness; and which thus destroys the foundations of all knowledge, and launches us on the ocean of boundless and hopeless scepticism, should ever have found an advocate among men of sane understanding or Christian feeling. If we are not to render credence to the testimony of our own nature to the fact that we are the efficient of our own acts, or to that of our senses to existence of things without us,* what can we

* The ideas that the soul is but a continuous series of exercises created by the divine power, and that the external world has no real existence, are so intimately related, that they are in fact very frequently united.

believe? What foundation is there for any knowledge? We can be sure of nothing, if deceived on points apparently so plain and certain as these. Besides opening the way to general scepticism, this theory, tends to destroy all sense of responsibility. Men will be slow to believe that they are justly chargeable with the acts of God, or acts which he calls into existence by an almighty physical influence. They will rather feel that an inexorable fate decides the exercises, which by a strange contradiction they may continue to call their own. There is no plainer principle in morals, than that responsibility for acts, rests on their real author, and consequently, if we believe that God is the efficient cause and producer of all our moral exercises, the responsibility of them must rest with him. In thus tending to destroy the sense of responsibility, it tends also to pervert the moral sense, to deaden the moral sensibilities, to blind the mind to the distinction between right and wrong. When men think they see the Best of beings, constantly engaged in exerting his almighty power in the production of evil, how can they view that evil with abhorrence, or think that to be wrong which is the immediate production of his hand? And if they consider it right in God to produce evil that good may come, why may it not be right in man?

It is surely a singular exhibition for a man who uses the language which Dr. Cox employs on this subject, and who seems to entertain the opinions which that language naturally expresses, finding fault with those, whose views, even according to his own erroneous interpretation of them, would confine, to an inappreciable moment of a man's existence, the kind of influence which he extends to every act of his life. All the evils in a thousand fold increase, which he attributes to the opinion which he misrepresents and rejects, press on his own. An appeal to experience would bear out our remarks as to the tendency of the doctrine in question. We are indeed well aware, that men's character is not formed by the influence of any one doctrine which they may hold. There are commonly innumerable such influences at work, and some of them may be so powerful as to counteract, in a greater or less degree, the natural tendencies of their speculative opinions. Just in proportion, however, as such opinions enter into the practical faith of men, as they occupy their minds and engage their feelings, does their influence become visible. Dr. Cox can doubtless call to mind, instances in which the evils to

which we have alluded, have strikingly resulted from the opinions which his language seems to countenance. Skeleton-Christians, dry bundles of metaphysical abstractions, with no moral emotions and no pious affections, are the legitimate creations of the theory of the divine efficiency in the production of evil. The advocates of this opinion, as we fondly believe, are much fewer now, than they once promised to become. A theory by which the moral beauty of Jehovah is eclipsed, moral distinctions and feelings confounded or effaced, the consciousness and moral sense of men outraged, has indeed so much to oppose its progress, that its entire banishment from a Christian land, may be confidently expected. Whatever may have once been the views of Dr. Cox, on this subject, we are not without our hopes, that his language conveys more than he really meant to express; that an opinion against which the pious feelings of Christians so instinctively revolt, is not a settled portion of his creed. However this may now be, we trust he will exemplify his principle of adherence to the Scriptures, as the only rule of faith, and allow the theories and fantasies of Hume, Berkley and Emmons, (a strange though natural association,) to be driven away, as the phantoms of night on the return of day. Let him tread the path marked by the Prophets and Apostles, Christ himself, being the glorious leader. In that path would we gladly attend or follow him, until we all arrive at the happy place, where diversity of opinion is lost in the fullness and certainty of knowledge.

And now, as we cordially forgive, what we deem, the injustice of Dr. Cox, so we hope to be forgiven, if in any thing we have misapprehended his meaning, or written a sentence which Christian fidelity cannot justify at the bar of Christian love.

ART. V.—REVIEW.

The Christian Ministry, with an inquiry into the causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. By the Rev. Charles Bridges, B. A., Vicar of Old Newton, Suffolk, and author of "Exposition of Psalm cxix." Second edition, corrected and enlarged.

THERE is scarcely a chapter of modern ecclesiastical history which the Christian contemplates with deeper interest, than that which records the gradual, but most delightful change, which has of late years taken place in the spiritual condition of the established Church of England. She has, indeed, always been able to number among her sons men of splendid talents, and extensive and profound erudition; some of whom, in former as well as latter days, have poured floods of intellectual light upon the world, and will be hailed in this respect as benefactors to the latest posterity. Many of them have even rendered good service to the cause of Christ, by carrying on a successful warfare with infidelity: they have exhibited the argument for the truth of Christianity in a great variety of forms, and with prodigious force and effect; inso-much that some of their productions on this subject are regarded as standard works, and probably will be so regarded in all coming ages of the Church.

But while many of these men have been distinguished by their talents and acquisitions, and have even laid the Church under lasting obligations by their well-directed efforts in defending the out works of Christianity, it is well known that there has been among them a most melancholy deficiency, both as it respects evangelical doctrine and true piety. The excellent William Romaine is said to have remarked that, at the commencement of his ministry, in the former part of the last century, there were but three or four ministers of the Established Church, who preached the gospel faithfully in the whole kingdom; and it is well known that, at a much later period, there were comparatively few of their Churches in which an evangelical ministry was enjoyed, or would even have been tolerated. It is no secret, and with us no wonder, when we consider the national Establishment, that their clergy have generally been lovers of pleasure more than lovers of the

sacred office; and that that office has been shamefully perverted to purposes of indolence, oppression, and even, in some cases, of the most flagrant vice.

Within the last thirty years, however, the state of things has been undergoing a rapid change; and it is now no matter of reasonable doubt that there is a leaven of evangelical doctrine and piety at work, which is destined to diffuse itself through the whole lump. The work of reform has begun in public opinion; and where public opinion is enlightened and correct, it possesses an energy and a majesty, which inconsistency, and error, and even vice, cannot easily withstand. What proportion of the clergy may now be considered as decidedly evangelical, we are unable accurately to state, having heard various estimates from different individuals; but we can say, without the fear of contradiction, even from those who would be most interested to contradict us, that an evangelical influence is rapidly increasing, and that it has already become so great as to hold in check many who have no principle to restrain them even from gross excesses. No doubt a man may still hold the clerical office in the Established Church, and preach nothing but dry and prosing essays on general morality; but, in all ordinary cases, he must make up his mind to have not only a listless but lean congregation. Or he may incur no hazard of having his gown taken from him, if he sits down regularly every evening at a gaming table, or dashes through the forests as a fox-hunter, or even makes a profane use of the awful name of God; but he cannot do this without being marked as a traitor; he cannot do it, without holding himself up, even to the world, as an object of pity or contempt. It augurs well for the interests of the Church that it is so. It marks the progress of a change, in the event of which, that part of Zion which, amidst all her external glory, has so long suffered a depression of her spiritual interests, is to rise up in her beauty and strength.

That we are not mistaken in the views which we have now expressed in respect to the Established Church of England, we have gratifying evidence in the work whose title we have placed at the head of this article. It is the production of one of her own sons, and, as we should judge from the character of the work, one who ought to be among her favourite sons. The author is zealously devoted to her interests as an Episcopalian; and to this, though our views differ widely from his, we are not disposed to make any objection. We admire the

honest boldness, the dignified authority, with which he speaks out against existing abuses, and calls for a reformation. The fact that such a book is popular in the Established Church, and that it almost immediately passed into at least a second edition, shows that the work of clerical reform is upon the advance, and that the days of a horse-racing and fox-hunting ministry are well nigh passed away. We cannot doubt that the cordial welcome which this excellent work seems to have met, where it was especially designed to exert an influence, may be regarded as a pledge that the benevolent wishes of its author will be gratified in its extensive and long continued usefulness.

But the work before us is not to be regarded solely or chiefly in its connection with a particular branch of the Church: it is a valuable gift to the Christian ministry at large. It is written in a direct and perspicuous style, and apparently with a deep sense of the importance of the subjects of which it treats. The various topics are selected with good judgment and taste, and are treated in a deeply practical and impressive manner. That a book on such a subject should contain much that is strictly new, were not now to be expected; and it is one of the excellencies of the present work, that instead of aspiring to be original, it aims simply to be useful. There is a spirituality of mind, a deep and holy unction, that seems to pervade every page; and we can hardly conceive that any minister or theological student can rise from the perusal of it, without being more deeply impressed with the holy nature of his office, as well as instructed and admonished in respect to its duties. We are glad that an edition of it has appeared in this country; and we cordially recommend it, especially to every candidate for the ministry, as containing, on the whole, the best outline of ministerial duty, and the most powerful persuasives to ministerial fidelity, to be found in any work of the same extent within our knowledge.

The Christian ministry is the chief living instrument in the hand of God, by which he accomplishes the great purposes of his love in the salvation of men. It is an institution of his own appointment—an institution which he has pledged himself to bless; which borrows dignity, not only from the divinity of its author, but from his whole mediatorial work; and which is destined to operate by a benign and infinitely varied influence to the end of the world. If we look through the past, we shall find that though God has not limited himself to this instrumentality in the conversion and sanctification of

men, and the extension of his Church, yet that little has been done for these objects where the ministry has not been enjoyed; and that most has been accomplished where it has been enjoyed in its greatest purity. Indeed, it may be set down as a rule which admits of no exceptions, that just in proportion as the ministry has been characterized by "the simplicity that is in Christ," by intelligence, piety, prudence, and zeal, the interests of religion have flourished; and on the other hand, in the same degree that the ministry has degenerated in respect to any of these qualities, the Church has suffered both in respect to its faith and piety. Hence some of the best days of the Church, so far as respects spirituality and true devotedness to Christ, have been days of persecution; for ministers are never asleep over the interests of religion when they are ready to follow their master "to prison and to death."

That we do not claim too much for the influence of the ministry, must be manifest to any person who is at all acquainted with the history of the Church; especially to those who have been accustomed to compare its state during the dark ages, while it was under the spiritual domination of a corrupt and degraded priesthood, with what it had been in the ages of apostolic and primitive purity, and with what it has been since under the genial influence of the reformation. Nay, the same thing is perfectly obvious on a comparison of the state of any particular Church, which has enjoyed an able and faithful ministry for a considerable period, with that of another Church which, during the same period, has had no ministry at all, or only an ignorant and unfaithful one. In the former case, we behold a well watered garden, and "plants of righteousness" springing up in every part of it: in the latter, there is nothing to gladden the eye or to cheer the heart; little else indeed than an unsightly field of desolation. Nor is there any mystery in this, when we consider by what varied and powerful influences an enlightened and devoted ministry must operate. The ambassador of Christ has his congregation before him on the Sabbath, and many of them perhaps once or twice in the week; and here he has the opportunity of using all his powers of persuasion and eloquence to bring God's truth in contact with their understandings and consciences: the weapon which he wields is not of his own devising, but it is made by God himself, and through him who made it, is "mighty to the pulling down of strong holds." And then those whom he addresses under such advantages in public, he meets in private: he

meets them in the unreserved intimacy of pastoral intercourse, and often in scenes of affliction, in circumstances which give him the best opportunity to commune with their hearts, and to impart counsel and instruction adapted to their peculiar wants. It is for him, too, to set forward and to direct good enterprises of more extended and public bearing, and to concentrate the energies, it may be, of a large part of the surrounding population with reference to some object that may tell, in its results, on the destinies of many generations. In short, the good minister of Jesus Christ, from the very nature of his office, and the circumstances in which he is placed, must exert a mighty influence. If he is faithful, we had almost said he speaks not, he moves not, but he is helping forward with a strong hand the interests of Christ's Kingdom.

If it be so then, that a well directed ministry is an engine of such mighty power, and that the influence which it exerts is according to the character which it assumes, it becomes a matter of great moment that it should possess such a character as to secure to it, not only the kind, but the degree of influence which God designed it should have. As the sacred office is committed to fallible men, it is not to be expected but that it will be exercised with a greater or less degree of imperfection; and it cannot be concealed that there is great danger that human frailty and error will exceedingly abridge its legitimate influence. It always has been so, ever since the ministry had an existence; and we have reason to believe that it always will be so, in a degree, to the end of time; though it is a grateful consideration that in the progress of truth and holiness in coming years, the character of the ministry is to become more consistent and elevated, and ultimately to cast off in a great measure the dross of human imperfection and error.

Not a small part of the volume under review is devoted to a consideration of the hinderances to the efficiency of the ministry; as well to the ministry in general, as to that of the Established Church of England in particular. The author's remarks, under this head particularly, have great point and force, and deserve to be engraven on the memory of every minister and every candidate for the sacred office. Some of the obstacles to ministerial success are of so general a character that they may, and do exist every where; while there are others which are, to a great extent, local; which have their origin in some feverish state of public feeling; which exist for a while and then pass away. If we are not greatly deceived,

some of the features and tendencies of the ministry in our own country at this moment, are not the most favorable to its ultimate efficiency. There is, indeed, much to justify and encourage hope on this subject; there is a spirit of intelligence combining itself with a spirit of action, and promising, if properly regulated, glorious results; but it cannot be concealed that, along with all that is good, and wise, and we may say great, in the character of our ministry, there are some things that need to be corrected. We trust that we shall not be considered as indulging a censorious spirit, or as overlooking any of the favorable signs of the times, while we proceed to state our views of some things more or less nearly connected with the ministry in this country, especially in the Presbyterian Church, which we are constrained to regard as hostile to the interests of evangelical order, truth, and piety.

One of the evils to which we refer, is a disposition, which indeed is not new in the Church, but which we understand is rapidly increasing in some parts of the country; a disposition to rush into the sacred office without the adequate preparation. This is a theme upon which our ablest divines, and especially the professors in some of our theological seminaries, have been ringing their monitory peals for years past; and it is evidence, not of good judgment, or modesty, or well directed zeal, but, as we think, of mistaken views of duty, if not of the power of a wayward inclination, that they have been so little heeded. That there should be young men found who should refuse to listen to the counsels of the aged and the wise, and who should be ready to gratify an indolent spirit by taking refuge in what they may call a conscientious conviction that they ought immediately to be labouring in the ministry, this were no matter of surprise; but we confess ourselves deeply surprised that such a course should in many instances have received the sanction of those who have for years held the sacred office, and have had an opportunity of learning by experience the importance of ample ministerial furniture. We have heard that there have even been cases in which young men, without any thing like a classical education, have been received as theological students; and even during the few months in which they have professed to be reading theology, have been encouraged to exercise, in most respects, the public functions of a minister. We do not know to what extent this evil now prevails; but we have much reason to fear that the tendencies of the

public mind are becoming more favorable to lowering down the standard of ministerial qualification.

Far be it from us to question that there are instances in which it may be perfectly safe to dispense, in some measure, with the forms of a classical and theological education. There is now and then a man of rare powers, and of uncommon adaptedness to the sacred office, who may be admitted to it, without having seen a college, or as the case may be, even a theological seminary, though in no case without having been a student of theology; but we fully believe that such cases are of less frequent occurrence than is commonly imagined; and it admits of no doubt, that even the most gifted mind would do far better with a regular education than without one; and that, in such case, though an education may not be necessary to secure even a high degree of usefulness, yet it is necessary to secure the greatest amount of it.

One very common argument in favor of dispensing with a thorough course of classical or theological study, is derived from the want of pecuniary resources. In reply to this we say, that, in all ordinary cases, it is wiser for a young man to encounter this obstacle than to yield to it; wiser for him to bring his powers into vigorous action, to procure for himself the means of a regular course of intellectual discipline, than to hazard the evils of going into the ministry without it. He may indeed be somewhat later at the work; but when he comes, he will bring to it far more strength and efficiency; and will prosecute it with much more pleasure and success. If his age be such as to constitute an objection to this course, that is, to his procuring, by his own efforts, the means of an education, then we think that he ought seriously to consider the question, whether God has not indicated to him by his providence the propriety of his remaining in a more private station. The qualifications for the ministry God has explicitly marked out in his word; and if, in respect to any individual, he has opposed insurmountable obstacles by his providence to his gaining those qualifications, it surely were not rash to conclude that he has not a divine call to the sacred office.

It is also frequently urged against the necessity of a thorough preparation for the ministry, that different stations require men of different attainments; and that while men of high intellectual culture are wanted for some places, others may be advantageously filled by those of humbler endowments. Be it so: but then there is that in the very nature of the office

which requires that there should be, in every case, a considerable amount of intellectual improvement, and especially of theological acquisition. A man who is once regularly introduced into the ministry is recognized as a minister wherever he is; and though in the immediate sphere of his labour he should have none around him but the uncultivated; yet he will, of course, sometimes be brought in contact with the more enlightened, and not improbably too with those who, with intellectual power and refinement unite a deadly scepticism; and whether it devolve upon him to guide the intelligent and docile Christian, or to encounter the wary and perverse gainsayer of the truth, he certainly needs to be a scribe well instructed. It were hazardous for any man to enter the ministry with slender furniture, on the presumption that he shall escape all those occasions which require the ability promptly and skillfully to defend every part of evangelical truth against the attacks of its enemies; for they are so scattered up and down the world, that a man "must needs go out of the world" in order to avoid them. But leaving out of view the demand for a good degree of intelligence in a Christian minister, on the ground that he must sometimes be brought in contact with enlightened men, and with enlightened men who are hostile to the truth, we maintain that it is a wretched mistake to suppose that the evil effect of an ignorant ministry is not deeply felt even by the most illiterate people. Indeed it may reasonably be questioned, whether it is not in some respects as arduous an office, and whether it does not even require as high qualifications, to imbue the minds of the most ignorant with a knowledge of Christianity, and form them to a habit of virtue and piety, as to accomplish the same end in respect to those who have been trained to a habit of reflection and intelligence. There formerly prevailed, to a great extent in the Christian community, the notion that men who had not talents or acquirements enough to preach the gospel at home, might, nevertheless, be advantageously employed as missionaries abroad; and the Church acted upon that principle, in some degree, until she learned better by experience. Different stations, no doubt, require different ministerial talents; but we insist upon it, that there is no station which a Christian Minister ought to occupy, which does not require a respectable amount of ministerial furniture.

It is urged, moreover, against a thorough education for the ministry, that the demand for labourers is greater than the

Church has the ability to meet, provided we require that they should have a regular course of preparation. This we confidently believe is a mistake. The real resources of the Church are by no means fully known; and we doubt not that there is in her a spirit of more enlarged benevolence than even she herself is yet aware of; a spirit which has only begun to be awakened, and which is destined to glow with a more genial warmth, and a more extended influence, as her exigencies increase. Yes, we feel assured that as an increased number of ministers is constantly demanded, God will bless the effort that is made to stir up his people to the hallowed enterprise of bringing our youth, who are unable to educate themselves, forward to the work: we cannot believe that when he has himself marked out the qualifications for the sacred office, he will subject us to the necessity of disregarding those qualifications, or of seeing our Zion languish for lack of labourers.

But admitting the fact, that a competent number of educated ministers cannot immediately be furnished to meet the wants of the Church, and that uneducated men must be sent forth to the work, or the deficiency cannot be supplied, we cannot believe, even then, that, to dispense with an education would be the best side of the alternative. Admit that good might be done in individual cases; yet the general evil that would result, would far more than counterbalance it; for in the train of such a ministry as this measure contemplates, would follow enthusiasm, and error, and self-deception, and a contempt of religious order, and much more, that would give occasion to the Church to put on sackcloth. There is a sphere in which that class of persons who, in this case, are supposed to enter the sacred office, may labour, and labour to advantage: they may act as *religious laymen*; and in this capacity they may do all the good of which they are capable; whereas, by becoming preachers they will, in all probability, not only fail of exerting much of the good influence which is within their power, but will do positive harm, at least by impairing the general influence of the ministry.

We are perfectly aware with what impatience many young men look forward to the active duties of the sacred office, and how long the months and years of their preparation appear to them; but after having watched with some attention the results of different courses on this subject, we would earnestly counsel them highly to prize, and faithfully to improve, the opportunity of a protracted course of study. The three years which

are allotted in our seminaries to theology and its kindred branches, if improved ever so assiduously, will not be found to be too long a period of preparation for an advantageous introduction to the ministerial office. On the other hand, we have often heard those who have taken a regular course in our seminaries lament in after life that their course was so limited; and we have heard some, who were by no means drones during their education, express a wish that they might break away for a season from the active duties of the ministry, to increase their stock of theological knowledge, and their means of ministerial usefulness. We earnestly hope that all candidates for the ministry will weigh this subject well, and will not suffer themselves on any slight ground to abridge the usual period of study; and that those who are actually in the ministry, and especially such as have authority and influence in the Church, will do their utmost to discourage a superficial and inadequate preparation.

Another feature in the character of the ministry, which seems to us unfavourable to its best and highest influence, and which belongs perhaps in an equal degree, to the Church, is a *spirit of innovation*—a restless desire of change. Far be it from us to object to any change which is obviously for the better; or to wish to see a stereotype edition of every thing that relates to ministerial or church policy; unless indeed it were so corrected and improved as to be exactly accordant with God's word. We are willing to walk in new light, provided it be the light of truth and wisdom; but we would not follow every "wandering star," lest it should lead us into "the blackness of darkness." We are willing to leave the "old path," provided it can be shown to be unsafe, or any other can be proposed in which we can walk with more security or advantage; but we are not willing to leave it, merely because it is old; on the contrary we confess that this is a reason why we choose still to be found in it, provided it be on the whole as good as any other. Now that spirit of which we complain, is not a desire to lay aside old things because they have been proved bad, or because others have been discovered that are better; but merely because we have inherited them from our fathers, and they perhaps from their's, so that we can claim no credit in respect to them on the score of invention. True it is that the world is somewhat older than when they were on the stage; and the plan of God's providence is in some respects more fully developed; and there may be cor-

responding changes from time to time actually called for by the exigencies of the Church; but, if we do not mistake, it is becoming too much the order of the day to regard measures which have been adopted, and adopted with success, by Christians and ministers who have gone before us, as good enough in their place, but as far too tame and frigid for this period of light; and it is to be feared that many have their minds so full of the idea that they are living in a sort of new dispensation, that they have scarcely room remaining for the more trite idea, that the Bible is our only Directory, both as it respects faith and practice. Any great change of policy in the Church can never be a matter of small moment, and ought never to be adopted without much deliberation. If it relates, in the first instance, only to a single particular, it is sure ultimately to affect all the interests of the Church; for one member cannot suffer, but the other members will suffer with it.

While upon the subject of innovations, we cannot forbear to remark that, so far as our knowledge extends, their most zealous and active advocates are found in the younger class of ministers. Men who have lived long in the world, and have had the opportunity of watching the influence of great, and especially sudden changes, are almost of course, slow to assent to them; and hence, with their inexperienced and ardent brethren, they not unfrequently acquire the character of being behind the spirit of the age. But those who have but just entered on their work, are usually the persons to discover that it is drudgery to walk in any thing like a beaten path, and to invent bold and singular projects for doing good, which, however well intended, are exceedingly apt to bring in after them disaster and mortification. We rejoice to see the warmth and vigor of the youthful mind, consecrated to the service of Christ; and we do not care how fruitful may be the invention of the youngest of our brethren, in forming rational and scriptural plans, to advance the interests of the Church; and, provided they are of this character, we trust they will meet the cordial co-operation of men of grey hairs; but we would affectionately admonish them, that as *they* are not now so wise as they have reason to expect that advanced life will make them; so perhaps they are not so wise as advanced life, in some instances at least, actually *has made others*; and that they ought at least to weigh well any project which should go to break up "the foundations of many generations."

It is often said, and justly said, that the present is pre-emi-

nently an age of action; and that no minister can in any way meet the claims of the age, who does not possess active habits. But if we do not greatly mistake, this truth, the importance of which no one can doubt, is often urged to the exclusion of another, which is really not less important:—viz. that the exigencies of the age require that ministers should possess *studious habits*. We would not at all lower the standard of pastoral duty, or unreasonably lower the standard of public enterprise, as connected with the ministry; nevertheless, it is manifest that the highest exercise of the ministerial function is that of preaching the Gospel, and dispensing its ordinances; but if we do not greatly mistake, the tendency of the spirit of the times is to depress the standard of preaching, by diminishing the opportunities for study. There may, indeed, be some uncommonly gifted minds, which can produce at least a few respectable sermons, with comparatively little intellectual labour; but we confidently assert, that no preacher can make the best of his powers, or can preach habitually in an instructive and edifying manner, who has little or nothing to do with his study. Whatever there is, then, in the spirit of the age, which leads a minister to neglect the general culture of his mind, and especially his particular preparation for the pulpit, must be wrong; because it interferes with the successful discharge of the most important part of his office; that of a public religious instructor.

If we should mention some of the prominent faults in preaching, which seem to us to be gaining ground at the present day, we should notice as one of the most important, the substitution of mere exhortatory and impassioned address for a sober view of Christian doctrine. Not that we object to exhortation in its place; we do not even object to its making part of every sermon; but where the introduction, and the body of the discourse, and the peroration, are all made up of a succession of appeals to the feelings, (no matter how earnest,) we do not expect in ordinary cases, any very desirable result. Men are sanctified by truth and not by sound; and this truth consists in the genuine doctrines of the Bible. As an example of what we mean to object to, we have sometimes heard sermons, the whole of which was made up of a succession of changes, rung upon the word *repent*; when there was no effort made to show the sinner the *nature* of repentance, or to bring his understanding in contact with those truths, in view of which repentance, if it exist at all, must be exercised. The

sinner has been told, that he had nothing to do previously to repentance, and that it is wicked for him either to read the Bible or pray; and has gone away impressed, perhaps, with the conviction that repentance is a duty, but, unhappily, with an accompanying conviction that that which repentance necessarily involves,—viz. a contemplation of God's truth, is a sin. There may have been earnestness in the exhortation to rouse his fears, and seize hold of his feelings; but no light to guide him in the path of duty, and to the cross of Christ.

And this leads us to mention another feature in the character of our preaching, which we fear is becoming more prominent, we mean *a partial exhibition of the truth*. As a striking example of this, we would refer to the subject of divine and human agency, in the work of man's salvation. We doubt not, that there has prevailed in former years, and perhaps there still prevails, to some extent, a disposition to magnify God's grace, at the expense of reducing man to a mere passive recipient of impressions; and that many ministers have held up the doctrine of divine influence, as so disconnected with man's activity, that their hearers have perverted it to excuse their neglect of religion. We regard it as essential to the faithful preaching of the Gospel, that man's obligation to love and obey God should always be kept in view; and we believe that experience proves that the omission of this in any course of religious instruction, must neutralize its good influence; but if we do not greatly mistake, the tendency of many ministers, at this day, is toward the opposite error; to exhibit man's obligation to the exclusion, in a great degree, of the divine agency. We have known, for instance, of cases in which sinners have been directly told, that it was easier for them to repent than not to repent; easier to be converted than to leave the seat which they occupied; and though we do not think such language can be justified in any connexion, or accompanied by any explanation; yet when left, as it was, without even any attempt at explanation, we could not but regard it as fearfully adapted to mislead and destroy. We have heard of such language coming from men who profess to believe, and who we doubt not do believe, the doctrine of the influence of the Holy Spirit; but they think it prudent to say little about it in their addresses to sinners, lest it should serve to weaken their sense of obligation. It seems to us, that the effect of such preaching must be, either to induce a spirit of scepticism in sinners, as it respects the whole Gospel, finding

the view which is given of one feature of it at least, contradicted by their experience; or else to lead them to defer repentance to a future day, on the ground that it is so small a matter, that it may be attended to at any time; or else to mistake a momentary impression for true conversion, and go out into the world flaming enthusiasts, and miserable self-deceivers. We confidently expect the greatest and best results from the preaching of the Gospel, when it is preached just as it is found in the inspired oracles—in all the extent of man's obligation on the one hand, and in all the glory of a divine influence on the other.

There is yet another point, in respect to which it seems to us, that at least a bad taste in regard to preaching, is gaining ground in this country. We refer to the frequent use of extravagant, and ludicrous, and even vulgar expressions. We do not mean to condemn the use of great plainness of speech: on the contrary, we regard this as, in all ordinary cases, essential to secure the great end of preaching. The more directly a preacher deals with the consciences of his hearers, the more skilfully he portrays their own character and the character of God, the more urgently he enforces their obligations, and the more successfully he uncovers the realities of the eternal world, so much the greater power do we expect to find in his ministrations. But all this is perfectly consistent with the most dignified style of address; with a due regard at least to all the dictates of propriety, if not to all the rules of rhetoric. All this a preacher may do, and yet not utter a single expression, at which a correct taste would revolt. But it cannot be concealed, that there are preachers even in the Presbyterian Church, who seem fond of a studied coarseness, (we fear we should not go too far to say, vulgarity) of expression; who in their zeal to accommodate themselves to the comprehension of the most illiterate, actually insult even the understandings of those whose benefit they profess to have especially in view. At one moment, perhaps, they will appear deeply solemn, and will say things which, taken out of their connexion, are fitted to produce a solemn impression; but the transition is almost instantaneous to some ludicrous anecdote or train of remark, which completely neutralizes the impression of what had gone before, and not improbably, nearly convulses the audience with laughter. It seems to us, that this is an evil which can scarcely require to be exposed to any person, who respects the dignity of the ministerial office, or the apostolic

injunction, that "all things should be done decently and in order."

We are aware that, on this subject, we shall be referred to the wonderful success that attended the ministry of Whitefield, and, in our own day, of Rowland Hill, and perhaps a few others; men who never said any thing according to rule, and yet who scarcely ever spoke without mighty effect. To this we reply, that these men are to be regarded as exceptions from the rest of the world, in respect to their original constitution: they were gifted not only with an uncommon amount of intellect, but with powers of a peculiar character; so that they could actually do with an audience what their imitators could only attempt to do. The same anecdote or expression, which from the lips of Whitefield, would electrify all within the sound of his voice, if told by a common man, might produce no impression at all, or even an impression of disgust. Now, if we do not mistake, the great error into which many ministers are falling at this day, is that of adopting the peculiarities of other men whose minds are of an uncommon structure—(peculiarities it may be, which in any case are faults rather than excellencies)—when there is nothing in the character of their own minds with which the eccentricities can amalgamate. We have known some men of naturally a very quiet spirit, who with some eccentric model in their eye, have made an attempt to be exceedingly boisterous; and others who had no wit, who have tried to be witty; and others who had no originality, who have attempted to say things which no body ever said before them, and sometimes, unfortunately, have actually said things, which nobody ought to say after them; and when we have listened to these exhibitions, sometimes ludicrous, and sometimes boisterous, and sometimes, we had almost said, impious; we have said within ourselves, "that is certainly a copy, but a miserable copy;" here is indeed all that is awkward and exceptionable in the original, but nothing of the strength, or life or nature, that belongs to it. It is never safe for one man to attempt to assume another's peculiarities, of whatever kind they may be; but for a man, and especially for a minister, who has nothing peculiar in his constitution, to assume the gross eccentricities of another, is to lower his character and lessen his usefulness; for even the most ignorant, though they may be unable to analyze their impressions, are capable of feeling the influence of this most unpardonable kind of affectation.

The importance of a right standard of preaching, is manifest from the consideration, that the prevailing character of the preaching in any community, gives a complexion to the character of its piety. The Christian character, as it is exhibited in the Gospel, is consistent; it is made up of a variety of virtues and graces, which exist in harmonious combination; and this is the character which it ought to be the design of the ministry to form. But just in proportion as there is any thing materially wrong, either in the matter of the manner of preaching the Gospel, the Christian character will either not be formed at all, or it will rise in unseemly proportions. If a minister urge the duty of repentance, without explaining its nature, there is a great probability that some who hear him, will become fatally self-deceived. Or if he urge the obligation and ability of man, keeping out of view, to a great extent, the doctrine of a divine influence, here again there will probably be self-deception, and certainly presumption and self-confidence. If this preaching is characterized by enthusiasm or extravagance, a portion of his hearers will probably become fanatics, and will be "unstable in all their ways;" and there is reason to fear that another portion of them will turn off in disgust into the paths of skepticism or infidelity. But if he preach all the truths of the Gospel, in their due proportion, and preach them with the simplicity, and dignity, and earnestness which such truths, in connexion with the relation that he bears to his hearers, demand; then, and only then, may he expect that he will fully gain the purpose of his ministry; that his preaching will be instrumental of producing sound conversions, and of forming a consistent, and well balanced, and efficient Christian character.

There is no one subject to which evangelical ministers of this country sustain a more important relation, or in respect to which they have a more fearful responsibility, and perhaps, we may add, are more in danger of being misled, than that of *revivals of religion*. These revivals are indeed no new thing in the Church. They have existed both in former and latter years; and they have brought with them some of the richest blessings which the Church has ever experienced. We have perhaps a right to presume, from the present aspect of God's providence, that in this country at least, the Church is to gain her extension and triumph principally by means of these special effusions of the Holy Spirit; and if there be any subject at this moment, which is fitted to waken up all the energies

of the Christian, both as it respects prayer and effort, we cannot doubt that *this* is it. But the very same considerations which ought to lead him earnestly to pray and labour for revivals of religion, ought to lead him to give all diligence that these revivals do not become corrupted; for while genuine revivals are a mighty engine for the advancement of Christ's cause, spurious revivals will inevitably shed mildew upon the best interests of the Church. We would not decide that any thing which we have known, purporting to be a revival, is *entirely* spurious; for we doubt not that some cases of genuine conversion occur, even where there is the most that is irregular and exceptionable; where human passion becomes even boisterous; and it would seem that the moral world, within a small space at least, were fast verging toward a state of chaos; even in such scenes, we are willing to acknowledge that there may be instances in which the Holy Spirit performs an effectual work; but we say, unhesitatingly, that just in proportion as revivals assume this character, they lose the blessed energy which legitimately belongs to them, and become fearfully subservient to the work of self-deception.

Now we do not desire to conceal our apprehensions, that there are some things in the signs of the times, that look inauspicious to the genuineness, and, of course, to the best influence of revivals. There is, if we mistake not, a disposition to connect with them, too much machinery; to speak of them with too little of a spirit of dependance on God, as if they were to be got up by a course of measures; and to adopt in respect to them, a species of policy, which is built on the dangerous maxim, that "the end justifies the means." There is, moreover, in too many instances, an ostentatious manner of conducting them, which certainly appears badly in the sight of men, and which we cannot think appears well in the sight of God. There is a habit of speaking abruptly to impenitent sinners, concerning their salvation, and in a manner not only adapted, but designed, to irritate them. There is a habit of praying for people by name, and sometimes even telling the Most High of their prominent faults, and saying things which would scarcely bear to be repeated in decent society. There is a habit of urging sinners to leave their seats and walk into the aisle, that they may there have the prayers of Christians, and even of denouncing those who will not go, and of speaking in a manner which is fitted to leave the impression, that their refusal is itself a rejection of the Gospel, and will probably

be the means of sealing their damnation. As to this last measure, even when adopted in its most unexceptionable form, we cannot perceive any advantage that it has over what seems to us a much less ostentatious procedure, while we see, or think we see, positive evils resulting from it. If the purpose to be gained by calling upon anxious sinners to rise, or change their seats in the presence of the congregation, be to commit them to a course which shall be some security for cherishing their serious impressions, this purpose, we think, can be gained, at least as well, by bringing them together at the close of the public service into an inquiring meeting. Besides, there is something in this course, which seems to us, fitted to produce a positively bad effect; though it will of course be different upon different minds. The more timid and delicate will probably shrink from such a proposal, because they have not courage enough to yield to it; or if they actually do yield, will do it in such perturbation of feeling, that they will be ill prepared to join in the prayers which are offered for them. Those of a bold and self-confident temperament, may find in it but a small sacrifice, and possibly none at all; and with the expectation that they are to become Christians while taking up this cross, as it is called, how natural is it for them to suppose that they actually do become such; and then there is all the joy and peace, which results from this self-confident conversion, though there is reason to fear that it is quite a different thing from the peace and joy that accompanies a true faith in the Lord Jesus Christ. We cannot repress our apprehension, that this measure which has recently become very popular in some parts of the Church, is warranted neither by the letter nor the spirit of the Bible, and is eminently fitted to bring in its train, enthusiasm, self-confidence, and hypocrisy.

There is also, what seems to us an injudicious mode of treating those who indulge a hope that they have experienced the power of religion. It is common for Christians, and we regret to say, too common for ministers, to speak of them immediately, and apparently with entire confidence, under the name of *converts*; as if there were no possibility of their being deceived. The effect of this upon those who are thus spoken of, is to discourage self-examination; and to lead them to repose quietly in the good opinion which their minister has expressed of them. They regard him as far more experienced in these matters than themselves; and though they know that he "sees only as man seeth," yet they scarcely think it

possible, that he should mistake in respect to their character. Under such an influence there is manifestly great danger that they will think themselves Christians, when they are not; and even if they are, that they will, from the beginning, be lamentably deficient in a spirit of humility. The effect of this mode of treating them is bad also upon others; for it conveys an erroneous idea of the evidence of Christian character, and is fitted to form a false and arbitrary standard of judgment.

In connection with the preceding, there is another kindred evil, which ought to be mentioned; that of admitting persons, and especially young persons, with little or no opportunity for trial, to the communion of the Church. This is a course which Presbyterians have been accustomed to reprobate in some other denominations; but we fear that they are themselves becoming, in no small degree, partakers of the evil. Every one knows that the heart is deceitful above all things, and that nothing is more easy than for persons to mistake a momentary impression of rapture, for a saving work of the Holy Spirit. Probably every Church, even those which are most cautious in the admission of members, has sometimes been disappointed to find that those who have given the fairest promise of an active and devoted Christian life, could not stand before the power of temptation, and have finally gone back and followed no more after Christ. As every case of this kind brings great dishonour upon the cause, to say nothing of the influence on the individual who is the subject of it; it is manifestly the duty of Churches to guard the entrance into the sacred enclosure with great vigilance; and after they have done their utmost, they must expect to find tares mingling with the wheat. We regard it, then, as a circumstance exceedingly unfavourable to the purity and strength of the Church, that so many of our ministers are receiving young persons, the supposed fruit of revivals, to communion, before they have had any opportunity to test the genuineness of their experience. We shall be greatly disappointed if the course which has already been adopted in this respect, in some of our Churches, is not followed by consequences, which will convince even the most incredulous, that it has been wrong. We do not suppose that any rule can be laid down on this subject, which will apply to every variety of cases: there is the age, the natural temperament, and many other circumstances, which must needs come into the account in deciding upon each particular case; though we think, that must be an extraordinary case, which would

justify an admission to the Church within less than five or six weeks, after the period of a supposed conversion; and even then, the minister ought to regard it as an important part of his duty to impress the individual with the danger of self-deception, and the importance of self-examination. It ought indeed to be the desire of every minister to see the borders of the Church enlarged; but nothing ought to be considered as enlargement, which is inconsistent with its purity. The real strength of a Church will always be found to be rather in proportion to its purity than its numbers.

While upon the subject of the treatment due to young converts, or those who are professedly so, we intended to have offered a remark, (and it may not be much out of place here,) in respect to the danger of assigning places to them in the share of religious action, which should be considered as belonging to more experienced Christians. We are far from wishing to see them set out in the religious life, with a low standard of feeling or effort; and we would encourage them to be active and zealous from the beginning; and we would gradually bring them forward to stations in which their influence may be extensively felt: but we regard it as a matter in which their Christian character and usefulness are most deeply concerned, that nothing should be done to lead them "to think more highly of themselves than they ought to think." Even if there is grace in the heart, it is generally, at the time of its first implantation, an exceedingly feeble principle; and it requires but little in such circumstances, to bring into vigorous operation a principle of spiritual pride. Let a young person at such a time, (admitting him to have been renewed,) be treated as if he were an experienced Christian; let him hear his case much spoken of as that of a remarkable conversion; let him be encouraged to take the lead in religious meetings, at which persons of all characters are present; and if he has not uncommon strength of character, or an uncommon share of grace, he will feel almost at once the bad influence of this treatment. We have known cases in which young men, who have supposed themselves converted from profligacy, have seemed to forget "the hole of the pit from which they were digged," the moment they imagined themselves brought out of it; and have forthwith assumed the air of censors on the Christian character of those around them; and have talked loudly and harshly of the coldness of the Church, and especially of aged Christians; and have discovered that the minister

was asleep, or was deficient in zeal, or did not come up to the spirit of the times in his measures, unless indeed he happened to be too much under the influence of the same spirit with themselves. We expect in all cases of this kind that there will soon be a melancholy reaction; and we do not remember a case that is of long standing enough to have been put to the test, in respect to which we have been disappointed.

We think that the cause of religion has suffered not a little, and in connection with that, the influence of the Christian ministry, from the premature and sometimes ostentatious accounts of revivals, which have been given to the world. Amid the excitement which usually attends such a scene, there is a great probability that the person who attempts to make a statement of facts will be himself too much excited to be satisfied with an unvarnished story; but even if he were ever so favorably disposed, the circumstances of the case render it impracticable that he should attain to any thing certain or definite. And yet it is not uncommon to see it stated in some religious newspapers, that so many were "converted" in a week, or so many in a night, or so many at a meeting, or even so many during a prayer, with as much confidence as if the writer had, in each case, looked directly at the heart, and beheld the regenerating act take place. Hence, it turns out that a large part of these accounts are not a little exaggerated; and Christians are often pained to learn that the newspaper statement has more in it of prediction, and of false prediction too, (though most unintentionally so,) than of sober and authentic narrative. This has a bad effect in every point of view; and especially as giving occasion to the enemies of revivals not only to call in question their reality, but to impugn the Christian integrity of those by whom these statements are furnished. We are not opposed to publishing accounts of revivals at a proper time, and in a proper manner. If it be any thing more than a very general account, we think the proper time is not till the excitement of the revival is over, and its fruits at least ready to be gathered in. And as to the manner of doing it, we think there should be as little of parade—as little of the appearance of ostentation, as possible. It should come, in all ordinary cases, from the minister with whose labours the revivals was immediately connected, and should be confined to facts, in respect to which there is no question. If we state the number that attend an inquiring meeting, or the number that are admitted to the Church, or

the number who have commenced family worship, we may speak with confidence, because here we are dealing in matters which are visible and palpable; but if we undertake to say how many have been converted, or how many are likely to be converted, we are evidently, at least seeming to assume the province of Him who searches the heart.

There is another thing in connection with this general subject, which we regard as an evil; it is the disposition which prevails on the part of a certain class of ministers to claim for themselves and for each other, the exclusive honour of being *revival men*, and this title is awarded to them, by not a small part of the Christian community. The first thing that strikes us in respect to this is, that it does not indicate, on the part of those by whom it is claimed, an excess of modesty or humility. For any minister to set himself up as "a revival man," in distinction from his brethren, who, perhaps, value revivals as highly, and labour for them as truly as himself, though not in precisely the same manner, (possibly, however, in a much more judicious one,) we regard as indicating a censurable spirit of arrogance. It is fitted to alienate Christian ministers from each other, and to prevent a cordial co-operation for the common good. It is fitted to sow the seeds of discord in the Church; to counteract the influence of the labours of good men; and to introduce a spirit of jealousy and crimination among brethren, than which nothing is more hostile to the spirit of genuine revivals. Every Christian minister ought to be a revival man; and it is fair to suppose that he is so, until he has been proved otherwise; and it is slander to declare that he is not so, merely because he does not adopt measures which particular men have laboured to identify with all success in carrying forward God's work. We have heard it said of some of the most able and devoted ministers in this country, that they were no doubt good men, but that they were so far behind the spirit of the age, and so far from having the revival spirit, that they were living to little purpose. We are certainly prepared to be charitable towards those who give evidence of being sincerely devoted to the cause of Christ, though they may adopt measures from which our feelings would even revolt; but nothing, we think, can justify that self-confident and arrogant spirit, which assumes the right to prescribe measures, which the Bible does not prescribe, for other men, and if they are not adopted, to denounce them as the enemies of revivals.

We believe, further, that the influence of the ministry is in danger of being counteracted by the prevalence of some wrong views on the subject of *evangelism*. It is becoming a popular notion, and we already see it to some extent reduced to practice, that there should be a set of men trained up for the special purpose of conducting revivals of religion; and that wherever there is a revival, they should be invited to labour; and that, for the time being, the stated pastor should feel himself to be nothing more than a curate. Our first objection to this is, that it takes for granted that not all ministers are to be revival men; and that there is something connected with the management of a revival, which requires more wisdom or knowledge than falls to the lot of a stated pastor; whereas, we insist, that no man is qualified for the pastoral office, who is not capable of guiding and superintending his flock, during a season of the special effusion of the Holy Spirit. We do not object to there being some ministers in the Church, who have no stated charge, and who shall stand ready to lend their aid in seasons of revival, or any cases of extraordinary exigency; but we object to their being regarded as a distinct set of men, with somewhat higher powers than other ministers; and we insist that they should always hold themselves subject to the advice and direction of the stated pastor in whose congregation they labour. We have nothing to say against the office of an evangelist; and we are aware that there are many in our country, and in our Church, holding this office, who are in every respect prudent and judicious, and whose labours have been followed by most blessed effects; but we have known, too, of instances in which the pastoral office has been for the time assumed, and the regular pastor has scarcely been consulted, and the result of the whole has been, that the congregation have become discontented with their minister, and have turned him away as not being a revival man. We do not say that in every case where these unhappy effects, or any thing like them, have been experienced, they have been the result of design on the part of the man who has come in to labour as an evangelist; but they have, to say the least, very often resulted from his indiscretion and insubordination.

There are some reasons and circumstances, no doubt, in which a minister who has a stated charge, and especially a large one, is well nigh compelled to invite some ministerial brother to his aid. But in all ordinary cases, even in seasons

of revival, he had better, so far as he can, do his own work. If he is ordinarily a faithful minister, he may be expected to know more of the wants of his people, and know better how to approach them, especially as individuals, than any other person; and in most cases his ministrations, though they may have less novelty, will be likely to have more weight, and to be attended with greater success. But when an exigency really seems to demand such a measure, there is nothing in respect to which a minister ought to act with more rigid caution and forethought; for if he introduce a labourer among his people at random, without knowing much of his character except his general reputation as an active promoter of revivals, he need not be disappointed if he should find discord and alienation coming in the train of this fellow-helper. We speak that we do know on this subject, and testify that we have seen; and we earnestly entreat every minister of a congregation, as he values his own peace or their prosperity, never to bring among them, as a stated labourer, one in whose judgment, as well as piety, he can not repose entire confidence.

The only remaining picture which we shall notice, as having an unfavourable bearing on the influence of the ministry in our own Church, at the present day, is the ill-directed activity and zeal of some *laymen*. We rejoice that so many intelligent laymen are now found in the ranks of those who are willing to labour for Christ; and that some are devoting themselves to his cause with an assiduity and singleness of purpose, and we may add, with a degree of discretion and efficiency, which we do not find exceeded in our most devoted and useful ministers. This is as it should be; and we cordially bid every layman God speed, who, in the right spirit, has put his hands to this noble work; and we invite every other, who will, to come and share the honour of carrying forward the noble enterprise of regenerating and saving the world. Nevertheless, we are constrained to say, that some laymen have done more harm by their indiscretion, than they have done good by their activity. They have not seemed contented to labour in their own sphere. They have virtually assumed the office of preachers, and have done that which every body would have called preaching, if they had not seen the face and heard the voice of a layman. Moreover, they have, in some instances, been too ready to dictate to ministers in respect to the course they should pursue; and to form plans, without even consulting them, which should take for

granted their co-operation; and to denounce them as cold and dead, provided their views of policy or duty happened to be discordant with their own. We believe there are some laymen who make it nearly a *sine qua non*, that every plan of benevolent action which they encourage, should either have originated with themselves, or should have received their sanction as soon as it was proposed; and we know there are some, (we scarcely know whether we may use the plural,) who stand up in public assemblies and denounce the ministry by wholesale, as if there were only here and there, one who was not a mere drone in the sacred office.

Now this is a spirit which ought to be uniformly and firmly, though prudently, resisted. Not that ministers ought to shrink from receiving, or even asking, the judicious counsel of intelligent laymen: on many subjects connected with the interests of the Church, their judgment may be more likely to be sound and unbiassed, than if they were actually in the clerical profession. But as ministers value their character or influence, they must not submit to lay-dictation, in performing their own appropriate work. If they begin to give up their rights, they will find that the same spirit that requires that they should yield at all, will not be satisfied till they have yielded every thing; and the effect of this will be, that they will possess no official influence, and will forfeit the respect even of those to whose wishes they are subservient. It becomes ministers never to forget that they have certain rights, in virtue of their office, which they are bound to regard as sacred; and that either the surrender of these rights, or the indiscreet use of them, must greatly abridge their usefulness, if it does not completely nullify their official character.

We have dwelt at much greater length than we intended, on the prominent evils which seem to us to be connected with the ministry, especially of our Church, but, we think, not at greater length than is justified by the importance of the subject. Of these evils we have spoken plainly, because we regard them as contributing, in no small degree, either directly or indirectly, to prevent the best influence of the sacred office. We trust that we have not spoken in a tone of unchristian rebuke, or said any thing which ought to wound the feelings of those who are sincerely devoted to the cause of Christ. We would encourage, so far as we can, a spirit of mutual good will and affection among the followers, and especially the ministers, of our common Lord; but we do feel ourselves

bound to lift up the voice of warning, when we see, what seems to us, great abuses in the Church, even though they may be practised under the sanction of those whom we love and venerate. There is every thing in the present aspect of Providence to indicate that the American Church is destined to exert a leading influence in the renovation of the world; and that influence is to be so intimately connected with the character of its ministry, that whatever affects that, even remotely, cannot, in our estimation, be an unimportant matter. But though we have dwelt in this article, chiefly on the dark side of the picture, we must again remind our readers, that there is a bright side too, which ought to strengthen our faith and animate us to higher and holier efforts. Though there are certainly some things to deplore in respect to the ministry of our country, there is much also to admire—much for which to give God thanks. There is much deep and earnest piety, much active zeal, and much sound discretion; much excellent preaching, and much fervent prayer, in various parts of our land; and we do not believe that God designs that in any of these respects we should be left to fall back. Rather may we not hope, that each successive year will find us upon the advance, will record more works of faith and labours of love, more harmony among brethren, and more faithfulness to ministerial obligation, than the year which preceded it. We cannot but regard the numerous and powerful revivals of religion, reported to us from almost every part of our country, with intense interest, and with cordial thankfulness. Surely these precious effusions of the Holy Spirit, after making all that allowance for the spurious admixtures to which we have before alluded, must be considered as the pledge of rich blessings to the Church and to the world. Nay, we hesitate not to say, that in the extension and continuance of the blessed displays of the power of the Gospel, we recognize the best and only solid hope of our country, for the enlargement of Zion; for correcting the abuses, and obviating the dangers to which we have referred; for supplying the ranks of the Christian ministry with an adequate number of sanctified candidates; and for preserving and transmitting our national privileges to the latest posterity. Let every minister, and every Christian, feel a personal responsibility, by holy example, by unceasing instruction, and by fervent prayer, to secure this glorious result; and then, by God's blessing, we may hope it *will be secured*.

ART. VI.—LETTERS ON MISSIONS.

Letters on Missions, by William Swan, Missionary in Siberia. With an Introductory Preface by the late William Orme, Foreign Secretary of the London Missionary Society. Boston, Perkins & Marvin; New York, J. Leavitt, 12mo. p. 288.

WE rejoice in the belief that the cause of foreign missions is daily taking a firmer hold on the public mind, and becoming more and more identified with a Christian profession. If there be one fact, in the annals of Christian delinquency, more humiliating and wonderful than most others, it is the tardiness, not to say negligence, of a great majority of those who bear the name of Christ, in sending the glorious gospel to the benighted and perishing heathen. How it is, that those who call themselves Christians, and yet live in the allowed neglect of this duty, are still able to “patch up a peace” with their consciences in reference to this matter, we will not attempt to explain. It certainly cannot be a safe peace, or one which will stand the test of that Divine scrutiny which is before us all. Whether we consider the nature or the objects, the authority or the motives, the glory or the encouragements of the missionary enterprise, the only wonder is, that every Christian Church on earth is not formed on the avowed principle of its being A MISSIONARY SOCIETY; and every one who seeks admission to its communion, considered as entering himself a LIFE MEMBER of such a society. Such, undoubtedly, is the spirit of the Christian religion; and such, unless we greatly misinterpret the promises of God, will be the prevailing spirit of Christendom long before the arrival of that day when the “knowledge and glory of the Lord shall cover the earth as the waters fill the sea.”

If we were asked the reason of that strange phenomenon, that so many who call themselves the disciples of Christ, and cherish a hope in his atoning blood, yet appear to feel so little, and disposed to do so little for bringing others to the knowledge and love of the Saviour; we should reply—after a proper reference to our *native depravity*, which forms a sad clog to every “work of faith and labour of love” in which we engage—that one great reason why the missionary spirit does not occupy a more prominent place among the Christian cha-

racteristics and doings of the present day—is, that the *leaders* and *guides* of the Church are not more frequent, abundant, and zealous in explaining, recommending and urging this radical Christian duty. Were the ministers and elders of the Churches to do their duty in this thing; were they to hold up before the people, constantly and powerfully, the obligation lying upon all Christians to send the gospel to “every creature” who has it not; were they to insist upon this duty as unremittingly and perseveringly as they insist upon some others, and urge it, with proper elucidation and earnestness, as incumbent, not upon ministers alone, but upon all Christians; we cannot help believing that happy effects would follow. In short, were the pastors and rulers of the Churches to perform with fidelity their *whole duty* in reference to this matter, we are persuaded that the discharge of the duty in question, on the part of the body of the Church, would, in some measure, keep pace with that of others; or, at any rate, that we should not have occasion to mark so great a disparity between the prevalence of Christian zeal as manifested in the cause of missions, and as manifested in other departments of evangelical effort. We are verily persuaded that, if the great body of the communicants and stated hearers, in all those Churches which are in the habit of observing the Monthly Concert in prayer, were properly instructed and exhorted on this subject; and if the collections taken up at the close of each meeting, were sacredly devoted to the support of foreign missions; it would be found, in a little while, that from this source alone, funds might be obtained amply sufficient to meet all the ordinary demands of the foreign service without the trouble of organizing auxiliary societies, or the expense of employing agents to do that which unsolicited Christian benevolence ought, by its monthly contribution, cheerfully to accomplish. It is just as really and obviously the duty of Christians to bring their offerings, from time to time, to help in sending the Gospel to the heathen, as it is to attend stately on the ordinances of the sanctuary. And why should they not be as ready to attend to the former, spontaneously, and without incessant dunning and entreaty, as to the latter? The time, we trust, is not far distant, when this will be, in some good degree, literally and generally the case. When this hope shall be realized, it will be a signal for the approach of that blessed period when “the name of the Redeemer shall be one, and his praise one from the rising of the sun to the going down of the same.”

The little volume, the title of which stands at the head of this article, is one of the most judicious and valuable that we have lately seen on the subject of which it treats. Mr. *Swan*, the author of the "Letters," which compose the principal part of it, has been, for a number of years, employed in missionary labour in *Siberia* under the direction of the London Missionary Society. He is already known to many American readers as the author of an interesting work, entitled "Memoir of the late Mrs. *Paterson*, wife of the Rev. Dr. *Paterson*, of *St. Petersburg*," which has been republished in the United States. He spent a part of the year 1818 and 1819, in the family of Dr. *Paterson*, at *St. Petersburg*, acquiring the Russian language. He then proceeded with his associate, Mr. *Yuille*, to the field of their missionary labour in *Siberia*, where he has been ever since employed, and where, it is believed, he still remains. In 1829, he sent to London, for publication, the Letters here presented to the American public. They were carried through the press by the late Rev. *William Orme*, the intelligent, pious, and devoted foreign secretary of the London Missionary Society, who introduced them to the public by an extended and interesting preface.

This preface makes a very valuable part of the volume. The principal objects of its worthy and lamented writer are two. *First*, to show that there is no reason for *discouragement* at the result of the missionary efforts which have been made for a number of years past; but that, on the contrary, as great a degree of success has attended them as could reasonably have been expected. And, *secondly*, to impugn some of the opinions expressed by the author of an anonymous work, entitled, "A new model of Christian Missions to Popish, Mohammedan, and Pagan nations." In doing this he manifests much good sense, piety, and practical acquaintance with the subject on which he writes. His decease, since the date of this publication, was a loss severely felt by the missionary society of which he was the invaluable secretary, and lamented by the friends of missions wherever he was known.

The "Letters" of Mr. *Swan* are twenty-one in number, and relate to the following subjects: Letter I. On the choice of a missionary life. Letter II. The same subject continued. Letter III. On missionary qualifications. Letter IV. The same subject continued. Letter V. Difficulties arising from diversity of temper among missionaries. Letter VI. The

office of the missionary compared with the ministry at home. Letter VII. On low views of the missionary office. Letter VIII. On the quantity of means to be employed. Letter IX. On different modes of missionary operation. Letter X. On the preference due to the missionary service. Letter XI. On ministerial faithfulness to candidates for missionary service. Letter XII. On Apathy to the extent of the claims of the heathen world. Letter XIII. On the best means of convincing the heathen of the truth of Christianity. Letter XIV. On the reasons which may justify qualified individuals in declining the missionary service. Letter XV. On the influence of success on missionary operations. Letter XVI. Defects in the mode of advocating the cause of missions. Letter XVII. Objections to engaging in missionary service. Letter XVIII. Remarks on a sentiment of Dr. *Buchanan*. Letter XIX. On the means to be used in raising up missionaries. Letter XX. On the spirit of the missionary enterprise. Letter XXI. Some of the causes of indifference to missionary exertions.

The following brief character of the work is found in the Preface to the American edition, and presents a view of it by no means more favourable than is just.

“Mr. *Swan's* style is simple, perspicuous and earnest; and he has performed a work which was greatly needed, in a very satisfactory manner. Native good sense, enlightened by experience, reflection and piety, is seen in every one of his pages, and his work is commended to the serious perusal of students in theology, of preachers of the Gospel, and indeed of all the professed disciples of Jesus Christ. If read with a proper spirit, it will not fail to throw new light on the path of their duty; and it is one of the few books, concerning which we may venture to say, that aspirants for the sacred ministry ought by all means to read it, before they determine to spend their lives among the churches, or even the waste-places, of their own country.”

It will be seen, from the titles of the several Letters just detailed, that it is not so much the object of the writer to stir up private Christians to the great duty of promoting and sustaining missions among the heathen—although this part of the great subject is not neglected—as to enlarge the views of ministers and people respecting the nature of Christian missions—to settle the comparative claims of the missionary service—to correct mistakes—to dissipate illusions—to inspire caution

against dangers and difficulties—to give counsel respecting the choice of a missionary life; to offer the dictates of experience as to the different modes of missionary operation—to suggest the best means of convincing the heathen of the truth of Christianity, &c. On all these subjects the author writes like a man of piety, of good sense, and of practical experience. He seems himself to have drunk deep into the spirit of missions; and yet not to have been at all excited to enthusiasm or extravagance by the draught. He is every where discriminating, sober-minded, and on his guard against the mistakes to which the spirit of carnal ease, on the one hand, or the spirit of evangelical ambition—if the expression may be allowed—on the other, are so apt to betray those who believe themselves to be guided by Christian principle. In truth, we have seldom seen a book better adapted to enlarge the views, correct the misapprehensions, guide the inquiries, and stimulate the zeal of those who are examining the questions, whether they ought to become missionaries, and where they are best fitted to labour—than the volume here presented to our readers. It is fitted to benefit all classes of readers; but it is peculiarly fitted to instruct the conductors of missionary enterprise, and especially, candidates for the sacred office, who wish to decide, in the spirit of the Gospel in what sphere of evangelical labour they can best serve “the Lord that bought them.”

Such remarks as those which are found in the first Letter, on the “choice of a missionary life,” when we recollect that they come not from a theorist, but from the pen of a man who has made the trial, and who has, of course, experimental acquaintance with the subject on which he writes, cannot be perused without the deepest interest.

In treating of the different modes of conducting missionary operations, Mr. *Swan* speaks of whole Churches, with their pastors, removing from their residence in Christian lands, and planting themselves in the midst of a dark and destitute population, with the hope of not only carrying with them “the light of life,” but also of lifting up by their example, the people to whom they go, in civilization, and the arts of life. It is manifest that, in conducting missions, in some parts of the world, this method of proceeding may be made to answer admirably. While it is quite as evident, that in other portions of the globe, the state of things is such as to forbid having recourse to this plan of propagating the Gospel. Such a scheme of evangelical colonizing might answer very well for *Greece*,

for *Armenia*, for some parts of *South America*, or for the most remote and destitute regions in "the valley of the *Mississippi*." But certainly would not be admissible at all, for the present, at least, in such a country, as *Ceylon*, *Madagascar*, *Java*, and others similarly situated as to climate and population. For, wherever families of children could not be carried without endangering both their bodies and souls; wherever missionaries are so situated, that they feel obliged to send their own offspring home, to be educated among their friends;—both because training them up with themselves is impracticable, and because they would be entirely without suitable employment, after their education should be completed; surely to such countries, whole Churches, or groupes of families ought not to migrate. The children of pious parents, in such circumstances, would be more apt to grow up lawless and profligate than amidst the restraints of Christian society; and just in proportion as the children, or any other members of such evangelical settlements should be manifestly graceless and immoral, they would be a most serious hinderance, instead of a help, in all attempts to benefit the native inhabitants. Still, however, although to countries thus peculiarly situated, whole Churches, or large assemblages of families, could not consider it as their duty to form a colonial migration; yet even to such countries, many families including no young children, and the members of which were all pious, might go with a comparatively small amount of sacrifice, and with every prospect of rich and permanent usefulness to the cause of the Redeemer.

But that there are remote and destitute parts of our own country, and some portions of the heathen world, to which families, and even whole Churches might with eminent advantage migrate, and where they might settle down, not merely for the purpose of carrying with them the light of truth, but also the habits and characteristics of Christian society, and instruct the people by social and domestic example, as well as by official teaching; cannot, for a moment, be doubted, and we should cordially rejoice, now and then, to witness such a great evangelical enterprize. With the following sentiments of Mr. *Swan*, therefore, understood with the limitations above suggested, we cordially concur.

"It would be a noble project if whole churches, pastors, and flocks were to emigrate to other lands, and become at once examples of the power of the Gospel and promulgators of its blessed

truths to the heathen nations. Were fifty or a hundred British churches thus "to give themselves to the Lord," and establish themselves in well chosen spots in Pagan countries, what might not be expected, with the blessing of God, from such a measure? Themselves strangers and pilgrims upon earth, true Christians would thus exhibit more of their own real character, and would enjoy, it might be confidently expected, in spiritual prosperity an ample compensation for some worldly disadvantages; were the little leaven thus to mingle itself through the whole mass, how soon might not the whole lump be leavened! Surely there are many churches, which, as bodies, have zeal and love and devotedness enough, if the scheme itself were at all practicable. And why is it not? The practicability of it will appear in different lights according to the state of mind in which it is contemplated. Perhaps if it had been proposed to the members of the church in Jerusalem to spread themselves through the surrounding region, testifying to all, repentance towards God and faith towards our Lord Jesus Christ, there might have been many plausible objections started; but the providence of God soon made them glad to adopt the measures which before might seem impracticable. When obliged to flee for their lives, they found other places of abode, and, scattered among unbelievers, had the finest opportunities of spreading the Gospel, and were no doubt enabled to say in reference to the persecutions that drove them from Jerusalem, "It is good for us that we have been afflicted." There may be no present appearances that threaten the British churches with a similar fate; they may not be driven into exile: but were persecution for conscience' sake to arise, what would be thought of the *practicability* of colonizing heathen countries? And would not this plan afford the best conceivable means of cherishing and bringing into notice promising talents for the higher departments of missionary labour? Would not the younger members of churches be trained up, and excited to regard the service of God among the heathen, as a great and most important work; and, seeing with their own eyes the fields white unto harvest, would they not *desire* to become labourers?

"I will not anticipate objections; but to prevent being misunderstood, I would only add, that it is not necessarily supposed, according to this plan, that every individual member of a church, without exception, should embark in such an emigration; some from age, state of health, &c. might be improper persons to join their brethren; but with all necessary deductions the great body of a church might, I am persuaded, with the prospect of doing incalculable good, thus go forth in the name of the Lord, devoted as one man to the promotion of his glory.

"Do not tell me that the example of the churches planted by the apostles, and the exhortations addressed to them to abide every

man in his own calling, &c. make against the scheme now suggested. It is true, the apostles do not enjoin upon the churches the duty of changing their abode, in order to fix their residence among a heathen population. But why? *They were planted* in the midst of the heathen; they were themselves societies gathered from the Pagan and Jewish world, and were on every hand surrounded by those who still continued in the state of darkness from which they had been translated. There was in those days no such thing as a *Christendom*, a portion of the earth distinguished by the general profession of the religion of Christ. The whole world was then, what many parts of it are still, inhabited by unbelievers, with here and there a church of Christ gathered out of the nations. The aim of this, or any other plan of missionary enterprize, is to bring the whole world under the denomination of Christendom." pp. 144-6.

The twelfth Letter, "on apathy to the extent of the claims of the heathen world"—is excellent throughout. The following specimen will be read with interest by every one who, in any measure, appreciates the deplorable delinquency of Christendom, in reference to the great duty to which it refers.

"There can be no question as to the claims of our immediate neighbours, our countrymen, upon our compassion; but their claims are not exclusive of those of our "brethren" the Hindoos, or the Caffres, or the cannibals of New Zealand; and surely the man incurs an awful responsibility who takes upon him, by presenting to his hearers partial views of duty, to absolve them from the obligation to listen to the command of Christ to go into ALL THE WORLD and preach the Gospel to every creature. For such in effect is the doctrine of the sermon before us.

"You know too well the present state of things in many religious circles, in various parts of our native country, to reckon this an obsolete discussion. Would that the evil had been confined to the date of the sermon, or had at least terminated with the eighteenth century! But I am afraid that many ministers, who we may hope, know and love the truth, treat the subject of evangelizing the world (at least as to any practical purpose) as a subject which may very consistently be let alone. When they do allude to it, they will own that they ought to give it their "good wishes and prayers;" but it is rather by their silence upon the subject—by their allowing it to be lost sight of and forgotten, that they tacitly authorize their people (so far as their authority may go) to view it as a matter they may safely leave alone—as, in short, no concern of theirs.

"I cannot account, upon any principle more favourable to the parties concerned, for the state of dormancy in which many con-

gregations and churches still remain, in regard to a cause which, to all Christians, ought to be so dear and important. I know that there are many noble exceptions to this evangelical apathy (shall I call it?); and were all the churches, were all Christians to do as some of them do, that is, to the utmost stretch of their means, this censure would be without an object. But alas! it is not so. The capabilities of the Christian public are matter of numerical calculation, and, much as some do, the amount of all that is done, is but a small fraction of what, according to a very moderate computation, might be effected. I have now in my eye their pecuniary capabilities; but what shall we think, or what shall we say, of their ability to furnish men? How many fit *men* do all the churches of Great Britain and Ireland furnish *annually* to go out as missionaries to the heathen? Is it the fact that not one church in a hundred, actually sends out a single missionary? Is it a fact that thousands of Christian churches meet week after week, and year after year, for the observance of the ordinances of Christ, and that it never occurs to one of all these multitudes of professing Christians, and is never once suggested to them by their pastors, that there may be some individuals among them who should go as messengers of mercy to their heathen brethren? If this is the fact, I leave you to draw the inference. Guilt lies somewhere. Is there not ground for addressing such bodies of professing Christians, in words originally spoken in reference to another subject, 'Now, therefore, there is utterly a fault among you.'

"On this I shall not now enlarge, but I would ask, If such has been, and is the state of things in many Christian churches, ought they to remain so? It is high time for all whom it concerns to consider this question. And unless they can justify their neglect of the heathen, let them repent, pray for forgiveness, and seek grace to 'walk henceforth in *all* the commandments and ordinances of the Lord blameless.'

"Within the period that has elapsed since the publication of the sermon now commented on, the greater number of the existing missionary societies date their commencement. Many foreign missions have been undertaken, and a degree of business-like activity and system characterizes the operations of most of them; and their exertions God has been pleased to honour in many instances with an encouraging measure of success.

"But it should be observed, that while Christian benevolence has taken a wider range of exertion, and is now travelling to the ends of the earth, it has not been absorbed by these foreign operations. Christian zeal and benevolence have opened new channels for themselves at home also, and are flowing in various directions through the length and breadth of the land. Conse-

quently the Christian world is not now pursuing, with undivided attention either to the propagation of the Gospel among the heathen nations, or the enlightening of the dark and long neglected corners of our own country. Both have a share of attention. And these two great classes of objects, the foreign and the domestic, are again subdivided into various minor classes, so that there is a great variety of benevolent objects now demanding the support of the Christian public.

"But in this state of things, there is more need than ever to sound the alarm in the ears of professors, lest, deceived by this appearance of multiplied and diversified activity in doing good, they become deaf and callous to the cries and miseries of those to whom they have yet afforded no relief;—lest, thinking only of what they are doing, they forget that there is something they are not doing, and which nevertheless ought to be done.

"Is it not matter of notoriety, that many, when the claims of the missionary cause are pressed upon them, crave to be excused lending their aid, on the ground that they assist some other benevolent and religious institution? This, to say the least of it, is surely making the performance of one duty the reason for neglecting another. To propagate the Gospel wherever there are human beings to receive its glad tidings, is either the duty of Christians or it is not. If it be the duty of one, it is the duty of all, according to their ability. But in the case supposed, the plea in effect is *inability*. I grant that a poor man who may give his mite to one object, may not be able to give to two or more, and in his case the plea is valid. But I am supposing the plea of inability to be urged upon insufficient grounds, and the pittance of charity bestowed on one beggar, made a pretence to send away twenty, unpitied and unhelped.

"Let me suppose, for the sake of illustration, that in time of war, it were put to the patriotism of the people to furnish voluntarily the necessary contingent for prosecuting the war with vigour; there is good ground to conclude that in multitudes of instances there would be the attempt to evade altogether the payment of the smallest fraction towards the expenses of the war, and in another immense number of instances there would be the attempt to answer the demand made upon their generosity and public spirit, by the payment of a sum far below the due proportion to be expected from persons in their respective circumstances. But all the while these persons would wish to be thought lovers of their country, and contributors to its defence and aggrandizement, *as far as they were able*. Suppose now, that instead of leaving the matter to the optional contributions of the people, a levy were imposed upon all, proportioned, as far as could be ascertained, to

their means, would not this tax, in thousands of cases, fall much heavier than the people, when left to their own view of the duty, thought they were able to sustain? I may here repeat a text quoted before: "The children of this world are wiser in their generation than the children of light." Human governments do not leave it to their subjects to determine how much each shall contribute to the purposes of the state; for if they did, imbecility, inaction, and derangement of the whole political machine would soon be the consequence.

"We would not have the expenses necessary for carrying on the war against the empire of darkness, to be imposed in the shape of a tax upon the subjects of the kingdom of Christ; but till they are generally roused to more adequate conceptions of the amount of means requisite, and become more conscientious in doing and sacrificing *what they can*, it is easy to see that, so far as human agency is concerned, the contest may be indefinitely protracted, and the enemy continue to laugh at the irresolute measures, unwise counsels, languid zeal, cowardice, and imbecility of the confederated, or rather divided, Christian world.

"Turn now to the matter of fact. To subdue the whole heathen world to the obedience of Christ, the combined energies of all the Christians in the world are equal to the maintenance of an army of five or six hundred men.* No wonder that they are ready to sink under the burden of supporting this immense body of forces. It is some comfort to think, however, that the enemy must soon be overpowered by such a host, and therefore the oppressive duty of maintaining it is but for a short season! I feel that this is not a subject for irony, but I know not in what way I can better express the feeling of shame and sorrow which the contemplation of this subject excites. It is indeed mortifying to think that the Christian world can do so little, if it *can do no more* than has been done; and it is not less mortifying, if it can do more, *that it does it not*."—pp. 170—5.

In the eighteenth Letter, Mr. *Swan* contends for the importance of rich and various knowledge in the missionary service. He combats, with great zeal and force, the opinion, that men of inferior talents and learning may answer very well for this office. We fully concur with him when he says,—

* It is true that the separate societies which devote their funds to the translating, printing, and distributing of the Scriptures, and other societies, not strictly missionary, are supported by the Christian public. These furnish the missionary (to carry on the figure) with arms and ammunition—and may be supposed included in the view we are taking of the hostile operations now going on against the prince of this world. Let, therefore, the whole accumulation of means be kept in view. There is, alas, no need to hide some part of the means used, in order to make the amount appear small.

"But I think that knowledge of every kind, as much as may be procured, is always *advantageous*—and never injurious. Hence I infer that the friends of missions should give to every man they send out, the means of acquiring as much learning and knowledge as circumstances will admit. And my quarrel is with those who, inconsistently, as I conceive, admit the advantages of learning, yet do not use the means to make missionaries learned; and shift off the duty of procuring learned men by pretending that they cannot be obtained, and then comfort themselves that "inferior men may do as well, if not better!" This, I repeat, is lowering the claims and character of the missionary cause, and injuring its interests not merely in the eyes of the world, but by rendering its operations less effective and successful than otherwise, there is reason to conclude they would have been."—p. 251.

But we forbear to make further extracts. We wish the whole to be perused by every professing Christian in the United States. And we have no hesitation in saying, that, in the present day of missionary enterprize, that minister of the Gospel, and especially that candidate for the sacred office, who neglects to read this volume, does a degree of injustice to himself, and to the great cause of Christian benevolence, which no conscientious Christian, we should think, would be willing to incur.

One suggestion more, and we shall have done. We are every day told, and we have no doubt with perfect truth, that the great difficulty which now attends the missionary enterprize, is, not to obtain sufficient *funds*, but to find *suitable men* for carrying on the work. Not only are *preachers*—well instructed and warm hearted preachers—wanted, in much greater numbers than have been as yet to be found; but pious *physicians*, pious *school masters*, pious *catechists*, pious *mechanics*, pious *agriculturists*, &c. are all greatly needed, and whoever is qualified to serve the missionary cause in any one of these capacities, may be a permanent benefactor to the Redeemer's kingdom.

Now, among the thousands in our land who profess to love the missionary cause, and to be willing to make sacrifices for its advancement—cannot *some*, cannot *many* be found, without children, or near relatives dependent on them, who have but little *property* to dispose of, and, therefore, cannot give much *money* for sustaining the great cause of evangelizing the heathen; but who can give *themselves* to this cause: who can go to the foreign field, and contrive to *support themselves*, in whole or in part, while there, and then, when they

die, leave their funds to the precious cause to which their persons and services have been devoted? Such persons, if such there be, ought not, indeed, to go forth under the guidance of their own caprice or fancy alone, which might lead to endless disorder and confusion; but to put themselves under the direction of some Missionary Board, and thus give to the public the best pledge that their views were neither selfish nor visionary; that they were willing to be "subject to their brethren in the Lord," and to "do all things decently and in order." That a few such examples would have a mighty influence, none can doubt; and that such examples will be multiplied, greatly multiplied, before the dawn of the Millennium,—we can no more question, than we can question that the heathen world is to be converted by the instrumentality of man.

ART. VII.—SHORT NOTICES OF RECENT PUBLICATIONS.

I.—*Letters to the Rev. Nathaniel W. Taylor, D. D.*
By Leonard Woods, D. D. Andover, Mark Newman,
8vo. pp. 114. 1830.

OUR readers do not need to be informed either of the appearance or the character of this publication. If we mistake not, it has been extensively read; and we cannot doubt that every intelligent reader has risen from the perusal of it with a deep impression of the truly Christian spirit, and the talent for profound investigation which it manifests in every page.

These Letters, however, undertake to discuss, with any particularity, only a single point in Dr. Taylor's system. We cannot forbear to express our hope that the able author will be induced to pursue his animadversions, and to examine more at large some other opinions broached by his brother at *New Haven*, and at which he has given a cursory glance in his last Letter.

Dr. Taylor has not, so far as we know, replied to these "Letters." The "Review" of them, published in the *Christian Spectator*, a number of months since, as it cannot, of course, be deemed a reply, in the appropriate and manly form which Dr. Woods has adopted, by prefixing his name to his strictures; so we imagine no intelligent and candid reader ever considered that review as really grappling with the difficulties

which Dr. *Woods* presents, or as giving any satisfactory answer to the queries which, with so much Christian dignity, and fraternal respect, he urges, in reference to the Pelagian and Arminian aspect of some of Dr. *Taylor's* speculations. We do wish the latter gentleman could be persuaded to forget, for a moment, his complaints of being misapprehended, misrepresented, uncivilly treated, &c., &c., in which we presume no impartial reader sympathizes with him; and to answer, frankly and categorically, (he might do it in a single page,) two or three of the pretty interrogatories which Dr. *Woods* has addressed to him. He can, surely, have no wish to conceal any article of his creed; and the most of those concerning which the learned and venerable author of the "Letters" before us has solicited information, admit of being stated with perfect explicitness in a very short compass. Such explicitness would greatly shorten controversy, and seems to be peculiarly appropriate to the present day, of which directness of speech, and vigour of action may be regarded as distinguishing characteristics.

We hope to have an opportunity, at some future period, of resuming the subject, or rather the subjects, of these Letters. But we feel disposed to wait a little for Dr. *Taylor's* reply.

II.—*Views in Theology*, No. VIII. Vol. II. *New York*, *John P. Haven*, 8vo. pp. 343—496.

Although the author of this publication has not thought proper to connect his name with it, yet he is well understood to be a gentleman (a layman) of the city of *New York*, who, though engaged in secular business, has much addicted himself, for a number of years, to theological inquiries. The work is published semi-annually, in May and November, and is intended to be continued.

The present number contains two articles, of nearly seventy pages each; both having a respect to certain discussions which have occupied a conspicuous place in the *Christian Spectator*, published at *New Haven*, and which relate to the theological opinions of the Rev. Dr. *Nathaniel W. Taylor*, Professor in the Theological Seminary of that city.

The author of these "Views," is, undoubtedly, a writer of no small talent. He has assailed Dr. *Taylor's* speculations with force, with skill, and, we must think, with much effect. We have no intention of interposing, at present, between our

assailant, and the object of his attack; but, if we do not mistake, the public will naturally expect some answer from Dr. *Taylor*, if any can be given; and if he should continue to maintain silence, we are greatly deceived if impartial readers will not consider it as arising from a consciousness of inability to reply, without avowing opinions for which the religious community is not *yet prepared*.

III.—*The Christian Preachers' Commission: A Sermon delivered before the General Association of Connecticut, at Saybrook, June 22, 1831. By Jeremiah Day, D. D. President of Yale College. 8vo. pp. 20.*

This is an able and excellent discourse. The plan of our publication forbids our noticing single sermons, unless there be something special in their character, either as advocates of error, or as uncommonly valuable for the defence of the truth. The latter consideration weighs with us in the present case. The discourse before us contains sound, scriptural principles, exhibited with much clearness and vigour. The occasion on which it was delivered, and the audience to which it was addressed, were both highly interesting; and the author has acquitted himself in a manner worthy of his responsible station, as a minister of Christ, and the head of an important Christian seminary.

President Day does not tell us that, in this discourse, he had in view any particular class of theologians. Neither is it for *us* to make any particular application of his sound and reasonable doctrine. We will only venture to say, that when the principle is once adopted, that the truths of revelation are to be tried and judged at the bar of philosophy, the fatal wooden horse, big with the potentiality of destruction, is again admitted within the walls of *Troy*. The radical principle of Socinianism, or rather, (if there be any material difference,) of Deism, is, undoubtedly, adopted, and will, with unerring certainty, in due time, bring forth its appropriate fruits.

Art. X.—*The Shorter Catechism of the Presbyterian Church, briefly explained. By Robert M. Laird, Minister of the Gospel. 12mo. pp. 149. Princess Anne, Maryland, 1831.*

There is much to be said in favour of pastors preparing judicious manuals of religious instruction, to be circulated

among the people of their charge. If, indeed, they can find that which they entirely approve, already prepared to their hand, there are strong reasons for its adoption, because the multiplication of books, merely for the sake of multiplying them, cannot be considered as desirable. Yet there can be little doubt, that a minister, who is much respected and beloved among his parishioners, will be able to introduce a production which bears his own name, into almost every family in his parish, when, perhaps, a work of superior value, from a stranger, long since deceased, would not be purchased by one individual in ten, among his whole flock. We were, therefore, glad to see Mr. *Laird's* manual. Having confidence in his piety, good sense, and solid information, we expected to find him acquitting himself honourably in the field of authorship. We have not been disappointed.

Mr. *Laird* has comprised within a small compass, a large and valuable amount of instruction, concerning the faith and order of the Christian Church: instruction which we think, cannot fail of being useful to those young people into whose hands it may come. We hope it will be circulated far beyond the bounds of the author's pastoral charge.

We have very little to say concerning this manual in the way of stricture. Here and there a turn of expression occurs, which, we think, might be altered for the better. But this may be said concerning most human productions that we read. There is one subject, however, which Mr. L's mode of treating by no means satisfies us. We refer to what he says on the subject of *human ability*, and of the distinction between *natural and moral inability*, in explaining the answer to the 82d question of the Catechism. We cannot here enter on the discussion of this subject. We will only say, that if Mr. L. will take the trouble to read what we have said in relation to it, in the last number of this miscellany, he will see our views of that delicate and difficult point in polemic theology, and, of course, what animadversions we should probably be disposed to make on his statement, if we had time or space to offer them at length.

We hope he will correct the 97th page, in conformity with this suggestion, when he revises the work for a second impression; and then we shall be glad to hear of as many successive editions being called for and read, as the Christian enterprise of the author and his friends, can throw into circulation.

V.—*A Tribute to the Memory of the late Jeremiah Evarts, Esquire, Secretary of the American Board of Commissioners of Foreign Missions, delivered and published at the request of the Executive Committee of the Auxiliary Foreign Missionary Society of New York and Brooklyn.* By Gardiner Spring, D. D. Pastor of the Brick Presbyterian Church in the city of New York. New York, Sleight & Robinson. 8vo. pp. 32. 1832.

To say that *Jeremiah Evarts* was a great and good man, is to express the truth with the strictest moderation. There was, indeed, in his character, both intellectual and moral, much of the real sublime. The longer and the more intimately we knew him, and the more closely we have scrutinized his history and his end, the more deeply have we been impressed with the vigour and comprehensiveness of his mind; the largeness of his views; the solidity of his judgment; the simplicity and depth of his piety; and the peculiar devotedness of his consecration to God. The loss of such a man, to the missionary cause, is indeed, great—incalculably great—we should say, irreparable—did we not recollect, that He who sits as King upon the holy hill of Zion, is able, even of the stones of the streets, to raise up instruments to accomplish his work; and did we not also recollect, that even this servant of God, though dead, *yet speaketh*, in a manner which may be eminently blessed to thousands; nay, did we not know that he may yet be made, by the circumstances and manner of his death, like *Sampson* of old, the means of carrying into the camp of the enemy, a degree of dismay, and unto the armies of the living God, a hallowed impulse, greater than was accomplished by all the eminent and persevering services of his life.

In selecting Dr. *Spring* to offer a “Tribute to the Memory” of such a man, the choice was happy. The early and intimate acquaintance of the eulogist with the subject of his eulogy; his connection with the Board of which Mr. *Evarts* was the devoted organ; and his large participation in that missionary spirit which shone with so much lustre in the faithful and able secretary; rendered him a very proper representative of those by whom the melancholy task was assigned him. And worthily, we think, has he acquitted himself of that task. The pamphlet before us does honour to his taste as a writer, to his heart as a Christian, to his zeal in the mis-

sionary cause, and to his fidelity to all the claims of friendship for departed worth.

The decease of Mr. *Evarts* ought to be regarded, and to prove, an *era* in the history of foreign missions. In the view of such a bereavement, every friend of this precious cause ought to consider himself as called to the exercise of greatly augmented zeal, prayer, and effort; to feel that there is now more to be done by *himself* than ever before; and to resolve, that, whatever others may do, *he* will, from this hour, gird himself to new devotedness and resolution in the work; give with new liberality; plead with all his neighbours, and especially his fellow Christians, for their aid in the work with new importunity; and redouble all the means by which he may have hitherto contributed to the conversion of the world to Christ.

VI.—*A Sermon preached on occasion of the death of Jeremiah Evarts, esquire, Corresponding Secretary of the American Board of Commissioners of Foreign Missions. By Leonard Woods, D. D. Andover, Massachusetts.*

This discourse forms the number of the "National Preacher," for August, 1831. The venerable author, after an appropriate introduction, proceeds immediately to the consideration of the character of the excellent and lamented secretary: and in executing this task, he dwells less on the *history* of Mr. *Evarts*, than Dr. *Spring*, and rather more in detail on some points connected with his intellectual, moral and official portrait. Dr. *Woods* has exhibited the subject of his eulogy in a just, clear, instructive, and truly Christian light. We think no one who has the least portion of spiritual life and feeling can read it without impression and profit.

It ought not to escape the notice of those who peruse this discourse, that its excellent author is, and has long been, a member of the "Prudential Committee" of the American Board of Commissioners, and, of course, placed in a situation which called him to much intimate intercourse with Mr. *Evarts*, and gave him the best of all opportunities to make an adequate estimate of his talents, piety, zeal, and untiring official fidelity. He is a competent witness, and very unequivocally has he given his testimony.

VII.—*Letters on Practical Subjects, to a Daughter.*
By *William Buell Sprague, D. D.* 12mo. New York,
1831.

This is a new and improved edition of a work first published in the year 1822, without the author's name. It consists of a series of Letters, actually addressed to an amiable and promising daughter, whom a distressing bereavement, at an early period of her youth, had rendered motherless. These Letters were originally intended to remain in manuscript, as a private legacy to the beloved child to whom they were addressed. Unexpected circumstances, however, led to their publication. And such is the public estimation of their value, that the author has been induced to yield to the demand of the religious community for a second edition, with which he has, very properly, we think, connected his name.

Dr. *Sprague*, in this publication, has made to his young female readers a present of sterling value. He judged well in guarding against too great an enlargement of the volume, which would have very much contracted the sphere of its circulation; and, at the same time, he has made it sufficiently comprehensive to embrace most of the topics which it was desirable to have discussed in such a work, and has treated them at as great length as was adapted to answer his purpose. The whole is remarkably smooth, attractive, and beautiful in style; rich and weighty in thought; and abounds in counsels which we can safely recommend to our daughters, and to all with whom our opinion may have any weight.

In reviewing a large work, by the same truly respectable writer, in our last number, we offered some remarks on the importance of every thing which has a bearing on the intellectual and moral character of the rising generation. We hardly need say, that our impression of the vital importance of this whole subject is by no means diminished by further reflection. On the contrary, the longer we contemplate the subject of the education of youth, and especially of the *female* part of the community, the more clearly we see involved in it the most precious interests of society. It has often been said, and said truly, in reference to the mighty influence of the clerical character on any given population, "Like priests, like people." In the same spirit, we should say, without hesitation, "Like *woman*, like people." Where FEMALE EDUCATION is wisely conducted (and without the prevalence of the knowledge and spirit of EVANGELICAL CHRISTIANITY,

without, in a word, making the BIBLE the basis of the whole, it cannot be so conducted) society will be comparatively pure; the principles and institutions of benevolence will flourish; the Church of Christ will prosper; efforts for spreading the glorious Gospel will multiply and triumph; and all the interests of civil and religious society will be lifted up. We feel not a little indebted to Dr. *Sprague* for his truly valuable contributions to this result. We hope the "Letters" before us, as well as his "Lectures to Young People," will be extensively read, and produce benefits corresponding with their high excellence.

VIII.—*Advice to a Young Christian, on the importance of aiming at an elevated standard of Piety. By a Village Pastor; with an Introductory Essay, by the Rev. Dr. Alexander, of Princeton, New Jersey.* 18mo. pp. 196, second edition, New York, G. C. & H. Carvill, 1830.

The excellent advices contained in this volume, are introduced to the reader by the Reverend Professor *Alexander*, in an instructive, and highly interesting essay—"On the nature of Vital Piety; its sameness in all ages and countries; and its various aspects in different circumstances." Had the "Village Pastor" done nothing more than draw forth this "Introductory Essay," he would have conferred a favour on the religious public. But while he has done this, he has also added a truly acceptable and valuable favour from his own pen, contained in thirty "Letters," which treat on a variety of subjects, corresponding with the general title, and well adapted to instruct and edify.

XI.—1. *The Constitution and Laws of the Board of Education of the General Assembly of the Presbyterian Church in the United States.*

2. *Circular Letter of the Board of Education of the Presbyterian Church.*

We hail the appearance of these publications. They announce the re-organization of the Assembly's Board of Education, under an improved system of rules, and a new plan of agency, which promise, we think, with the Divine blessing, entire success, and eminent usefulness. The principles on which this Board has resolved to conduct its operations in future, appear to us decisively preferable to those of any other

similar Board, with which we are acquainted. Its funds, drawn from the pockets of Presbyterians, are not to be expended in training young men for the ministry for all Protestant denominations indiscriminately; but are devoted to sustaining candidates for the Presbyterian Church. The system of *unqualified loans* is rejected, and in its place the following happy medium is adopted. Every applicant for aid is taught to consider himself as standing in a relation to the Board, acting as the organ and representative of the Church, similar to that of a *son* to a *parent*. The aid furnished him is not considered either, strictly, as a *pecuniary loan*, nor yet as an *eleemosynary donation*. But yet, if the son, in the course of Providence, should ever be *able* to make a return in kind, and the parent should *need* such return, the son will be bound, not in form of law, but in *conscience*, and on *Christian principle*, to make the return; in other words, he will be morally bound to do all in his power to extend to others, in equal need, that aid which was extended to himself. Nevertheless, if any young man should *prefer* receiving an appropriation *as a loan*, and to give his written obligation therefor, he may be accommodated agreeably to his wishes. All returns of appropriations are to be made to the auxiliary Presbyteries, from which they were received: thus a large accumulation of funds by any one Board or Body is effectually prevented. Each Presbytery is at perfect liberty to send its own students to such academies, colleges and seminaries, as it pleases, without any control, by the Executive Committee of the Board. The *maximum* of annual appropriations to beneficiaries under the care of this Board is, in no case, to exceed one hundred dollars. The *minimum* is to be limited by the discretion of the Executive Committee. The Board, moreover, has felt itself warranted in giving notice that *it will refuse no applicant for want of funds*; in other words, it engages to receive and sustain every youth who makes application for assistance, and who comes adequately recommended. And we are happy to add, the Board assures the public in its "Circular Letter," that the "principles of the constitution under which it acts, as well as the pledge given at its re-organization," render it impossible that the Board should become the organ of any exclusive party in the Church. "Our field," say they, "is the *Presbyterian Church*, in reference to *the world*. Our desire and our aim shall steadily be, to unite in this common cause the real

friends of the Church and her institutions, amidst those shades of party which exist among us, *so far as they consist with a support of our venerable standards, and the essential order of the Church.* We say from the heart, "in things necessary, unity; in things not necessary, liberty; in all things, charity." This is a noble recommencement; and we cannot doubt that the intelligence and piety of the Presbyterian Church will sustain the enterprize.

Select List of Recent Publications.

THEOLOGICAL.

Directions to Persons just commencing a Religious Life, and a memento of Affection from Christian Pastors, to those who, under their care, have commenced a religious life.

Aids to Devotion, in three parts, including Watts' Guide to Prayer.

The Communicant's Guide, or an Introduction to the Lord's Supper. By J. P. R. Henshaw. Baltimore. Toy & Lucas. 12mo. pp. 227.

Conversations between two Laymen, on the strict and mixed Communion. By J. G. Fuller. With Dr. Griffin's Letter on Communion, and the Review of it by Professor Ripley. Boston. Lincoln & Edmands. 18mo. pp. 321.

The Comforts of Piety. Taught from Four heads of Religion—Faith, Hope, Holy Spirit, and Prayer. By Jeremy Taylor. Boston. 32mo. pp. 96.

A Help to Professing Christians, in judging their spiritual state and growth in grace. By Rev. John Barr. Boston. 18mo. pp. 307.

The Means of Religion. By John Howard Hinton, M. A. With an Introductory Essay. Boston. 18mo. pp. 103.

The Westminster Shorter Catechism. Explained by way of Question and Answer. Part I. On what man is to believe concerning God. By several Ministers of the Gospel. Philadelphia. 12mo.

HISTORY AND BIOGRAPHY.

Memoir of the Rev. John Townsend, Founder of the first Deaf and Dumb Asylum, and the first Congregational School, instituted in Great Britain, with Extracts from his Diary, Letters, Original Essays, &c. Boston. Crocker & Brewster.

The Life of Emanuel Swedenborg. With some account of his writings: together with a brief notice of the rise and progress of the New Church. Boston. Allen & Goddard. 12mo. pp. 188.

Memoirs of Mrs. Susan Huntington, of Boston, Massachusetts; designed for the Young. By an Early Friend. New Haven. A. H. Maltby. 18mo. pp. 129.

Philip Everhard, or a History of the Baptist Indian Missions in North America. Boston. C. C. Deane. 18 mo. pp. 108.

Lectures on Witchcraft; comprising a History of the Delusion in Salem, in 1692. By C. W. Upham, Junior Pastor of the Second Church, Salem. Carter & Hendee. 18mo. pp. 286.

Remains of the Rev. Edmund D. Griffin, with a Biographical Memoir. By Professor M'Vickar. New York.

Journal of Voyages and Travels. By the Rev. Daniel Tyerman and George Bennet, Esqr., deputed from the London Missionary Society, to visit their various stations in the South Sea Islands, China, India, &c., between the years 1821 and 1829. Compiled from Original Documents. By James Montgomery, Author of the "World before the Flood," and other Poems. Embellished with Plates. Crocker & Brewster. Boston.

A Universal History of Christian Martyrdom, from the Birth of Christ to the latest periods of persecution. Originally composed by the Rev. John Fox, A. M. New Edition, with sixty-five engravings. Pittsburg. John I. Kay & Co. 2 vols. 8vo.

A Faithful Narrative of the Surprising Work of God, in the conversion of many hundreds of souls in Northampton, and the neighbouring places. In a Letter to the Rev. Dr. Colman. By President Edwards. Boston, 18mo. pp. 140.

The Life of the Rev. John Wesley, A. M., sometime Fellow of Lincoln College, Oxford; and Founder of the Methodist Societies. By Richard Watson. New York. 12mo. pp. 328.

Tables of Ecclesiastical History, from the Origin of Christianity to the present time. Translated from Vater's "Synchronistischen Tafeln." By Francis Cunningham. Boston. 8vo.

ADDRESSES AND SERMONS.

The Way of Salvation, a Sermon. By Rev. Albert Barnes. Third Edition. Boston.

Inaugural Address of the Rev. Professor Matthews, on taking the Theological Chair in the Theological Seminary, at Hanover, Indiana. With a Discourse by the Reverend B. Cressy.

A Discourse delivered before the Ancient and Honourable Artillery Company, June 6, 1831, being the hundred and ninety-second Anniversary. By Samuel Barret, Minister of the Church in Chamber Street, Boston. 8vo. p. 19.

An Address delivered at the Berry Street Conference, May 25, 1831. By Reverend N. Thayer, D. D. Minister of Lancaster. Boston. 12mo. pp. 15.

MISCELLANEOUS.

The Pleasing Expositor ; or Anecdotes Illustrative of Select Passages of the New Testament. By John Whitecross, Author of *Anecdotes Illustrative of the Assembly's Shorter Catechism*.

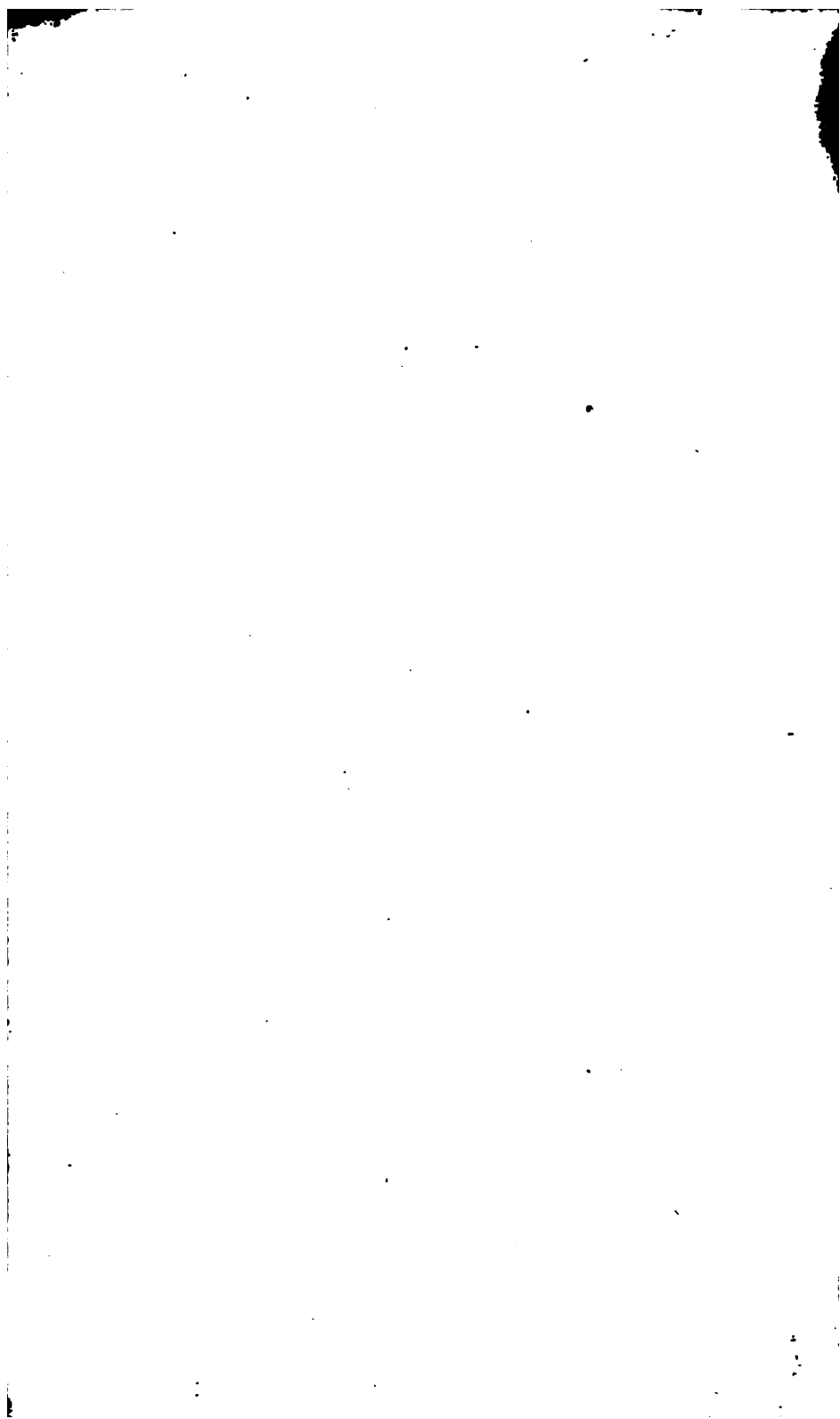
The Moral Class Book, or the Law of Morals derived from the Created Universe, and from Revealed Religion. Intended for Schools. By William Sullivan, Counsellor at Law. Boston. 12mo. 282.

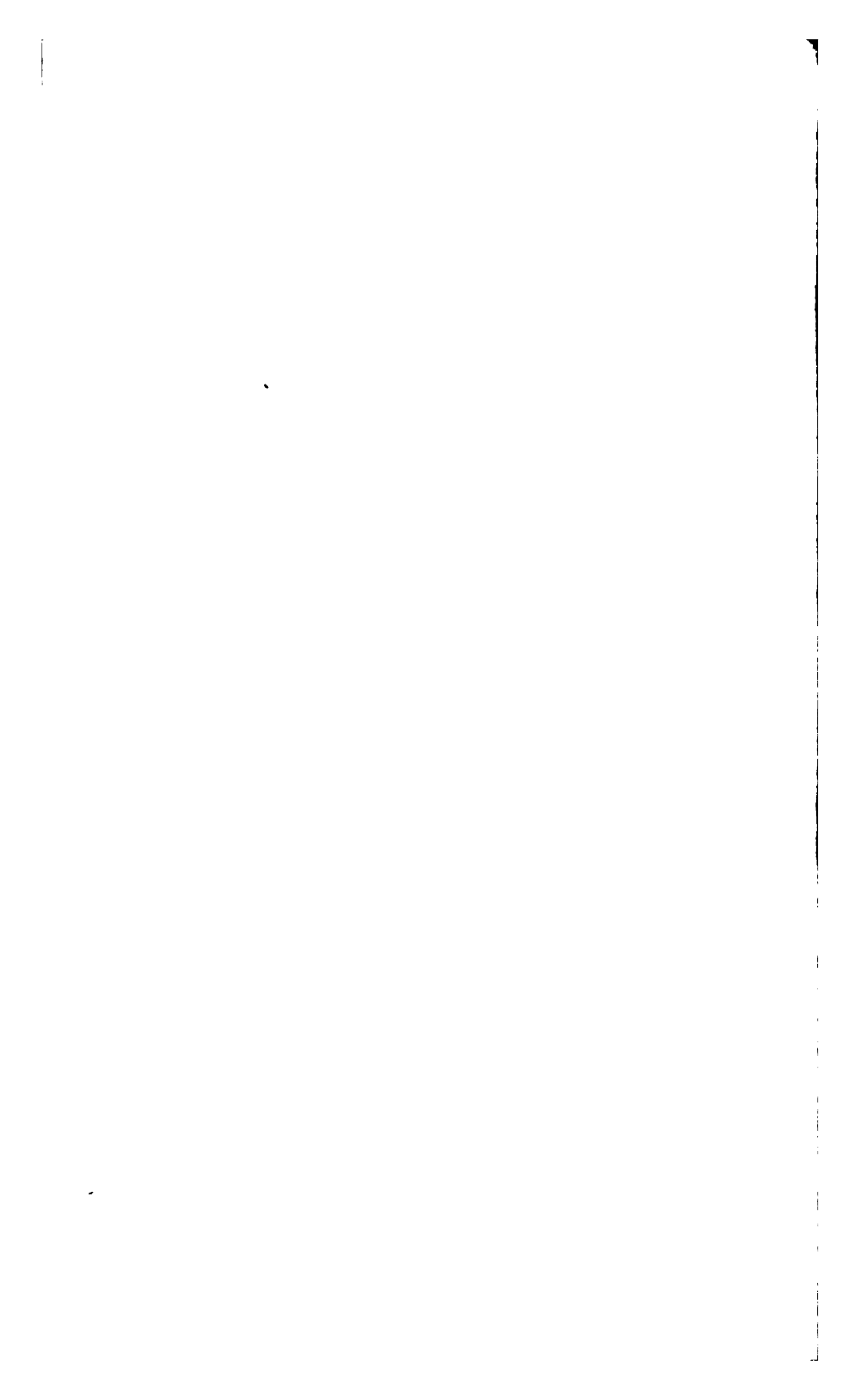
Letters on Practical Subjects to a Daughter. By William B. Sprague, Pastor of the Second Presbyterian Church, Albany. Second Edition. New York. J. P. Haven. 12mo. pp. 224.

Mrs. Rowe's Devout Exercises of the Heart. Revised at her request, by Rev. Isaac Watts, D. D. With Notices of her Life, by Rev. William Jewell, D. D. Boston. William Hyde, pp. 192.

Lessons on the Acts of the Apostles, designed for more advanced Bible Classes. By Stephen H. Tyng, A. M., Rector of St. Paul's Church. Philadelphia. Wm. Staveland. 18mo. pp. 76.

A Letter to the Candid. Occasioned by the publications of the Reverend Bernard Whiteman. By E. Pearson, of Waltham. Boston. 12mo. pp. 36.





This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

